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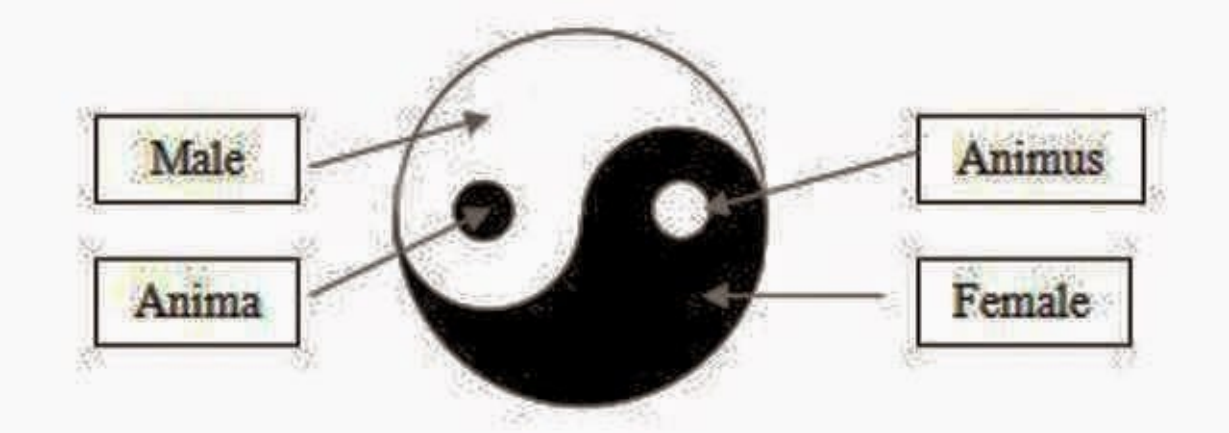
1. 2022

1.1 September

Carl Jung on the Anima and Animus (2022-09-01 03:28)

[1]



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[2]Carl Jung Depth Psychology Facebook Group

[3]Carl Jung - AION CW 9ii

III. The Syzygy: Anima and Animus

What, then, is this projection-making factor? The East calls it the "Spinning Woman" Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him.

His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured.

He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!

If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding.

Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying.

You behold the secret conspiracy between mother and son, and how each helps the other to betray life.

Where does the guilt lie? With the mother, or with the son? Probably with both.

The unsatisfied longing of the son for life and the world ought to be taken seriously.

There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother.

The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force.

It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales.

For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life.

The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure.

He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological.

For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son.

What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hieros games?

Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?

This myth, better than any other, illustrates the nature of the collective unconscious.

At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one.

The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.

In the case of the son, the projection-making factor is identical with the mother-imago, and this is consequently taken to be the real mother.

The projection can only be dissolved when the son sees that in the realm of his psyche there is an image not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo.

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man.

It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life.

And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya and not only into life’s reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another.

Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.

This image is "My Lady Soul," as Spitteler called her.

I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague.

The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious.

It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character.

Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to

toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

The projection-making factor is the anima, or rather the unconscious as represented by the anima.

Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being.

She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother.

On the contrary, there is every likelihood that the numinous qualities which make the mother-imago so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.

Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine one.

I do not, however, wish this argument to give the impression that these compensatory relationships were arrived at by deduction.

On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically.

Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts.

At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.

Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter.

Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme.

A concise description of them can, therefore, be no more than schematic.

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.

This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman’s consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are tight.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism" for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman’s Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feelingand he is not altogether wrong that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of

times in all the languages of the world and always remains essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).

The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation.

Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anirna /animus relationship is always full of "animosity/' i.e., it is emotional, and hence collective.

Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it.

Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.

Whereas the cloud of "animosity" surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings.

The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

Like the anima, the animus too has a positive aspect.

Through the figure of the father he expresses not only conventional opinion butequally what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them.

Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter.

Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and self-knowledge.

The effect of anima and animus on the ego is in principle the same.

This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling o lightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations.

Both these characteristics can, I believe, be traced back to the peculiarities of the archetype.

For the archetype, of course, exists a priori. This may possibly explain the often totally irrational yet undisputed and indisputable existence of certain moods and opinions.

Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized.

Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority.

The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship.

As I said, it is easier to gain insight into the shadow than into the anima or animus.

With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold.

So everyone immediately understands what is meant by "shadow," "inferior personality," etc.

And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With the anima and animus, however, things are by no means so simple.

Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions.

Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity.

Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam.

Hence it is much more difficult to become conscious of one’s anima/animus projections than to acknowledge one’s shadow side.

One has, of course, to overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection, which one simply doesn't know how to cope with.

And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep.

Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete.

This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar.

The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.

So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea "my father," "my mother," etc., is nothing but a faithful reflection of the real parent, corresponding in every detail to the original, so that when someone says "my father" he means no more and no less than what his father is in reality.

This is actually what he supposes he does mean, but a supposition of identity by no means brings that identity about. This is where the fallacy of the enkekalymmenos ('the veiled one') comes in.

If one includes in the psychological equation X's picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality.

X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture.

X's idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely large share falling to the son.

So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves. If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated The fallacy, which stems from Eubulidcs the Megarian, runs: "Can you recognize your father?" Yes. "Can you recognize this veiled one?"

No, "This veiled one is your father. Hence you can recognize your father and not recog-

nize him," somewhere by not realizing long ago from his father's behaviour that the picture he has of him is a false one.

But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow.

Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general Incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him.

Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.

One can imagine how desirable it would be in such cases to dissolve the projection.

And there are always optimists who believe that the golden age can be ushered in simply by telling people the right way to go.

But just let them try to explain to these people that they are acting like a dog chasing its own tail.

To make a person see the shortcomings of his attitude considerably more than mere "telling" is needed, for more is involved than ordinary common sense can allow.

What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight.

It is rather like expecting the average respectable citizen to recognize himself as a criminal.

I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them.

Not all the contents of the anima and animus are projected, however.

Many of them appear spontaneously in dreams and so on, and many more can be made conscious through active imagination.

In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible.

Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person "knows what he thinks."

Such a childish attitude on the part of the "normal person" is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus.

With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing them in practice.

Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known.

This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.

The autonomy of the collective unconscious expresses itself in the figures of anima and animus.

They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness.

To this extent, both figures represent -functions which filter the contents of the collective unconscious through to the conscious mind.

They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly.

Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls.

This comparison is inadequate in so far as nothing previously belonging to the ego personality has split off from it; on the contrary, the two figures represent a disturbing accretion.

The reason for their behaving in this way is that though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes.

As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition.

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition.

Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.

This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys.

The complementary and compensating function of the unconscious ensures that these clangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to fol-

low the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success.

The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts.

His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work.

Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.

Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results.

They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world.

Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate.

Both of them are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be.

To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious.

Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered.

Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.

Parallels like these prove extremely helpful in our attempts to find the right criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible.

It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.

Recapitulating, I should like to emphasize that the integration of the shadow, or the real-

ization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible.

The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative.

The recognition of anima or animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed.

The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother.

These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the 'marriage quaternio.

The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters.

The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God. Carl Jung, Aion

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/5b940-anima.jpg
2. https://www.facebook.com/groups/56536297291/
3. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1574588049&sr=8-1

Carl Gustav Jung: Defender of Freud and the Jews. **(2022-09-01 03:29)**

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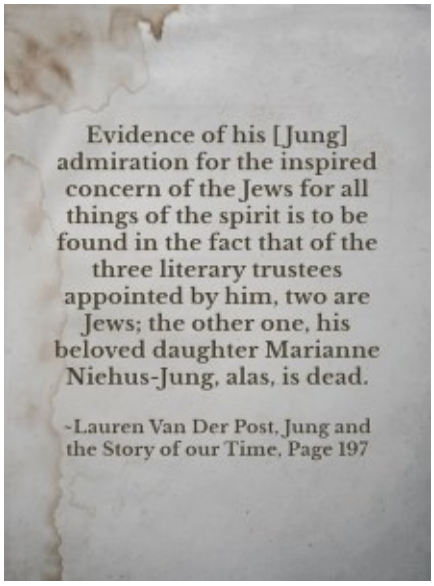
[1] 
Evidence of his [Jung] admiration for the inspired concern of the Jews for all things of the spirit is to be found in the fact that of the three literary trustees appointed by him, two are Jews; the other one, his beloved daughter Marianne Niehus-Jung, alas, is dead.
~Lauren Van Der Post, Jung and the Story of our Time, Page 197

[2]Carl Gustav Jung– defender of Freud and the Jews: A chapter of European psychiatric history under the Nazi yoke

Carl Gustav Jung: Defender of Freud and the Jews.

A Chapter of European Psychiatric History Under the Nazi Yoke by Ernest Harms

During recent months a wave of misinformation concerning certain periods in the early development of modern analytical psychiatry and psychology has swept through professional periodicals and popular informative literature.

Since these publications have received a great deal of attention in professional circles, it seems important to correct the information which they conveyed.

This present article is intended to be a historical report based upon published material available in the libraries of the United States, with the exception of some quotations from personal letters by Carl Gustav Jung.

The authors of the misstatements this paper aims to refute will not be mentioned here, although their assertions will be included in this presentation.

This report concerns mainly the Swiss psychiatrist, Carl Gustav.

Jung, whose role in the development of modern psychiatry is generally recognized as highly important-even if one notes that dogmatic and fanatical representatives of other schools have repeatedly attempted to minimize his importance.

Academic recognition does not always constitute the perfect criterion for scientific achievement, but it may be emphasized that Jung has received more honor in this country than any other non-American psychiatrist, including Sigmund Freud.

Although most of the attacks upon Jung's name have come from fanatic followers of Freud, a correct evaluation of Jung's role in the development of psychoanalysis is of greater importance for an objective understanding of the history of the "psychoanalytic movement" than that of any other person.

This is particularly true if the historic perspective is continued beyond the point where Freud closed his own chronicle, that is up to the years when psychotherapy was threatened in Europe by the outbreak of the Nazi movement, or until about 1935.

It seems important to emphasize, (as part of the introduction to this report), that its author is not a member of the association of the pupils of C. G. Jung, nor has Dr. Jung himself been consulted in regard to the presentation of the historic fact attempted here.

The author has undertaken this writing on his personal initiative,

because he believes that it is important for American psychotherapists to have objective information concerning certain momentous developments in their science.

CARL GUSTAV JUNG AND SIGMUND FREUD

It has been repeatedly asserted that Jung started out as a disciple

of Sigmund Freud and subsequently became a traitor to his master.

Freud himself-in his brief "History of the Psychoanalytic

Movement" which he wrote shortly after the separation between himself and the Zurich psychiatrists,

Bleuler and ,Jung, and which he doubtless undertook as a justification to his more faithful pupils and himself of the break with the Swiss-wrote a significant objective report of the beginning of their relationship. i.e. learn that Jung belonged to the Zurich school of psychiatry and that the first contact with Freud had been made by the head of the school, Eugen Bleuler, during 1907; that it was Jung's invitation which brought together Zurich and Vienna to the first Psychoanalytic Congress in Salzsburg (1908); and that Freud and Bleuler joined as editors; (Heraiisgeber) of the "Jahrbucher fur Psychoanalytische und Psychopathologische Forschungen, for which Jung took over the task of managing editor (Schriftleiter) in 1909.

Freud also emphasizes the importance of the work Jung had already done before he came in

touch with him.

Very correctly, he points out that it was the problem of the ” complex theory" which offered Jung the point of contact with him.

Their break and the controversy in which Freud presents a highly subjective personal opinion in reference to the early history of his movement will be discussed later.

Jung’s own writings mirror authentically and unambiguously

how he stood and how he developed in regard to Freud.

His first larger publication is a monograph of 122 pages, "Zur Psychologie und Pathologie sogenannter occulter Phaenornene," which he used as required publication for his qualification as "Privatdozent" (free lecturer) at the University of Zurich.

Here we see him struggle with the same problem which every sincere research worker at that time tried to solve; the problem of hysteria.

We see him, together with Freud and his contemporaries of that period, as a student of the French school of psychiatry of Binet, Janet, and Charcot.

He tried to reach understanding of such abnormal psychological factors as the so-called occult experiences through their parallel to similar experiences expressed by the mentally ill.

We find him twice in one sentence mentioning Freud, whose "Studien Uber Hysterie" (published together with Breuer) and" Die Trairrndeutung" seemed to have attracted him considerably. This was in 1902.

We have already learned from Freud himself that Jung belonged

to a certain school of abnormal psychology known widely as the

Zurich School. Eugen Bleuler, known for his famous textbook of psychiatry and his research in the field of schizophrenia, was the head of this school.

Jung was a senior member of the group. Together

with another member, Riklin, he was occupied in an intensive research into associations, which under the title of "Diagnostische Associations Studien” appeared in the "Journal fur Psychologie und Neurologie" in successive volumes from No. 3 to No. 9.

Later, this became the basis for the entire school of associative criminological testing, and Jung must be considered the founder of this method.

Before the first of these diagnostic studies appeared, Bleuler wrote an introduction in which he emphasized that this work continued the tradition of the research of Wundt, Kraepelin, and Aschaffenburg.

A search was in progress for the unveiling of "non-conscious" elements, pointing in the

same direction in which Freud was advancing, but using other means, that of the association experiment.

The meeting of the Zurich and Freudian groups was the meeting of searchers for the same goal who hoped

to use techniques in common, since they had a common aim. However, as they became acquainted with each other, they not only discovered that their views on techniques did not coincide, but that their aims did not either.

Therefore, after a short union, they resumed divergent paths. This was the nature of the relationship between Freud and Jung as the present writer believes it appears to the objective observer.

In the many years during which Jung worked on the diagnostic association studies, he was deeply interested in Freud; and this is impressively stated in practically every study.

It was always one subject which interested Jung in connection with Freud.

He hoped that Freud's method would solve this problem into which he felt the associative diagnosis did not lead deeply enough: the problem of hysteria and of the complexes.

We find this stated in the section of the diagnostic association studies devoted to dream and hysteric symptoms (J. f. Psychologie un Neurologie, Vol. 8, 1906) in the following passage: "If one desires information about the more intimate experience, e. g., the complex, in a case of hysteria one is forced to reach it by a detour.

Freud has converted this detour into a method: This is psychoanalysis."

Surely one of the simplest and at the same time most impressive descriptions of the essential contents of psychoanalysis. However, when Jung in the same year presented a review of Freud's theory of hysteria before a professional congress (reprinted in Monatsschr. f. Psychiatrie u. Neur., Vol. 23, 1908) he expressed the fact very clearly that he was not a completely uncritical adherent of Freud's views.

"Freud has never developed a complete theory of hysteria," he says, "but has merely attempted from time to time to formulate the theoretical results of his experience.

However, what Freud has formulated theoretically must be acknowledged as a working hypothesis which adapts itself everywhere to experience.

Therefore we cannot speak of a comprehensive theory of hysteria by Freud at the present moment, but of a variety of experiences which show certain common traits."

The year before, Jung had published his; important book, "The Psychology of Dementia Praecox," which was, again, chiefly a contribution in the field of research of his own Zurich School, and which, he emphasized, was based upon his diagnostic association studies.

In its introduction, we find a very clear statement of his attitude toward Freud.

We read, "My readings brought Freud to my attention. It so happened that I first read the 'Interpretation of Dreams' but I have also studied the rest of his writings. I can assure everyone that at first I naturally made to myself all the objections which have been made against Freud in the literature. However, I said to myself, that only those could refute Freud who have applied the psychoanalytical method extensively and who have searched as Freud searches.

"Justice toward Freud does not imply, as many fear, an unconditioned surrender to a dogmatic concept; one can very well preserve an independent judgment.

If, for instance, I agree to Freud's theory of the complex mechanism, of the dream, and of hysteria, this by no means implies that I acknowledge the exclusive role which Freud evidently attributes to the juvenile sexual trauma; just as I do not place sexuality in general so predominantly in the foreground, or even ascribe to it the psychological universality which Freud seems to postulate for it, impressed by the powerful role which sexuality evidently plays in the psyche.

As regards Freud's therapy, it is at best one amongst other possible procedures and probably does not always fulfill the theoretical expectations."

Here then, we see, a definite line was drawn, before the actual cooperation began, between acknowledgment and rejection of Freud's major concepts.

Wherever we investigate Jung's later writings, we shall find no change in his standpoint toward Freud as just outlined.

Since many attempts have been made to use an alleged negative attitude of Jung toward Freud as an argument, let us quote a few sentences from Jung's address before the meeting of the International Association of Psychotherapists at Bad Nauheim in 1934, a meeting which will interest us still more later on, for, at this time, German Nazism raged against the Jews and, among them particularly against Freud.

Before a German assembly in a German town, Jung said, "'Without the existence of the complexes the unconscious would be-as it was for Wundt-nothing but the residue of obscure representations. Through his investigations of these dark areas Freud became the discoverer of the psychological unconscious. . . . As a logical outcome, the first medical theory of the unconscious was the theory of repression postulated by Freud, which was based upon purely empirical presuppositions, without taking into account the philosophical works concerning the unconscious by Leibniz, Kant, Schelling and Carus, up to Eduard von Hartmann."

After this period of over 25 years, Jung therefore gave to Freud the same acknowledgment as he had done on the eve of his cooperation with " the psychoanalytic master from Vienna."

In 1929, Jung wrote a short article which is reprinted in his American book, " Modern Man in Search of a Soul," on " The Freud-Jung Contrast."

At the end he says: "The contrast between Freud and myself goes back to essential differences in our basic assumptions."

And these basic assumptions as they are enumerated in this article are exactly the same as those expressed in the excerpt already quoted from the introduction to his ” Psychology of Dementia Praecox,” written in 1906.

Let us now follow the history of scientific and personal relationships.

In his ” Psychology of Dementia Praecox," Jung, in 1907, had offered a very positive contribution to the concept of schizophrenia which was one of the scientific concerns of the Zurich group, especially of its leader, Bleuler.

It was Jung himself who, at the Salzburg meeting in 1908, had suggested the cooperation of his group with the group of Freud. In 1909, Jung took up the task of acting as managing editor of the Jahrbilcher fur Psychoanalytische und Psychopathologische Forschungen) for which Bleuler and Freud signed as editors, thus confirming the definite union of their two groups.

In the first volume, one finds Freud publishing his famous treatise on infantile sexuality.

To this, Jung adds" Die Bedeutung des Vaters fur das Schicksal des Einzelnen" which was followed in the next volume by his paper "Uber Konflikte der kindlichen Seele."

If we compare the relationship between Jung’s schizophrenia study and Bleuler’s work on this problem on the one hand, with the relationship, on the other hand, between Freud’s writings on juvenile problems and these two contributions by Jung on the same subject, we discover the two attitudes are diametrically opposed.

The relationship with Bleuler is characterized by an affirmative elaboration and an addition; whereas, in regard to Freud, Jung introduces a differing and critical viewpoint.

Nobody could consider these first real contributions to the joint work 0f the two groups as the work of a follower and pupil of Freud.

We also know that in other ways the cooperation between the groups was not too smooth.

Bleuler had been severely attacked academic circles for his association with a man like Freud who was considered a scientific outlaw.

Bleuler responded with several articles, reaffirming his acknowledgment of Freud and of psychoanalysis.

The most impressive of these appeared in the second volume of the "Jahrbucher fur Psychoanalytische und Psychopathologische Forschungen." -whoever reads this paper today will feel that Bleuler never had arrived at a deeper or comprehensive inner relationship to Freud’s conceptions; conversely, his own ideas on autism which occupied him at that time and of which the most important appeared in the same periodical, never had any acknowledgment in the more intimate circle around Freud.

The discrepancy between Jung and the entire Zurich conceptions on the one side and Freud on the other appears even more markedly in the largest literary contribution which

Jung made during the cooperation of the two groups-in the subsequent two volumes of the "Jahrbucher.

This contribution contained his ideas on the libido concept of Freud, and was later published (1912) in one volume under the title "Wandlungen itnd Symbole der Libido."

We are told that Freud seriously opposed the publication of these studies as a separate monograph of the ” Jahrbucher.

As is well known, the concept of the libido, to which he had given a very clear and precisely formulated description in his" Drei Abhandlungen," was for Freud a most fundamental one. Jung has reprinted in his American book "Psychology of the Unconscious (1937), the most essential part of his "Psychologie der Dementia Praecox."

From this, we learn how he attempted to transform the Freudian concept according to his own thinking and that of the Zurich School.

We read on page 144 of "Psychology of the Unconscious:" "For a long time the theory of libido seemed to me inapplicable for dementia praecox.

With increasing experience in analyti0al work, however, I became aware of a gradual change in my conception of libido.

In place of the descriptive definition of the ’Three Contributions’

(Freud’s Drei .Abhandlimgen) there gradually grew up a genetic definition of the libido, which rendered it possible for me to replace the expression ’psychic energy’ by the term ’libido.’ ”

And in continuation of this different concept Jung developed a theory of the libido which is completely at variance with that of Freud.

In view of this fact, it is not surprising that on the first excuse, a break occurred in their personal relations.

In 1909, Freud and Jung, together with a number of international authorities in psychology, psychiatry and education, had been invited by Stanley Hall to celebrate the twentieth anniversary of Clark University by a series of lectures and by receiving honorary degrees.

We are told that during the long sea voyage, when Freud and Jung had ample time to discuss and to work out problems of psychoanalysis in personal discussion, the differences of scientific opinion and of basic philosophical concepts became glaringly evident; and a break almost occurred at the time.

In the "History of the Psychoanalytic Movement," Freud relates, however, that it took three more years before the final break at a meeting in Munich in the fall of 1913.

According to Freud’s account, Jung presided in an "unamiable and incorrect fashion" and ”accepted the presidency of the International Psychoanalytic Association again, although two-fifths of the members present refused him support.”

And Freud adds, ”We took leave of one another without feeling the need to meet again.”

To the present writer, it would seem that Jung’s consent to continue as the president of the international association expressed his desire to uphold and save the relationship and the collaboration; while Freud, angry and disappointed that events did not develop according to his wishes, pushed toward the break.

Consequently, we witness in the same year-after the publication of five volumes-the resignation of Bleuler and Jung from the editorship and managing editorship of the" Jahrbucher."

From the fact that his note of resignation motivates it with ”personal reasons,” one can infer that it was Freud’s personal attitude which forced the resignation, and that both sides would have been willing to continue if objective reason had been the main consideration.

With the next volume, the "Jahrbucher" ceased to appear, thus ending the literary expression of this short collaboration of the Vienna and the Zurich groups.

Freud spoke harsh words about Jung in his "History of the Psychoanalytic Movement,” from which we quote here: ”Jung, by his modification of psychoanalysis, has furnished us a counterpart of Lichtenberg’s famous knife.

He has changed the hilt and has inserted a new blade into it, and because the same trademark is engraved upon it, we are required to regard the instrument as the former one.”

We find similar expressions wherever Freud comes to speak about Jung, often indeed in an unjust manner.

He had expected a pupil who completely accepted his theories. Jung, on his side, never desired, or committed himself to, such a complex allegiance, and he maintained a more objective and unbroken acknowledgment to Freud.

He has never spoken of Freud in such impassioned negative terms as the latter did about Jung.

In the controversy over the psychoanalysis of Freud and his own-which he termed "analytical psychology"-he always tried to keep the debate on the level of a scientific discussion or of an explanatory description.

He always acknowledged Freud’s basic importance and historic role.

No one could express this more valiantly than did Jung in his speech on Freud on the occasion of the aforementioned Nauheim meeting after the Nazi purge.

This speech is indeed, the present writer thinks, the expression of one of the most knightly and courageous attitudes in the records of present-day science.

Major Trends Major Trends in Development and Organizations of Continental Psychotherapy During the First 30 Years of This Century.

During the twentieth century psychiatry and psychotherapy have just begun to outgrow their children’s shoes. Previously, no definite line or pattern had been discernible in the development of ”scientific help to the sick soul.”

During the last two decades of the past century, the most advanced and intensive work of this kind had been done in France, and no one who was interested in the advances in the field could fail to study the results obtained by the "doctors of the mind" of Nancy and Paris.

This work earned for itself a certain international reputation, but no national or international organization was connected with it. There were intelligent and successful workers elsewhere, too, who even created scientific schools for themselves such as Lombroso in Italy, Bleuler in Zurich, or Kraepelin in Munich. With the start of the new century a fundamental change occurred.

A strong demand arose for organization in psychotherapy.

We must emphasize that it was around Freud and his psychoanalytical teaching that the first real international organization grew.

Soon after the International Psychoanalytical Association had been started, the students around Alfred Adler-who like Jung, had, for a short while, attempted an association with Freud-organized themselves into a similar group which after some changes became the international "individual psychological" association.

Not long after Jung had left the post of an alienist in the Zurich Psychiatric State Hospital, the "Burgholzli," students from all over the globe congregated around him and founded a similar international organization.

This was rather a new pattern in psychotherapeutic work.

Of course the old academic neurological and psychiatric medical associations existed; but they had no specific aims to differentiate them from any other academic association, whether made up of philosophers or entomologists.

Naturally, these psychotherapeutic international groupings, each around its own teacher, comprised only a small proportion of the entire professional group of psychiatrists, which has been rapidly growing since the end of the past century.

Among the latter, a good many were interested in one or the other of these three organized schools without feeling inclined to commit themselves to any one of them.

There were also several rather distinguished teachers in psychotherapy who had their own theories and concepts and were unwilling to associate themselves with any group with a one-man leadership.

There were Dubois and Forel, for instance, in Switzerland; Steckel in Vienna; Van der Horst and Bowman in Holland; Joergensen, Bjerre, Gadelius and Voght in Scandinavia; and there were a number of Germans like IL Schulz, Ernst Kretschmer, Arthur Kronfeld, and, especially, Robert Sommer. In the wider circle of academic workers in abnormal psychology, Sommer had a role similar to that of Adolf

Meyer here in America.

Although he had never written a large textbook defining his own basic psychiatric or psychotherapeutic concepts, he wrote a great number of shorter papers and booklets which contained communications which aroused the greatest attention and discussion.

He had a great many independent pupils and a still greater number of friends.

No professional worker, including Freud himself, exercised a greater influence in middle European psychiatric circles than did Robert Sommer.

Perhaps as a result of the organization of the pupils of the three individualistic leaders, perhaps because it was the trend of the time, an impulse arose in the middle of the 1920 ’s to organize the independent workers in an association on an international level.

During 1926 and 1927, discussions were held which centered around Robert Sommer, and, in 1928, an "Allgenieine Arztliche Gesellschaft fur Psychotherapie" was founded with Robert Sommer as president.

This society created as its organ an "Allgerneine Artliche Zeitschrift fur Psychotherapie imd Psychische Hygienen of which Sommer was the editor (Heraiisgeber), while Wladimir Eliasberg and Rudolf Allers were nominated managing editors.

After a further year and a half, that is, at the beginning of the third year of the new organization, the title of the publication was changed and Dr. Eliasberg’s connection as managing editor ended.

Sommer was then joined by Ernst Kretschmer as editor.

Arthur Kronfeld and J. H. Schulz were appointed managing editors, together with Allers, who was taken over as review editor.

The new journal, under the title of" Zentralblatt fur Psychotherapie," grew rapidly until it became the most widely read and most progressive psychotherapeutic periodical in Europe.

Hand in hand with the growth of the journal, the society rapidly became an acknowledged group which drew membership from all the countries of middle and northern Europe.

A number of the more independent members of Freud’s and Adler’s societies also joined the Allgerneine Arztliche Gesellschaft.

Freud and Adler themselves appear never to have belonged to it. Jung must have been a member, since he is reported to have been vice president (Vorsitzender) in 1933. Considerable interest in Jung evidently existed among the members of the society, since, in 1932, one of Jung’s pupils reported on one of the series of seminar lectures which Jung gave for the members of his own organization.

Jung had come to hold a central position in mid-European psychotherapy when in 1933, the Nazi purge destroyed much of the collaboration which in manifold ways had been built up

during the previous 20 years.

The first effect was the elimination, as a result of Nazi anti-Semitism, of the work done by Jewish scientists.

The organizations of Freud’s, as well as Adlers, pupils were dissolved, and their members were expelled from the German national sphere.

At the same time all Jewish members of the staff of the "Zentralblatt" had to resign.

One should note here that it had been due mainly to Arthur Kronfeld’s effort that the "Zentralblatt" had grown to a periodical of such extensive influence.

At the same time, Rudolf Allers, who belonged to an extremely religious Roman Catholic group, also resigned from the editorial board.

All Jewish members of the .Allgerneine Arztliche Gessellschaft fur Psychotherapie were dismissed from the organization.

Many inaccurate and untruthful statements have been made about the events of these fateful months.

They convey a distorted and misleading picture.

I am basing this report strictly upon the information provided by the "Zentralblatt," of which the complete set of issues is available in the Library of the New York Academy of Medicine.

As mentioned before, the Allgerneine Arztliche Gesselschaft existed as an international organization in which psychotherapists from all countries, from Czechoslovakia to Holland and Belgium, and from Norway to Hungary, were united.

Nazism never would permit such an organization to continue, since all international relations were ordered to be severed.

The only possibility of organization under the Nazi rule was to found in every country a national "Arztliche Gesellschaft;" and permission was obtained for these individual national societies to cooperate-not in an ” international "-but, according to a newly created German term, in an "’uber-nationale Gesellschaft" which can best be translated as "super-national" society.

This actually meant an association of the various societies.

If this was to survive, then any trouble with the Nazi authorities had to be avoided.

Ernst Kretschmer, who had been the last president of the former international society for the year 1932-1933, resigned.

Those who were blinded and embittered by their hatred of the National Socialist excesses, in

reviewing the events have deeply resented the fact that at this point the aged director of a mental hospital of the Ruhr district, Dr. U. H. Goering, should have been elected president of the German psychotherapeutic society.

He had never played any significant role in this field but had derived his prestige only from being a relative of Hermann Goering.

It is evident from the report on the events as given in No. 3 (December, 1933) of Vol. 6 of the" Zentralblatt tralblatt," page 142, that it was a matter of expediency to make Dr. Goering the "Fuhrer" of German psychotherapy as a person capable of maintaining contact with the Nazi government.

Carl Gustav Jung never has been a member of the German "Nazified" Allgerneine)frztliche Gesellschaft fur Psychotherapie .

Under the new set-up, he had become a member of the Swiss Allgerneine)frztliche Gesellschaft, which was organized as a national group like the Dutch and the Scandinavian psychotherapists.

However as we read on the same page of the ” Zentralblatt” from which we quoted before, Dr. Jung who had been the vice-president of the former international society from 1932-33, was asked to become the president of the association of national societies-the trberstaatliche)frztliche Gesellschaft fur Psychotherapie, which had taken the place of the international society.

The report, which was written by the secretary of the German Society, says: ” On account of his acceptance of the presidency on June 21st, 1933, we owe to Dr. C. G. Jung the survival of our scientific society and of the ’Zentralblatt.”’

Because of the great decrease in membership it would have been impossible for the relatively small German group to support the "Zentralblatt," of which Jung at the same time assumed the editorship.

Again, it must be emphasized that the choice of a non-German, a member of the Swiss people, who at that time were already extremely anti-Nazi, was motivated by the desire to prevent the whole psychotherapeutic society from falling under the influence of National Socialism.

Here again, all subsequent reports regarding the attempts to Nazify psychotherapeutic work in Europe are completely false and misleading.

At the first meeting of the new association of national therapeutic societies which occurred in May, 1934, the report of which can be found in No. 3 (1934) Vol. 7 of the" Zentralblatt," page 130, Jung himself told of the difficulties which arose in Switzerland when, upon request of the "German society" he agreed to take over the presidency of the "trberstaatlichen" society.

He had accepted it at a personal sacrifice which he had been willing to make.

But before we continue the report of the history of this period, we consider it necessary to insert some more general statements concerning Jung’s fundamental opinions and con-

cepts, which should contribute toward a better understanding of his actions and of the origins of certain misstatements which have been circulated in regard to those actions.

JUNG, NAZIISM AND ANTI-SEMITISM

The most severe and at the same time the most unjust accusation ever levelled at Jung is that he had a share in the horrors of anti-Semitism which have swept across the civilized world.

This accusation originates in a sentence which Freud wrote in the already mentioned "History of the Psychoanalytic Movement" from which we have already quoted.

"He [Jung] also seemed prepared to enter into friendly relations with me, and to give up, for my sake, certain race prejudices which he had so far permitted himself to indulge."

I have read through all of Jung's writings prior to the date of Freud's statement and instead of discovering any statement which might be interpreted as anti-Semitic, I have found no allusions to any Jewish factors and no derogatory remarks regarding other" racial" groups.

In this statement, Freud has revealed the Achilles heel of his character-structure, a vulnerable spot of a dangerous nature.

Jung always had and still has today a considerable number of Jewish pupils.

Not long before the anti-Semitic wave in Europe rose to its National Socialist height, he said in a lecture to the Swiss Protestant clergymen (reprinted in the American volume " Modern Man in Search of a Soul," page 264 ff.):

"I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics."

No convinced anti-Semite would write such a sentence.

In his attitude regarding racial and collective problems, Jung has been tragically misinterpreted, because bis basic concepts, governing his motivations, have been misunderstood.

No one who has accused Jung of Fascist tendencies and of anti-Semitism has grasped what he said and meant.

These persons have not confronted themselves with the same demand Jung made of himself when he encountered Freud, " to search as Freud searched."

Only he who fully understands Jung would have the right to contradict him.

‚Jung's psychology is a differential, comparative psychology, a "verstehende Psychologie" in German, an expression which is difficult to translate.

Jung is interested in the differentiation of structural and functional manifestations of the psyche and their causation.

This has made him the exponent of psychotypology, which has won him his fame.

However, his differential viewpoint does not stop at character and personality differentiation but does go on to typological expressions as they appear in a social, cultural and, finally, anthropological, psychological aspect.

Jung is striving to find clear and understandable descriptions of the differences of national groups, of religious groups and of cultural groups.

He considers these differences to be the expressions of the various human families on this earth.

He is not a believer in the exclusively physical differentiation of man, or the purely biological reality of man; humanity's religions and all cultural expressions are as real for him as are our eyes or any part of our physical anatomies.

He, therefore, asks himself about the how and why of each specific form and content of these cultural realities.

Jung believes that the collective powers which make up our social and cultural life are much stronger than many of the attitudes which express the individual configuration.

He sees these collective patterns survive, even though the individual may perish, and he sees these super-individual patterns inherited as psychological traits, just as we observe in ourselves inherited similarities from the physiognomies of our parents or grandparents.

Jung has acquired a deep knowledge of the various types of this collective language, which assumes its own shape in symbolic and formal expressions.

He has set for himself as the major therapeutic task that of assisting the individual to achieve a positive relationship with these collective forces, which, he holds, have a basic tendency to overpower the individual existence.

Many of these conflicts exist on a subconscious level or in the realm of our irrational and emotional lives.

The one effective means for their control is to lift them to the level of conscious experience.

This does not mean rationalization, but rather awareness of their existence and of their symbolic manifestations.

To raise to a conscious level all discussions which are kindled by collective and individual emotional tensions such as, for instance, hate between racial or other human groups, would form the only basis for overcoming them or for paving the way toward a positive mutual understanding.

Finally, there is still another postulate: The competent worker in the field of psychotherapy does not regard any life situation with either dogma or hypothesis but accepts it as it presents itself when help is desired or administered, making the best use of the prevailing circumstances and preventing their deterioration.

The foregoing brief summary of some concepts of Jung is intended to assist in understanding the events which are to be described in the chronicle of 1933 and 1934, especially 1934.

Let us first consider these events by using the material which has formed the basis of the accusations concerning Jung's alleged Fascistic and antisemitic attitude.

These quotations deserve a thorough discussion and need to be put in the right light.

Finally, excerpts from a letter written by Jung to a Jewish friend in the spring of 1934 will be presented to demonstrate, clearly his personal interpretation of the occurrences of those tragic months.

One recalls that the Allgemeine Arztliche Gesellschaft and the

"Zentralblatt" were founded because a large number of psychotherapists did not wish to be members of any of the psychiatric groups headed by one leader, but preferred a general organization.

When, in 1933, Jung was asked to help save this international group and its journal by becoming president of the international association of national psychotherapeutic societies, the request came at a moment when it would have been senseless to launch an intensive attack upon anti-Semitism.

During the preceding period, psychotherapy had become largely identified by the lay public with Freudianism which was now being denounced by the Nazi propagandists as a prototype of Jewish psychology.

In the true interest of the Jews, it would have been unwise to make a frontal attack against the German psyche, which was seething with hatred.

To achieve any positive result, it was imperative to approach the question rationally and carefully.

How did Jung attempt to solve this obviously explosive problem?

When taking over the editorship of the "Zentralblatt" he wrote a one-page announcement in which he said:

"Although psychotherapy as a science has nothing to do with politics, fate has ordained that I take over the editorship of the· Zentralblatt' at a moment which is characterized by a confusion of theories and standpoints in psychotherapy not unlike that which has hitherto prevailed in politics. One-sided viewpoints, which cannot be brought to agreement, have gained too great an influence not only on specific medical concepts but also on the psychological

opinions of many educated laymen.

The ensuing contradictions were still further increased when my completely different conceptions became known; and this, to such a degree, that the phrase ’confusion of the minds,’ seems to be the only applicable one.

It will therefore be the most distinguished task of the’ Zentralblatt’ to create a general attitude which will do justice to the basic facts of the human psyche to a higher degree than has hitherto prevailed, by means of an impartial appreciation of all objective contributions.

The factually existing differences between the Germanic and Jewish psychologies should no longer remain blurred-to present them clearly is an aim from which science can but derive benefit.

There exists in psychology, more than in any other science, a kind of ’personal denominator,’ the disregard of which falsifies the results of practice and theory.

I wish to state emphatically that this does not imply a depreciation of the Semitic psychology, just as a discussion of the distinctive psychology of the Far Eastern peoples does not imply a depreciation of the Chinese.”

By attempting to raise the emotions underlying anti-Semitism to a higher level, Jung tried to give to the psychotherapeutic groups the basis of an existence despite the fanaticism of the Nazis.

We know that he succeeded at least in the first rounds of the fight.

His demand for an acknowledgment of all factual contributions to psychotherapy, in which he himself, as has already been mentioned, undertook the defense of Freud, subsequently aroused considerable antagonism on the part of National Socialism; and this finally forced Jung to give up his efforts.

Unfortunately Jung’s first attempts were as violently misunderstood by the Jewish side as they were by his personal enemies who used his statements against him.

A Jewish periodical in Switzerland accused him of identifying the Jews with Mongolian hordes.

The intolerance expressed in such a distortion is the equivalent of the intolerance of the anti-Semitic standpoint.

Neither of these hostile viewpoints recognizes the higher objectivity which characterizes Jung’s own viewpoints and action.

Jung has been a great admirer of Chinese religion and culture as proved by his editorship of, and commentaries on, the" Tibetan Book of the Dead" and the "Secret of the Golden Flower."

But a second step remained to be taken.

This step was to make the psychotherapist aware of the subconscious and collective-psychological background of National Socialism and to try to understand the role of anti-Semitism as a powerful weapon in its hands.

Jung has not explicitly stated the following maxim; but it speaks through each of his lines:

If you want to render help under such threatening conditions, you must first understand their cause.

In the next issue of the u Zentralblatt" (Vol. 7, Nos. 1 and 2), he wrote a long paper entitled: (Zur gegenwaertigen Lage der Psychotherapie" (on the present situation of psychotherapy) from which we quote here in careful translation the pages which have been widely circulated in misleading abbreviations and translations, and from which extracts have been pieced together in a fashion which distorts their meaning.

In the first seven pages Jung discusses mainly Freud's and Adler's concepts of psychotherapy, maintaining that they have developed therapeutic techniques which could be used in a routine manner, but not a therapeutic concept which would take care of the sick person as a total personality, and, at the same time emphasize the responsibility of the therapist, whose own attitude and background—in short, whose own personality-represent integral elements in his task of helping.

Jung says:

"All these reflections lead us back to the attitude of the physician and to the need of a critique of the subjective promises. A 'Weltanschauimg' must not be uncritically applied to the concept of the neuroses, as happens for instance in the case of the Freudian concept of the unconscious or its materialistic prejudice in regard to the religious function of the soul. The psychotherapist should no longer indulge in the delusion that the treatment of the neuroses demands nothing more than the knowledge of a technique; he needs to understand very clearly that the psychological treatment of a patient constitutes a relationship which involves the physician as much as the patient. True psychological treatment can only be individual, therefore, even the best technique possesses only relative value. Greater significance accrues to the physician's own general attitude, of which he himself must be sufficiently aware not to destroy the particular values-whatever they may consist of-in the patient entrusted to his care. If Alfred Adler should request an analytic treatment from his old teacher Freud, Freud would have to accommodate himself to seeing Adler's special psychology and even acknowledge its collective right of existence. For there are countless persons who have the psychology of the frustrated son. If, on the other hand, I were to analyze Freud, I would be doing him a great and irreparable wrong if I did not take fully into account the historic reality of the nursery, the importance of the emotional entanglements within the family chronicle, the bitterness and seriousness of early acquired resentments and their compensatory concomitants of (unfortunately) unfulfillable wish fantasies, and if I did not accept their existence as an accomplished fact.

Freud would certainly not be satisfied if I were to tell him that resentments are nothing but a 'substitute' (Ersatz) for neglecting to love one's neighbor, or something of the sort.

True as this statement may be in other cases, it would be inaccurate here, even if I should

succeed in convincing Freud of the truth of my idea. Doubtless, Freud means what he says, therefore he must be accepted as the person who says such things.

Only then is his individual case accepted, and, with him, are recognized those others whose psychology is similarly constituted.

Now, insofar as one can hardly assume that Freud and Adler are universally valid representatives of European humanity, there exists for myself the immediate hope that I, too, possess a specific psychology and with me all those who similarly cannot subscribe to the primacy of infantile-perverse wish-fantasies or to that of the urge to power.

It is self-evident that this must not be a matter of naive self-deception, but rather an opportunity for critical self-observation in the light of these negative psychologies which no psychotherapist should forego.

Freud and Adler have seen very clearly the shadow which accompanies everyone.

The Jews have this peculiarity in common with women: Being physically the weaker they have to aim at the chinks in their opponent's armor, and since this technique has been enforced upon them during a history of many centuries, the Jews themselves are best covered at the spots where others are most vulnerable.

In consequence of their more than twice as ancient culture they are vastly more conscious of human weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and tolerant neighborhood with their own defects (Untugenden), while we are still too young to have no illusions about ourselves. Moreover we have been called upon by fate still to create culture (for we are in need of it) to which end so-called illusions in the shape of one-sided ideals, convictions, plans, etc., are essential. The Jew as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are.

Consequently it is less dangerous, generally speaking, for the Jew to devaluate his unconscious.

The Aryan unconscious, on the other hand, contains tensions and creative germs of an as yet unfulfilled future which one may not devaluate as nursery romanticism without endangering the soul.

The still young Germanic peoples are entirely able to produce new forms of culture, and this future still lies in the darkness of the unconscious of each individual, as a germ laden with energy, capable of a mighty blaze.

The Jew, as relatively a nomad, never has produced and presumably never will produce a culture of his own, since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore the Jewish race as a whole has, according to my experience, an unconscious

which can only conditionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism.

In my opinion, it has been a great mistake of all previous medical psychology to apply Jewish categories, which are not even binding for all Jews, indiscriminately to Christian Germans or Slavs.

In so doing, medical psychology has declared the most precious secret of the Germanic peoples-the creatively prophetic, depths of soul-to be childishly banal morass, while for decades my warning voice has been suspected of anti-Semitism.

The source of this suspicion is Freud.

He did not know the Germanic soul any more than did all his Germanic imitators.

Has the mighty apparition of National Socialism, which the whole world watches with astonished eyes, taught them something better.

Where was the unheard of tension and energy when there was as yet no National Socialism?

It lay hidden in the Germanic soul, in that profound depth which is everything else except the garbage bin of unreliable childish wishes and unresolved family resentments.

A movement which seizes a whole people has ripened in every individual, too.

It is for this reason that I say that the Germanic unconscious contains tensions and possibilities which medical psychology must consider in its evaluation of the unconscious.

It does not deal with neuroses but with human beings, and it is truly the fortunate privilege of a medical psychology that not only is it permitted to treat the whole person; it even needs to do so.

Therefore its framework must be widened to reveal to the eye of the physician not only the diseased aberrations of a disturbed psychological development, but also the constructive and creatively active forces of the soul, not only an obscure section but the significant whole.

”Neurosis, namely, is by no means something merely negative, it is also positive.

Only a soulless rationalism could overlook, and has overlooked, this fact, supported by the narrowness of a merely material ’Weltanschauung.’

In reality, the neurosis contains the patient’s soul, or at least an essential part of it and if, according to rationalistic intention, the neurosis could be extracted like a diseased tooth, the patient would have gained nothing but would have lost something very essential, namely,

as much as a thinker who has lost doubt about his conclusions, or a moral man who has lost his temptations, or a brave man who has lost his fear.

To lose a neurosis means to become unsubstantial, indeed life loses its point and so its meaning.

It would be no cure but an amputation; and it is a deceptive consolation if thereupon ’psychoanalysis’ assures us that nothing has been lost except the infantile paradise with its (perverse) wish-chimeras.

One has lost much more, for in reality there is· embedded in the neurosis a piece of still undeveloped personality, without which the human being is condemned to resignation, bitterness and other antagonisms to life.

The psychology of neuroses which sees only the negative, empties out the baby with the bath, in that it neglects the meaning and value of the ’infantile,’ i. e., the creative fantasy. Often the efforts of this psychology consist essentially in an attempt to find out how one could explain anything at all-downward, and actually there is nothing incapable of an obscene caricature.

This possibility never proves, however, that the symptom or symbol explained in this way actually has this meaning, it only proves the dirty adolescent fantasy of the interpreter.

"I cannot avoid mentioning how often it ’happens that otherwise serious physicians, in complete disregard of all the fundamental tenets of scientific conscience explain psychological material by means of subjective conjectures-conjectures of which one can really make nothing, except that they are attempts to find that particular obscene witticism through which the material under investigation could be in some way related to an anal, urethral or other sexual abnormality.

The poison of a devaluating interpretation has infiltrated the very marrow of these peo-ple, so that they can no longer think at all except in the infantile perverse jargon of certain cases of neuroses which are characterized by the special features of Freudian psychology.

It is really too grotesque that the physician himself falls into that way of thinking which he rightly objects to as infantile in others, and therefore would like to cure.

It is certainly much easier to make conjectures over the heads of other people, than to discover what the patient’s empirical material means in itself.

After all, one must assume that the patient comes to the doctor to free himself of his pathological modes of thought and of approach and, therefore, one might well assume-as is. moreover the case in all modern medicine-that in the syndrome itself are also contained the healing tendencies of the diseased system. But if the physician’s thoughts overtly or silently are as negative and devaluating as the patient’s, and are equally desirous of pulling everything and anything into the infantile-perverse morass of an obscene wit-psychology, one must not be surprised if the latter’s soul becomes a barren waste and he compensates for this barrenness by an incurable intellectualism.”

No one with any objectivity can maintain that we are here confronted with a document

of anti-Semitic character or one which registers consent to, or admiration of National Socialism. In the accusations made against Jung the following expression in particular lar has been used as a weapon of attack: ” . . . the mighty apparition of national socialism which the whole world watches with astonished eyes. . . , ” or, in the original German: ” . . . die gewaltige Erscheinung des Nationalsozialismus, auf den die ganze Welt niit erstaimten Aiigen blickt .... „ There are two points in this sentence which need to be interpreted in their original meaning.

The first is that the word "gewaltig" has a somewhat different connotation in Swiss usage than it has in German.

Jung has frequently used the word-we would like to refer the reader to a context already presented in these pages, where he speaks of the ’gewaltige’ (powerful) role which sexuality plays in the human psyche.

In the German language, as it is understood by those who have exploited this sentence, one would hardly place sexuality and a political uprising on the same level.

The Swiss dialectic version of German uses, the word in a more dynamic sense and with greater frequency to describe an impressive event.

The second point concerns the expression ”with astonished eyes.”

Those who interpret these words as admiration of Nazism are motivated by the undercurrent of their own negative emotions, the projection of which makes them incapable of evaluating fairly any objective statement, which they can only perceive as an emotionally-loaded one in a positive or a negative sense. Anyone among us today, opening an illustrated magazine of 1934 showing the massing of regiments and their flags on an occasion such as a Nuremberg meeting, must agree that this was an astonishing display, unexpected in its forcefulness, especially to those who spent their lives at a distance of several hundred miles.

One can be astonished by certain phenomena without sympathizing with them; and one can be deeply disturbed by them and yet prefer not to express one’s own negative feelings-in order to preserve one’s own plans for helping others against new outbreaks of violence.

One must remember what position Jung occupied at that time, when he had to write for and to keep alive a publication printed for German doctors in Germany itself.

Fanatics may often look upon cleverness with suspicion, but the question is whether this cleverness achieves the positive help for which it aims.

Not one action can be found which could be interpreted in any way as showing that Jung had any part in National Socialist acts and plans, either in Switzerland or in Germany.

On the other hand, we have positive proof of the opposite, particularly where he opposed the anti-Semitism and the plans for anti-Semitic action made by the Nazis.

There is one point which must still be reported here in detail.

From the days when Jewish psychiatrists in Germany were disqualified, Jung made every attempt to help them, as he fought against anti-Semiticsm in general whenever it was possible

to do so without endangering his own moves to help.

Anyone who, like this present author, has tried to learn from Dr. Jung, must have been struck by the fine"' distinctions expressed through his actions and in the restraint imposed upon the spoken word.

We have already reported Jung's fine and gallant attitude during the first meeting of the international association of the national groups of psychotherapists in Bad Nauheim in central Germany in May, 1934, when he chose as the topic of his address the " Theory of Complexes," in which he paid homage to Freud, who was then the target of Nazi hatred.

I recall how, on the following day, the German Press raged against Jung and carefully registered the number of times on which Jung had pronounced the hated name of Freud.

There would certainly have been no reason to expose one's self in this manner during these weeks of the most fanatical outburst of anti-Semitism if one had wished to ingratiate himself with the National Socialist regime and its leaders.

During those same weeks, Jung undertook something which he would not have been able to do openly without destroying its success.

He had caused a kind of amendment to be added to the rules of the international association of the national groups of psychotherapists.

This amendment was not communicated in an official manner through the "Zentralblatt" but was circulated quietly alongside one issue of the journal.

The communication reads:

"During the last Congress of the Uberstaatliche allgemeine

Arztliche Gesellschaft fiir Psychotherapie it was decided, to constitute the society in the form of national groups. Consequently, national groups have now been founded or are in process of formation in the various countries which were represented at the Congress [Denmark, Germany, Holland, Sweden and Switzerland].

The conditions of membership in these national groups vary according to local by-laws.

On account of the political circumstances in various regions, and because of the lack of national groups in certain countries, making it impossible for individuals to join their respective groups, it has been decided that membership in any national group is on a purely voluntary basis, in other words individual membership can be achieved directly in the Uberstaatliche

allgemeine .A.rztliche Gesellshaft fiir Psychotherapie without the intermediary of a national group.

The Uberstaatliche Gesellschaft is politically and confessionally neutral.

Those wishing to become members in it, are asked to communicate with the office of

the secretary general of the Oberstaatliche Gesellshaft represented by Dr. W. Cimbal in Altona, or with the business manager of the president, Dr. C. A. Meier, Burghoelzli, Zurich. The organ

of the society is the 'Zentralblatt fiir Psychotherapie.' . . . We, therefore politely invite you to join the Uberstaatliche allgemeine .A.rztliche Gesellschaft fiir Psychotherapie.

Zurich-Kusnacht Dr. C. G. Jung.

What Jung had done here was actually to find means of reviving under the nose of the Nazis the old "international society" by making it possible for anyone to become a member of the international association.

At the same time something else was achieved, of which no mention was made, but which I, living at that time in Europe, knew was the main reason for this arrangement.

This is corroborated by Jung's own report in the letter which will be reprinted later in this paper. German Jewish psychotherapists, who were not allowed to join the German or any other national organization, were thus enabled to become members of the supernational association.

One more deduction can be made from this announcement.

The de-nationalized psychotherapists wishing to join the international group could make their application through the business manager of the German "Nazified" group.

If this group was willing to lend its services against the Nazi Order, then the entire psychotherapeutic association, including the German national group, must have been strongly anti-Nazi. This was actually so, as I can assert from personal knowledge of the circumstances.

Jung did not "play along with the Nazis," as has more than once been charged; instead, he fought in a clever way, and the only possible way, against them, adjusting himself to the given conditions so he could extend his help.

Here is another refutation of the charge of anti-Semitism against Jung:

The first book he published after the Nazi rise is his volume" Wirklichkeit der Seele." rr1he book has 409 pages.

Of these, 50 are given over to a long study by a Jewish pupil of Dr. Jung, Hugo Rosenthal, entitled" Der Typengegensatz in der jüdischen Religions-geschichte (The Typological Opposites in the History of the Jewish Religion).

Certainly this also was not an action which could have been intended to win him sympathy and friendship from the Nazis, and it was not meant to do so.

Its meaning will become clear from the letter which will be reprinted.

Of course, persons with hate-inflated emotions may accept the presentation given here

and yet may find the proof inadequate.

However, the presentation here is made for sound and humanly adjusted minds and not for psychopathological personalities.

It now remains to follow the events which led to Dr. Jung's eventual resignation from cooperation with the Uberstaatliche

Gesellschaft and consequently from any contact with the thenexisting German organizations.

To give a reasonable start to the collaboration within the framework of national groups, set up by stipulation of the Nazi government, a first series of issues of the" Zentralblatt" was planned and executed, each issue undertaken by one of the national groups.

The first one was a German issue, followed by Swiss, Dutch and Scandinavian numbers.

Soon, however, regular publications became the rule once more.

Considerable distrust on the part of German officialdom appears to have existed concerning the psychotherapeutic organization, distrust which, however, did not find sufficient grounds for interfering with its existence.

However, a year later, we see Dr. Goering appearing as co-editor with Dr. J\mg, while Dr. Cimbal retired favor of a man who seems to have appeared more trustworthy to the Nazi authorities.

This was in 1936.

A neurologist and psychiatrist about whose political attitudes I have been unable to obtain sure information, Dr. von Weizsaecker, was added to the editorial board.

This arrangement, however, only lasted for two more years. From 1937 onward, Jung's name was retained only more or less pro forma as a co-editor of the "Zentralblatt."

Following, is the letter written by Jung during May of the fateful year, 1934, to a Jewish pupil and friend who at that time still lived on the other side of the Atlantic but who is now a practising medical psychotherapist in this country.

The recipient of this **long letter has kindly agreed to have it reprinted in part.**

All and any passages of a personal nature have been omitted as well as those not essential to the task which this reprinting serves.

THE TRANSLATION

”it appears that amusing rumors are being spread about me.

The only Junq questionable fact which lies behind all this stupid gossip is that having been elected honorary chairman (Ehrenvorsitzender) of the International Society for Psychotherapy I could not desert the society at the moment when Kretschmer resigned.

I have been urgently requested by the German physicians to retain this position and have consequently done what anyone else would have done in my situation, namely, my duty toward the International Society. This consisted in the main in preserving the (Rahmenorganisation) supernational society and in affiliating to it the German society.

This was accomplished at the last Nauheim congress.

We can also register the satisfying fact that at my suggestion a special paragraph has been adopted to the effect that German Jewish physicians can individually join the international organisation.

They have thus become full members with equal rights.

"I need hardly mention the other rumors.

It is a downright lie to quote me as having said that Jews are dishonest in analysis.

Anyone who believes that I could say anything so idiotic must think me extraordinarily stupid.

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything in regard to politics.

In regard to my opinion that the Jews probably do not create their own forms of culture, this opinion rests upon (1) historical facts, (2) the fact that the specific cultural contribution of the Jew achieves its clearest results within the circle of a host-culture, where the Jew frequently becomes the very carrier of this culture, or its promoter.

This task is in itself so specific and so demanding that it is hardly to be conceived that any individual Jewish culture could arise alongside it. Since Palestine

actually presents very peculiar conditions [The recipient of this letter was at that time living in Palestine.]

I have cautiously inserted the word ’probably’ (voraiissichtlich) in my sentence.

I would in no wise deny the possibility that something specific is being created there, but so far I do not know it.

I cannot discover anything anti-Semitic in this opinion. . . .

” . . . The Jewish Christ-complex is a very remarkable affair.

As you know I completely agree with you in this respect.

The existence of this complex makes for a somewhat hystericised general attitude of mind (Geisteshaltung) which has become especia1ly clear to me in the course of the present anti-Christian attacks upon myself.

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite.

Or in the opinion of the Swiss Israelite Weekly, my assertion that I am as little an anti-Semite as an anti-Chinese proves my intention to compare the Jews with a Mongolian horde.

This hypersensitivity is simply pathological and makes every discussion almost impossible.

As you know, Freud previously accused me of anti-Semitism because I could not countenance his soulless materialism.

The Jew truly solicits antisemitism with his readiness to scent out anti-Semitism everywhere.

I cannot see why the Jew, like any so-called Christian, is incapable of assuming that he is being personally criticized when one has an opinion about him.

Why must it always be assumed that one wants to condemn the Jewish people.

Surely the individual is not the people?

I regard this. as an inadmissible manner of silencing one’s adversary.

In the great majority of cases, I have got along very well with my Jewish patients and colleagues.

It happens in the cases of other people, too, that I have to criticize the individual; but they do not ascribe it to the fact that they are English, American or French.

However, there does exist one exception worth mentioning in this respect, and that is the German.

It has happened to me more than once that when I criticized a German he immediately concluded that I am a hater of Germans.

It is really too cheap to try to hide one’s own inferiority behind a political prejudice . . .

” . . . You know well enough to what extent I approach the human being as a personality and how I endeavor to lift him out of his collective conditioning and to make him into an individual.

This, as you know, is only possible if he acknowledges his peculiar features (Besonderheit) which have been forced upon him by fate.

No one who is a Jew can become a human being without knowing that he is a Jew, since this is the basis from which he must reach out toward a higher humanity (Menschentiim).

This holds good for all nations and races.

Nationalism is therefore a sine qua non,'-no matter how objectionable it may appear-but the individual must not remain stuck in it.

On the other hand, insofar as he is a particle of the mass of the people he must not elevate him self above it either.

As a human individual I am a European, as an atom of the masses I am a Swiss bourgeois, domiciled at 228, Seestrasse, Kiisnacht near Zurich . . .

"Finally I want to inform you that my new book "Wirklichkeit der Seele,' has appeared.

I have included in it a Jewish author on the " Psychology of the Old Testament' in order to annoy the Nazis and all those Jews who have decried me as an anti-Semite.

The next thing they are now going to invent about me is that I suffer from a complete absence of convictions and that I am neither an anti-Semite nor a Nazi.

We happen to live in a period which overflows with lunacy. 'Quem deus perdere vult prinium dementat.'

"With kindest regards,

"Yours,

"C. G. Jung,

" et semper idem."

30 West 58th Street

New York 19, N. Y.

1. https://carljungdepthpsychologysite.blog/2020/04/15/carl-jung-on-jews-anti-semitism-anthology/jews/
2. https://www.amazon.com/Carl-Gustav-Jung-defender-Freud/dp/B0007GR19K

Carl Jung Quotations from all of the Collected Works (2022-09-02 04:34)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

For Personal Study and Educational Purposes Only

Carl Jung Depth Psychology Quotations

Carl Jung: *CW 1 “Psychiatric Studies”

[2]Psychiatric Studies (The Collected Works of C.G. Jung, Vol. 1)

To be adapted is certainly an ideal, but adaptation is not always possible.

Emotion has a decomposing action on the mind, reduces its synthesis and makes it, for the moment, wretched. Emotions, especially depressive ones such as fear, disorganize the mental syntheses; their action, so to speak, is analytic, as opposed to that of the will, of attention, of perception, which is synthetic Carl Jung citing Janet, CW 1, Para 318

One of the marks of emotion is that it is accompanied by a decided lowering of the mental level. It brings about not only the loss of synthesis and the reduction to automatism, which is so noticeable in the hysteric, but proportionately to its strength it gradually suppresses the higher phenomena and lowers tension to the level of the so-called inferior phenomena. Under the influence of emotion, mental synthesis, attention, the acquisition of the new memories, are seen to disappear; with them diminish or disappear all the functions of reality, the feeling of and pleasure in reality, confidence and certitude. In place of these we observe automatic movements Carl Jung citing Janet, CW 1, Para 319

Affects have a particularly deleterious effect on the memory Carl Jung, CW 1, Para 319

But this dissociative power which belongs to emotion is never more clearly displayed than in its effect on the memory. This dissociation can act on memories as they are produced and constitute continuous amnesia; it can also act suddenly on a group of memories already formed. Carl Jung citing Janet, CW 1, Para 319

Carl Jung: *CW 2 “Experimental Researches”:

[3]The Collected Works of C. G. Jung, Vol. 2: Experimental Researches

Distraction by surrounding objects is, as far as we know from our experience in psychopathology, a phenomenon that must be interpreted as the effect of emotion Carl Jung, CW 2, Para 298

In embarrassment or bewilderment, which are caused when the stimulus-word conjures up [in the word association test] emotionally charged ideas that the subject consciously or unconsciously tries to repress, the subject lets herself be completely distracted by externals and verbally reacts by simply naming an object from her surroundings Carl Jung, CW 2, Para 298

For psychoanalysis, the patient's mental condition is important, but still more important is the mental condition of the doctor Carl Jung, CW 2, Para 703

He [the doctor] who approaches a case with anything but absolute conviction is soon lost in the snares and traps laid by the complex of hysterical illness at whatever point he hopes to take hold of it Carl Jung, CW 2, Para 703

One has to know from the very beginning that everything in the hysteric is trying to prevent an exploration of the complex Carl Jung, CW 2, Para 703

After three [analytic] sessions a certain conclusion was reached, in so far as one could not avoid relating the obsessional idea that she had caused the death of her former pupil to the self-reproaches connected with the sexual stories [which she had revealed in earlier sessions] Carl Jung, CW 2, Para 713

The cement that holds the complex together is the feeling-tone common to all the individual ideas, in this case unhappiness Carl Jung, CW 2, Para 733

In our case the complex has the effect that the subject does not react by arbitrary or random connections of words but derives most of his reactions from the complex itself. The influence of the complex on thinking and behavior is called a constellation Carl Jung, CW2, Para 733

In accordance with the intensity of their emotions people's thinking and behavior are constellated by their complexes, and so are their associations Carl Jung, CW2, Para 736

Where the complex temporarily replaces the ego, we see that a strong complex possesses all the characteristics of a separate personality. We are, therefore, justified in regarding a complex as somewhat like a small secondary mind, which deliberately (though unknown to consciousness) drives at certain intentions which are contrary to the conscious intentions of the individual Carl Jung, CW 2, Para 1352

Laughter is diagnostically important: it often indicates in psychoanalysis that a complex has been touched Carl Jung, CW 2, Para 816

It is obvious that no one but the patient demands anything that is too much. Freud says, "Many of my neurotic patients who are under psychoanalytic treatment are in the habit of confirming the fact by a laugh when I have succeeded in giving a faithful picture of their hidden unconscious to their conscious perception; and they laugh even when the content of what is unveiled would by no means justify this. This is subject, of course, to their having arrived close enough to the unconscious material to grasp it after the doctor has detected it and presented it to them" Carl Jung, CW 2, Para 816

The complex acts in a peculiar way upon the psyche; Janet has described it in an excellent manner in his book (Janet, Les Obsessions et la psychasthénie, 1903). The complex robs the ego of light and nourishment, just as a cancer robs the body of its vitality. Carl Jung, CW 2, Para 1067

Experience teaches us the close relation between complex and neurosis. We must assume that the complex is a thought material, which stands under special psychological

conditions, because it can exert a pathogenetic influence Carl Jung, CW 2, Para 1352

This intention [of the subject] is disturbed by the interference of the complex, so that the association, contrary to expectation, is either turned from the sense of the complex or replaced by fragmentary allusions, or is in general so disturbed as to render the subject altogether unable to produce a reaction, although he may be unaware that the complex is independent of his intentions Carl Jung, CW 2, Para 1352

Nature has an apparatus that makes an extract of the complexes and brings them to consciousness in an unrecognizable and therefore harmless form: this is the dream Carl Jung, CW 2, Para 822

We know Freud's principle of the displacement from below upwards. What happens to the mouth (in dreams, in hysteria, in schizophrenia) happens to the genitals. If one eats, one puts something into the mouth Carl Jung, CW 2, Para 839

A patient in the early stage of dementia [schizophrenia] once expressed her wish-delirium by saying that the man she desired as her bridegroom fed her with a spoon, which made her pregnant and she had a child Carl Jung, CW 2, Para 839

The memory consists of a large number of single images; we therefore refer to it as a complex-image Carl Jung, CW 2, Para 891

The complex of these images is held together by a particular emotional tone, that is, by the effect of terror, the vibrations of which can continue gently for weeks or months and keep the image of terror fresh and vivid for that length of time Carl Jung, CW 2, Para 891

During the day work and other interests predominate, but from time to time these complexes make themselves felt through a faint and hardly recognizable unease or through slight feelings of anxiety, which seem to be unaccountable; at night they intrude into our dreams in a form the symbolism of which may be more or less pronounced Carl Jung, CW 2, Para 891

One of the chief characteristics of hysterical patients is the tendency to let themselves be carried away by everything, to fix their passion onto everything, and always promise too much and hence keep only a few of their promises. Patients with this symptom are, in my experience, always rather disagreeable Carl Jung, CW 2, Para 950

Another common peculiarity of hysterical patients that of taking everything personally, of never being able to be objective and of allowing themselves to be carried away by momentary impressions Carl Jung, CW 2, Para 953

The sensitivity (i.e., the excitability) of the emotions is greater in hysterical patients than in normal people. The hysterical patient suffers from an affect that he has been unable to conquer. The recognition of this is of the greatest importance in therapy Carl Jung, CW 2, Para 909

By his desire to supplement [in the word association test], the subject betrays a tendency to give the experimenter more than he wants; he actually labours in his attempts to find further ideas so as eventually to find something entirely satisfactory Carl Jung, CW 2, Para 950

Patients with this symptom are, in my experience, always rather disagreeable; at first

they are enthusiastically enamored of the physician, for a time going so far as blindly to accept everything he says; but they soon fall into an equally blind resistance to him, thus rendering any psychological influence absolutely impossible Carl Jung, CW 2, Para 950

The complex acts in a peculiar way upon the psyche; Janet has described it in an excellent manner in his book (Janet, Les Obsessions et la psychasthénie, 1903). The complex robs the ego of light and nourishment, just as a cancer robs the body of its vitality Carl Jung, CW 2, Para 1067

Rise of morbid hysterical symptoms These results can also manifest themselves in associations, so that in hysterics we find clear manifestations of emotional constellations among the patient's associations Carl Jung, CW 2, Para 1067

The association experiment [word association test] provides the means of studying experimentally the behavior of the complex Carl Jung, CW 2, Para 1352

Experience teaches us the close relation between complex and neurosis. We must assume that the complex is a thought material, which stands under special psychological conditions, because it can exert a pathogenetic influence Carl Jung, CW 2, Para 1352

This intention [of the subject] is disturbed by the interference of the complex, so that the association, contrary to expectation, is either turned from the sense of the complex or replaced by fragmentary allusions, or is in general so disturbed as to render the subject altogether unable to produce a reaction, although he may be unaware that the complex is independent of his intentions Carl Jung, CW 2, Para 1352

Carl Jung: *CW 3 The Psychology of Dementia Praecox"

[4]The Psychology of Dementia Praecox

In general, the patient's degree of intelligence and education is of considerable importance for the prognosis Carl Jung, CW 3, Para 575

In cases of passing, acute intervals, or in the early stages of the disease, an explanatory discussion of the symptoms, especially of the psychotic contents, seems to me of the greatest value Carl Jung, CW 3, Para 575

Since fascination by archetypal contents is particularly dangerous, an explanation of their universal, impersonal meaning seems to me especially helpful, as opposed to the usual discussion of personal complexes Carl Jung, CW 3, Para 575

These complexes are the things that called forth the archaic reactions and compensations in the first place, and can obviously produce the same effects again at any time Carl Jung, CW 3, Para 575

Often, therefore, one must help the patient to detach his interest from these personal sources of excitation, at least temporarily, so as to give him a general orientation and a broader view of his confused situation Carl Jung, CW 3, Para 575

I have therefore made it a rule to give the intelligent patient as much psychological knowledge as he can stand. The more he knows in this respect, the better his whole prognosis will turn out, for if he is equipped with the necessary knowledge he can meet renewed irruptions of the unconscious with understanding and in this way assimilate the strange contents and integrate them into his conscious life. So in cases where the patients remember the content of their psychosis, I discuss it with them in detail and try to get them to understand it as thoroughly as possible Carl Jung, CW 3, Para 575

The introvert adapts to the world by means of a system Carl Jung, CW 3, Para 420

Insomnia is often due to uncontrollable complexes against which the auto-suggestive power of sleep is no longer effective Carl Jung, CW 3, Para 137

Thus the thought-complexes are dependent on a small fraction of clarity, for which reason they can manifest themselves only in vague, symbolic expressions and also get contaminated for lack of differentiation Carl Jung, CW 3, Para 137

We need not assume an actual censorship of dream thoughts in the Freudian sense; the inhibition exerted by sleep-suggestion is a perfectly sufficient explanation Carl Jung, CW 3, Para 137

The autonomous complex can only “think” superficially and unclearly, i.e., symbolically, and the end-results (automatisms, constellations) which filter through into the activity of the ego-complex and into consciousness will be similarly constituted Carl Jung, CW3, Para 135

Even with ordinary therapeutic measures you can get the patient’s mind at a sufficiently safe distance from the unconscious, for instance by inducing him to draw or paint a picture of his psychic situation. (Painting is rather more effective, since by means of the colors his feelings are drawn into the picture too) Carl Jung, CW 3, Para 562

The tremendum is spellbound by it, made harmless and familiar, and whenever the patient is reminded of his original experience by its menacing emotional effects, the picture he has made of it interposes itself between him and the experience and keeps his terror at bay Carl Jung, CW 3, Para 562

I have now, after long practical experience, come to hold the view that the psychogenic causation of the disease is more probable than the toxic causation Carl Jung, CW 3, Para 570

There are a number of mild and ephemeral but manifestly schizophrenic illnesses quite apart from the even more common latent psychoses which begin purely psychogenically, run an equally psychological course (aside from certain presumably toxic nuances) and can be completely cured by a purely psychotherapeutic procedure; I have seen this even in severe cases Carl Jung, CW 3, Para 570

The general picture of an [word] association test of a schizophrenic may be very similar

to that of a neurotic, but closer examination shows that in a schizophrenic patient the connection between the ego and some of the complexes is more or less completely lost Carl Jung, CW 3, Para 506

The split is not relative, it is absolute. An hysterical patient might suffer from a persecution-mania very similar to real paranoia, but the difference is that in the former case one can bring the delusion back under the control of consciousness, whereas it is virtually impossible to do this in paranoia Carl Jung, CW 3, Para 506

A neurosis, it is true, is characterized by the relative autonomy of its complexes, but in schizophrenia the complexes have become disconnected and autonomous fragments, which either do not reintegrate back to the psychic totality, or, in the case of a remission, are unexpectedly joined together again as if nothing had happened Carl Jung, CW 3, Para 506

The unity of personality which, in a case of hysteria, lends a humanly understandable character to its own secondary personalities is definitely shattered into fragments Carl Jung, CW 3, Para 507

In a hysterical multiple personality there is a fairly smooth, even tactful, co-operation between the different persons, who keep to their respective roles and, if possible, do not bother each other Carl Jung, CW 3, Para 507

One feels the presence of an invisible spiritus rector, a central manager who arranges the stage for the different figures in an almost rational way, often in the form of a more or less sentimental drama Carl Jung, CW 3, Para 507

The picture of a personality dissociation in schizophrenia is quite different. The split-off figures assume banal, grotesque, or highly exaggerated names and characters, and are often objectionable in many other ways Carl Jung, CW 3, Para 508

On the contrary, they [the split-off personalities] break in and make a disturbance at any time, they torment the ego in a hundred ways. All are objectionable and shocking, either in their noisy and impertinent behavior or in their grotesque cruelty and obscenity Carl Jung, CW 3, Para 508

The autonomous figures have broken away from the control of the ego so thoroughly that their original participation in the patient's mental make-up has vanished Carl Jung, CW 3, Para 509

An abaissement can be produced by many causes: by fatigue, normal sleep, intoxication, fever, anaemia, intense affects, shocks, organic diseases of the central nervous system; likewise it can be induced by mass-psychology or a primitive mentality, or by religious and political fanaticism, etc. It can also be caused by constitutional and hereditary factors Carl Jung, CW 3, Para 513

Neuroses are specific consequences of an abaissement; as a rule they arise from a habitual or chronic form of it. Where they appear to be the effect of an acute form, a more or less latent psychological disposition always existed prior to the abaissement, so that the latter is no more than a conditional cause Carl Jung, CW 3, Para 515

The symptoms of Janet's abaissement du niveau mental are release of automatisms (thought-deprivation, pathological ideas) and reduction of attention. The consequence of this last is an incapacity for clear ideation. The ideas are indistinct, no proper differentiation takes place, and this leads to numerous confusions, condensations, contaminations, metaphors, etc. The condensations mostly follow the law of similarity of imagery or sound, so that meaningful connections largely disappear Carl Jung, CW 3, Para 300

There is no doubt that an abaissement which leads to a neurosis is produced either by exclusively psychological factors or by these in conjunction with other, perhaps more physical, conditions Carl Jung, CW 3, Para 516

A neurosis is a relative dissociation, a conflict between the ego and a resistant force based upon unconscious contents. These contents have more or less lost their connection with the psychic totality Carl Jung, CW 3, Para 516

They [the unconscious contents] form themselves into fragments, and the loss of them means a depotentiation of the conscious personality Carl Jung, CW 3, Para 516

The intense conflict, on the other hand, expresses an equally intense desire to re-establish the severed connection. There is no co-operation, but at least there is a violent conflict, which functions instead of a positive connection Carl Jung, CW 3, Para 516

Every neurotic fights for the maintenance and supremacy of his ego-consciousness and for the subjugation of the resistant unconscious forces Carl Jung, CW 3, Para 516

But a patient who allows himself to be swayed by the intrusion of strange contents from the unconscious, a patient who does not fight, who even identifies with the morbid elements, immediately exposes himself to the suspicion of schizophrenia Carl Jung, CW 3, Para 516

His [Schizophrenic] abaissement has reached the fatal, extreme degree, when the ego loses all power to resist the onslaught of an apparently more powerful unconscious. Carl Jung, CW 3, Para 516

Schizophrenia has a "psychology," i.e., a psychic causality and finality, just as normal mental life has, though with this important difference: whereas in the healthy person the ego is the subject of his experience, in the schizophrenic the ego is only one of the experiencing subjects. In other words, in schizophrenia the normal subject has split into a plurality of subject, or into plurality of autonomous complexes Carl Jung, CW 3, Para 498

The psychic mechanism that brings about the normal extinction and disintegration of consciousness in sleep is therefore a normal function which almost obeys our will. In schizophrenia it seems as if this function were set in motion in order to bring about that sleep-like condition in which consciousness is reduced to the level of dreams, or, in which dreams are intensified to a degree equalling that of consciousness Carl Jung, CW 3, Para 523

The simplest form of schizophrenia, of the splitting of the personality, is paranoia, the classic persecution-mania of the "persécuteur persécuté." It consists in a simple doubling of the personality, which in milder cases is still held together by the identity of the two egos Carl Jung, CW 3, Para 499

The schizophrenic may be pictured as a dreamer who walks about and acts like a person awake Carl Jung, CW 3, Para 174

The patient strikes us at first as completely normal. He may hold office or be in a lucrative position we suspect nothing. We converse normally with him, and at some point, for example, we let fall the word “Freemason” Carl Jung, CW 3, Para 499

Suddenly the jovial face before us changes, a piercing look full of abysmal mistrust and inhuman fanaticism meets us from his eye. He has become a hunted, dangerous animal, surrounded by invisible enemies: the other ego has risen to the surface Carl Jung, CW 3, Para 499

What has happened? Obviously at some time or other the idea of being a persecuted victim gained the upper hand, became autonomous, and formed a second subject which at times completely replaced the healthy ego Carl Jung, CW 3, Para 500

It is characteristic that neither of the two subjects can fully experience the other, although the two personalities are not separated by a belt of unconsciousness as they are in an hysterical dissociation of the personality Carl Jung, CW 3, Para 500

They know each other intimately, but they have no valid arguments against one another Carl Jung, CW 3, Para 500

The healthy ego cannot counter the affectivity of the other, for at least half its affectivity has gone over into its opposite number. It is, so to speak, paralysed This is the beginning of that schizophrenic “apathy” which can best be observed in paranoid dementia Carl Jung, CW 3, Para 500

Dreams are due to an incomplete extinction of consciousness, or to a somewhat excited state of the unconscious which interferes with sleep Carl Jung, CW 3, Para 524

Sleep is disturbed if too many remnants of consciousness go on stirring, or if there are unconscious contents with too great an energy-charge, for then they rise above the threshold and create a relatively conscious state Carl Jung, CW 3, Para 524

Hence it is better to explain many dreams as the remnants of conscious impressions, while others derive directly from unconscious sources which have never been conscious Carl Jung, CW 3, Para 524

Dreams of the first type [remnants of conscious impressions] have a personal character and conform to the rules of a personalistic psychology Carl Jung, CW 3, Para 524

Dreams of the second type [from unconscious sources] have a collective character, inasmuch as they contain peculiarly mythological, legendary, or generally archaic imagery. One must turn to historical or primitive symbology in order to explain such dreams Carl Jung, CW 3, Para 524

The dissociation in schizophrenia is not only far more serious [than a Neurosis] but very often irreversible The dissociation is no longer fluid and changeable as it is in a neurosis. It is more like a mirror broken up into splinters Carl Jung, CW 3, Para 507

Each figure has a suggestive name and an admissible character, and they are just as nicely hysterical and just as sentimentally biased as the patient's own consciousness Carl Jung, CW 3, Para 507

They [the figures] do not, moreover, co-operate with the patient's consciousness. They are not tactful and they have no respect for sentimental values Carl Jung, CW 3, Para 508

On the contrary, they [the split-off personalities] break in and make a disturbance at any time, they torment the ego in a hundred ways. All are objectionable and shocking, either in their noisy and impertinent behavior or in their grotesque cruelty and obscenity Carl Jung, CW 3, Para 508

There is an apparent chaos of incoherent visions, voices, and characters, all of an overwhelmingly strange and incomprehensible nature Carl Jung, CW 3, Para 508

If there is a drama at all, it is certainly far beyond the patient's understanding. In most cases it transcends even the physician's comprehension, so much so that he is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic Carl Jung, CW 3, Para 508

The healthy ego cannot counter the affectivity of the other, for at least half its affectivity has gone over into its opposite number. It is, so to speak, paralysed. This is the beginning of that schizophrenic "apathy" which can best be observed in paranoid dementia Carl Jung, CW 3, Para 500

The patient can assure you with the greatest indifference: "I am the triple owner of the world, the finest Turkey, the Lorelei, Germania and Helvetia of exclusively sweet butter and Naples and I must supply the whole world with macaroni." All this without a blush, and with no flicker of a smile Carl Jung, CW 3, Para 500

Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself Carl Jung, CW 3, Para 385

Insanity gives it a free hand. And once it has gained ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained, wholly or in part, often for the rest of his life Carl Jung, CW 3, Para 385

We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us Carl Jung, CW 3, Para 385

Unfortunately only too often no further knowledge reaches us of the things that are being played out on the dark side of the soul [in the insane], because all the bridges have broken down which connect that side with this Carl Jung, CW 3, Para 385

One of them comprises all those forms of illness which are commonly designated "hysterical"; the other all those forms which the French school calls "psychasthenic" Carl Jung, CW 3, Para 418

Although the line of demarcation is rather uncertain, one can mark off two psychological types which in themselves are quite distinct because their psychology is diametrically opposed. I have called these the introverted and extraverted types Carl Jung, CW 3, Para 418

The hysteric belongs to the extraverted type, the psychasthenic to the introverted type, and so, to the best of our knowledge, does the schizophrenic. The terms introversion and extraversion are dependent on my energic conception of psychic phenomena. Carl Jung, CW 3, Para 418

I postulate a hypothetical, fundamental striving which I call libido Carl Jung, CW 3, Para 418

In accordance with the classical usage of the word, libido does not have an exclusively sexual connotation as it has in medicine Carl Jung, CW 3, Para 418

Libido is intended as an energic expression for psychological values. A psychological value is something that has an effect; hence it can be considered from the energic standpoint without any pretence of exact measurement Carl Jung, CW 3, Para 418

There seems to be a certain intellectual weakness which expresses itself in a tendency to give definitions, though unlike the same tendency in imbeciles it does not strive for generalization but defines the content of the stimulus-words in terms of the complex Carl Jung, CW 3, Para 208

Characteristic is the extraordinary stilted and affected manner of expression, sometimes verging on the incomprehensible Carl Jung, CW 3, Para 208

The clumsy and peculiar-sounding definitions of imbeciles occur at unexpected places which happen to hit the complex Carl Jung, CW 3, Para 208

In normal people and hysterics we find striking or linguistically odd reactions always at the critical places, and especially words from foreign languages. These correspond here to the neologisms, which are nothing but peculiarly forceful and ponderous expressions of thought-complexes Carl Jung, CW 3, Para 208

We can also understand why a patient describes her neologisms as “power-words.” Whenever they appear they hint at the whole system hidden behind them, just as technical terms do in normal speech Carl Jung, CW 3, Para 208

This [the complex] constellates most of the associations and expresses itself above all in the affectation, whose sole purpose is to emphasize the value of the personality. To that extent it is a normal and familiar aid to self-complacency. Here it is exaggerated in accordance with the patient’s morbidly intensified self-esteem Carl Jung, CW 3, Para 211

Hand in hand with the exaggerated affectation go exaggerated ideas of grandeur which, because of their contrast with reality and the affected, barely intelligible way they are expressed have something grotesque about them Carl Jung, CW 3, Para 211

We find this phenomenon in normal people whose self-esteem is at odds with their intelligence and outward situation. In the patient it is primarily a question of exaggeration and

the corresponding strong affect it indicates. What exceeds the normal mechanism is the barely intelligible and unadapted manner of expression, which suggests an impairment of the underlying concepts Carl Jung, CW 3, Para 211

The complex of personal grandeur expresses itself also in the patient's unsuitable demands and wishes Carl Jung, CW 3, Para 211

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The symptoms of Janet's abaissement du niveau mental are release of automatisms (thought-deprivation, pathological ideas) and reduction of attention. The consequence of this last is an incapacity for clear ideation. The ideas are indistinct, no proper differentiation takes place, and this leads to numerous confusions, condensations, contaminations, metaphors, etc. The condensations mostly follow the law of similarity of imagery or sound, so that meaningful connections largely disappear Carl Jung, CW 3, Para 300

Hypnosis represses the hysterical complex and leads to the reproduction of the ego-complex Carl Jung, CW 3, Para 163

In schizophrenia, when we are not actually dealing with marked excitement accompanied by deep confusion, we often get the impression that the patients are disturbed merely by illusions but that at bottom they are correctly oriented Carl Jung, CW 3, Para 163

Lucidity of consciousness is especially often impaired in the acute stage of the disease, when the patients are in a real dream, i.e., in a "complex-delirium" Carl Jung, CW 3, Para 163

Hallucinations are simply the outward projection of psychic elements. Clinically we know all gradations, from inspirations and pathological ideas to loud auditory hallucinations and vivid visions Carl Jung, CW 3, Para 180

Hallucinations are ubiquitous. Schizophrenia merely sets in motion a preformed mechanism which normally functions in dreams Carl Jung, CW 3, Para 180

The hallucinations of hysteria, like those of dreams, contain symbolically distorted fragments of the complex Carl Jung, CW 3, Para 180

If there is a very strong complex, all progress adapted to the environment ceases and the associations revolve entirely round the complex. By and large this is what happens in hysteria, where we find very strong complexes Carl Jung, CW 3, Para 184

The progress of the personality is retarded, and a large part of the psychic activity is expended in varying the complex in all possible ways (symptomatic actions). Not for nothing does Janet call attention to the general disturbances in "obsessed" persons, of which I mention the following: indolence, irresolution, retardation, fatigue, lack of achievement, aboulia, inhibition Carl Jung, CW 3, Para 184

If a complex succeeds in becoming fixed, monotony results, especially monotony of the

outward symptoms Carl Jung, CW 3, Para 184

Who does not know the stereotyped, exhausting complaints of hysterics and the stubborn, invincible nature of their symptoms? Carl Jung, CW 3, Para 184

Just as a constant pain will always call forth the same monotonous cries of distress, so a fixed complaint will gradually stereotype the individual's whole mode of expression, so that in the end we know that day after day we shall receive with mathematical accuracy the same answer to the same question Carl Jung, CW 3, Para 184

There seems to be a certain intellectual weakness which expresses itself in a tendency to give definitions, though unlike the same tendency in imbeciles it does not strive for generalization but defines the content of the stimulus-words in terms of the complex Carl Jung, CW 3, Para 208

Among the characterological disturbances in schizophrenia [dementia praecox] we might mention affectation (mannerisms, eccentricity, mania for originality, etc.). We frequently meet this symptom in hysteria, especially when patients find themselves out of their social element Carl Jung, CW 3, Para 154

A very common form of this affectation is the pretentious and artificial behavior of women of a lower social position dressmakers, nurses, maids, etc. Who mix with those socially above them, and also of men who are dissatisfied with their social status and try to give themselves at least the appearance of a better education or of a more imposing position Carl Jung, CW 3, Para 154

The affectation, in itself, contains nothing specific of schizophrenia. The disease takes over the mechanism from the normal, or rather from the caricature of the normal, hysteria Carl Jung, CW 3, Para 155

Such patients have a special predilection for neologisms, which they used mostly as learned or otherwise distinguished-sounding technical terms Carl Jung, CW 3, Para 155

One of my women patients called them "power-words," and showed a special liking for the most abstruse expressions, which obviously seemed to her fraught with meaning Carl Jung, CW 3, Para 155

The "power-words" serve among other things to emphasize the personality and to make it as imposing as possible Carl Jung, CW 3, Para 155

The emphasis laid on "power-words" accentuates the value of the personality in the face of doubt and hostility, and for this reason they are frequently used as defensive and exorcistic formulae Carl Jung, CW 3, Para 155

The affectation also expresses itself in gesture and handwriting, the latter being adorned with all kinds of peculiar flourishes Carl Jung, CW 3, Para 156

Normal analogies can be found in young girls who, out of caprice, affect an especially striking or original script Carl Jung, CW 3, Para 156

The same thing can be seen in temperamental hysterics, and it is often easy to show

that the change in writing begins at the place where the complex is touched. Even with normal people one can often see disturbances at such places Carl Jung, CW 3, Para 156

We do not always have this impression in hysteria, though we can see for ourselves that correct orientation does exist by hypnotizing the patient Carl Jung, CW 3, Para 163

As in hysteria the disorientation is due to a pathogenic complex momentarily pushing aside the ego-complex, so in schizophrenia it may easily happen that quite clear answers are followed the next moment by the most extraordinary utterances Carl Jung, CW 3, Para 163

A strong complex, for instance, a nagging worry hinders concentration. We are unable to tear ourselves away from it and direct our activity and interest into other channels Carl Jung, CW 3, Para 109

Or if we try to tear ourselves away in order to “forget our worries,” we succeed perhaps for a short time but we do it only “half-heartedly”. Without our knowing it, the complex prevents us from giving ourselves wholly to the task in hand Carl Jung, CW 3, Para 109

We succumb to all kinds of inhibitions. In the pauses of thought (“thought-deprivation”) fragments of the complex appear and, as in the word association experiment, cause characteristic disturbances in the intellectual performance Carl Jung, CW 3, Para 109

We make slips of the pen in accordance with the rules of Meringer and Mayer, we produce condensations, perseverations, anticipations, etc., and Freudian errors which reveal by their content the determining complex Carl Jung, CW 3, Para 109

Our slips of the tongue occur at the critical places, that is, when we say words that have a significance for the complex Carl Jung, CW 3, Para 109

We make mistakes in reading because we think we see the complex-words in the text where frequently these words appear in the peripheral field of vision (Bleuler) Carl Jung, CW 3, Para 109

In the midst of our “distracting” occupations we catch ourselves singing or whistling a certain melody. The words, which we have great difficulty in remembering, are a complex constellation Carl Jung, CW 3, Para 109

We may be haunted all day by an obsession, by a melody or a word that is always on the tip of our tongue. These too are complex constellations Carl Jung, CW 3, Para 109

Or we make doodles on paper or on the table which are not difficult to interpret in terms of the complex Carl Jung, CW 3, Para 109

Wherever the disturbances caused by the complex express themselves in words we find displacements by clang similarities or by combinations of phrases Carl Jung, CW 3, Para 109

Melodic automatisms show us once again how repressed thoughts are disguised Carl Jung, CW 3, Para 117

We know that singing and whistling often accompany activities which do not require full

“investment of attention” (Freud) Carl Jung, CW 3, Para 117

The residual attention is therefore relating to the complex, but the purposive activity prevents the complex from becoming clear, it can only show itself instinctively, as for instance in the melodic automatisms that contain the thought complex in the usual metaphorical form Carl Jung, CW 3, Para 117

Every affective event becomes a complex. If it [an affective event] does not encounter a related and already existing complex and is only of momentary significance, it gradually sinks with decreasing feeling-tone into the latent mass of memories, where it remains until a related impression reproduces it again Carl Jung, CW 3, Para 140

But if it [the affective event] encounters an already existing complex, it reinforces it and helps it to gain the upper hand for a while Carl Jung, CW 3, Para 140

The clearest examples of this can be seen in hysteria, where apparent trifles may lead to tremendous outbursts of affect. In such cases the impression has impinged, either directly or symbolically, on the insufficiently repressed complex and thereby evoked a veritable storm, which considering the insignificance of the event often seems altogether disproportionate Carl Jung, CW 3, Para 140

We also find that the strongest feelings and impulses are connected with the strongest complexes Carl Jung, CW 3, Para 140

It is therefore not surprising that the majority of complexes are of an erotic-sexual nature, as also are most dreams and most of the hysterias Carl Jung, CW 3, Para 140

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The affectation, in itself, contains nothing specific of schizophrenia. The disease takes over the mechanism from the normal, or rather from the caricature of the normal, hysteria Carl Jung, CW 3, Para 155

Such patients have a special predilection for neologisms, which they used mostly as learned or otherwise distinguished-sounding technical terms Carl Jung, CW 3, Para 155

A schizophrenic patient under my care, if the doctors refused him anything, used to threaten them with the words: “I, the Grand Duke Mephisto, shall have you treated with blood

vengeance for orangutan representations” Carl Jung, CW 3, Para 155

Schizophrenic patients frequently have a characteristic handwriting: it expresses the contradictory tendencies in their psyche, the script being now sloping and cursive, now upright, now large, now small Carl Jung, CW 3, Para 156

Since, for many people, the sexual complex cannot be acted out in a natural way, it makes use of by-ways Carl Jung, CW 3, Para 105

During puberty it takes the form of more or less abnormal sexual fantasies, frequently alternating with phases of religious enthusiasm (displacements) Carl Jung, CW 3, Para 105

In men, sexuality, if not acted out directly, is frequently converted into a feverish professional activity or a passion for dangerous sports, etc., or into some learned hobby, such as a collecting mania. Women take up some kind of philanthropic work, which is usually determined by the special form of the complex Carl Jung, CW 3, Para 105

They devote themselves to nursing in hospitals where there are young assistant physicians, or they develop strange eccentricities, a prim, affected behavior which is meant to express distinction and proud resignation Carl Jung, CW 3, Para 105

There is, however, one very common displacement, and that is the disguising of a complex by the superimposition of a contrasting mood. We frequently meet this phenomenon in people who have to banish some chronic worry Carl Jung, CW 3, Para 105

Women betray themselves by a shrill, aggressive gaiety, men by sudden alcoholic and other excesses (also fugues) Carl Jung, CW 3, Para 105

These displacements and disguises may, as we know, produce real double personalities, such as have always excited the interest of psychological writers (cf. the recurrent problem in Goethe of “two souls,” and among the moderns Hermann Bahr, Gorky, and others) Carl Jung, CW 3, Para 105

“Double personality” is not just a literary phrase, it is a scientific fact of general interest to psychology and psychiatry, especially when it manifests itself in the form of double consciousness or dissociation of the personality. Carl Jung, CW 3, Para 105

It sometimes happens that the displacement gradually becomes stable and superficially at least replaces the original character Carl Jung, CW 3, Para 106

Everyone knows people who, judged externally, are enormously gay and entertaining. Inwardly, and sometimes even in private life, they are sullen grumblers nursing an old wound Carl Jung, CW 3, Para 106

Often their [the grumbler’s] true nature suddenly bursts through the artificial covering, the assumed blithesomeness vanishes at a stroke, and we are confronted with a different person Carl Jung, CW 3, Para 106

A single word, a gesture, if it touches the sore spot, reveals the complex lurking in the depths of the psyche Carl Jung, CW 3, Para 106

We succumb to all kinds of inhibitions. In the pauses of thought ("thought-deprivation") fragments of the complex appear and, as in the word association experiment, cause characteristic disturbances in the intellectual performance Carl Jung, CW 3, Para 109

Wherever the disturbances caused by the complex express themselves in words we find displacements by clang similarities or by combinations of phrases Carl Jung, CW 3, Para 109

Melodic automatisms show us once again how repressed thoughts are disguised Carl Jung, CW 3, Para 117

The residual attention is therefore relating to the complex, but the purposive activity prevents the complex from becoming clear, it can only show itself instinctively, as for instance in the melodic automatisms that contain the thought complex in the usual metaphorical form Carl Jung, CW 3, Para 117

Besides this special form of sexual complex, which I have chosen as a paradigm for didactic reasons, since it is the commonest and best-known form of obsessional complex, there are naturally many other kinds of sexual complexes which can exert an equally strong influence Carl Jung, CW 3, Para 104

Among women the complexes of unrequited or otherwise hopeless love are very common. Carl Jung, CW 3, Para 104

Here we find an exceedingly strong complex-sensitiveness. The slightest hint from the other sex is assimilated to the complex and elaborated with complete blindness for even the weightiest arguments to the contrary Carl Jung, CW 3, Para 104

An insignificant remark of the adored is construed as a powerful subjective proof of his love. The chance interests of the intended become the starting-point for similar interests on the woman's part symptomatic action which rapidly disappears when the wedding finally takes place or if the object of adoration changes Carl Jung, CW 3, Para 104

The complex-sensitiveness also shows itself in an unusual sensitiveness to sexual stimuli, which appears particularly in the form of prudery Carl Jung, CW 3, Para 104

Those obsessed by the complex ostentatiously avoid in their younger years everything that could remind them of sex the well-known "innocence" of grown-up daughters Carl Jung, CW 3, Para 104

Although they know where everything is and what it means, their whole behavior gives the impression that they never had an inkling of things sexual Carl Jung, CW 3, Para 104

If one has to inquire into these matters for medical reasons, one thinks at first that one is on virgin soil, but one soon finds that all the necessary knowledge is there, except that the patient does not know where she got it from Carl Jung, CW 3, Para 104

In later years the prudery often becomes unbearable, or the patient displays a naïve symptomatic interest in all sorts of natural situations in which one "may now take an interest because one is past the age" and so on Carl Jung, CW 3, Para 104

The objects of this symptomatic interest are brides, pregnancies, births, scandals, and so on Carl Jung, CW 3, Para 104

The fine nose of elderly ladies for these matters is proverbial. They are passed off as “objective, purely human interest” Carl Jung, CW 3, Para 104

In men, sexuality, if not acted out directly, is frequently converted into a feverish professional activity or a passion for dangerous sports, etc., or into some learned hobby, such as a collecting mania Carl Jung, CW 3, Para 105

Women take up some kind of philanthropic work, which is usually determined by the special form of the complex Carl Jung, CW 3, Para 105

The first group is best illustrated by the legend of Ramón Lully, who, as a gallant adventurer, had long courted a lady. Finally the longed-for billet arrived, inviting him to a midnight assignation. Lully, full of expectation, came to the appointed place, and as he approached the lady, who was awaiting him, she suddenly threw open her robe and uncovered her cancer-eaten bosom. This episode made such an impression on Lully that from then on he devoted his life to pious asceticism Carl Jung, CW 3, Para 89

There are impressions which last a lifetime. The lasting effects of strong religious impressions or of shattering experiences, which are well known Carl Jung, CW 3, Para 90

The effects are particularly strong in youth. Indeed, the whole aim of education is to implant lasting complexes in the child Carl Jung, CW 3, Para 90

The durability of a complex is guaranteed by its continually active feeling-tone. If the feeling-tone is extinguished, the complex is extinguished with it Carl Jung, CW 3, Para 90

The persistence of a feeling-tone complex naturally has the same constellating effect on the rest of the psychic activities as an acute affect. Whatever suits the complex is assimilated, everything else is excluded or at least inhibited. The best examples of this can be seen in religious convictions Carl Jung, CW 3, Para 90

There is no argument, no matter how threadbare, that is not advanced if it is pro, while on the other hand the strongest and most plausible arguments contra make no impression; they simply bounce off, because emotional inhibitions are stronger than all logic Carl Jung, CW 3, Para 90

Even in quite intelligent people who have considerable education and experience, one can sometimes observe a real blindness, a true systematic anaesthesia, when one tries to convince them, say of the theory of determinism. And how often does a single unpleasant impression produce in some people an unshakable false judgment, which no logic, no matter how cogent, can dislodge! Carl Jung, CW 3, Para 90

The effects of the complex extend, however, not only to thought but to action, which is continually forced in a quite definite direction Carl Jung, CW 3, Para 91

For instance, many people unthinkingly perform religious rites and all kinds of ground-

less actions despite the fact that intellectually they have long since out grown them Carl Jung, CW 3, Para 91

The second group of chronic effects of the complex, where the feeling-tone is constantly maintained by active stimuli, affords the best examples of complex constellations Carl Jung, CW 3, Para 92

The strongest and most lasting effects are seen above all in sexual complexes, where the feeling-tone is constantly maintained, for instance by unsatisfied sexual desire Carl Jung, CW 3, Para 92

A glance at the legends of the saints, or at Zola's novels Lourdes or The Dream, will provide numerous examples of this. Yet the constellations are not always quite so crude and obvious, often they are more subtle influences, masked by symbolisms, that sway our thoughts and actions Carl Jung, CW 3, Para 92

Complexes are mostly in a state of repression because they are concerned as a rule with the most intimate secrets which are anxiously guarded and which the subject either will not or cannot divulge Carl Jung, CW 3, Para 93

Even under normal conditions the repression may be so strong that the subject has an hysterical amnesia for the complex. That is, he has the feeling that some idea, some significant association, is coming up, but a vague hesitation keeps the reproduction back. He feels he wants to say something, but it slips away again immediately. What has slipped away is the thought-complex Carl Jung, CW 3, Para 93

The most trivial objects are guarded like priceless jewels, so far as they relate to the complex; his whole environment is viewed sub specie amoris Carl Jung, CW 3, Para 102

Anything that does not suit the complex simply glances off, all the other interests sink to nothing, there is a standstill and temporary atrophy of the personality Carl Jung, CW 3, Para 102

Only what suits the complex arouses affects and is assimilated by the psyche. All thoughts and actions tend in the direction of the complex; whatever cannot be constrained in the direction is repudiated, or is performed perfunctorily without emotion and without care Carl Jung, CW 3, Para 102

In attending to indifferent matters the most extraordinary compromise formations are produced; slips of the pen referring to the erotic complex creep into business letters, suspicious slips of the tongue occur in speaking Carl Jung, CW 3, Para 102

The flow of objective thought is constantly interrupted by invasions from the complex, there are long gaps in one's thought which are filled out with erotic episodes Carl Jung, CW 3, Para 102

The foregoing well-known paradigm [paragraph "s" above] shows clearly the effect of a strong complex on a normal psyche. We see how the psychic energy applies itself wholly to the complex at the expense of the other psychic material, which in consequence remains unused. All stimuli that do not suit the complex undergo a partial apperceptive degeneration

with emotional impoverishment Carl Jung, CW 3, Para 103

Even the feeling-tone becomes inappropriate: trifles such as ribbons, pressed flowers, snapshots, billets doux, a lock of hair, etc., are cherished with the greatest care, while vital questions are often dismissed with a smile or with complete indifference Carl Jung, CW 3, Para 103

On the other hand the slightest remark even remotely touching on the complex instantly arouses a violent outburst of anger or pain which may assume pathological proportions Carl Jung, CW 3, Para 103

If we had no means of feeling our way into the psyche of a normal person in love, his behavior would seem to us that of an hysteric or a catatonic Carl Jung, CW 3, Para 103

In hysteria, where the complex-sensitiveness is far greater than normal, we have almost no means of feeling our way, and must laboriously accustom ourselves to intuiting the meaning of the hysterical affects. This is quite impossible in catatonia, perhaps because we still know too little about hysteria Carl Jung, CW 3, Para 103

Every molecule participated in this feeling-tone, so that, whether it appears by itself or in conjunction with others, it always carries this feeling-tone with it, and it does this with the greater distinctness the more distinctly we can see its connection with the complex-situation as a whole Carl Jung, CW 3, Para 80

This behavior may be compared directly to Wagnerian music. The leitmotiv, as a sort of feel-tone, denotes a complex of ideas which is essential to the dramatic structure Carl Jung, CW 3, Para 80

Each time one or the other complex is stimulated by something someone does or says, the relevant leitmotiv is sounded in one of its variants Carl Jung, CW 3, Para 80

It is exactly the same in ordinary psychic life: the leitmotivs are the feeling-tones of our complexes, our actions and moods are modulations of the leitmotivs Carl Jung, CW 3, Para 80

Large complexes are always strongly feeling-toned and, conversely, strong affects always leave behind very large complexes Carl Jung, CW 3, Para 87

This is due simply to the fact that on the one hand complexes include numerous somatic innervations, while on the other hand strong affects constellate a great many associations because of their powerful and persistent stimulation of the body Carl Jung, CW 3, Para 87

Normally, affects can go on working indefinitely (in the form of stomach and heart troubles, insomnia, tremors, etc.) Gradually, however, they subside, the ideas relating to the complex disappear from consciousness, and only in dreams do they occasionally manifest themselves in more or less disguised hints Carl Jung, CW 3, Para 87

But complexes continue to show themselves for years in the characteristic disturbances they produce in a person’s associations Carl Jung, CW 3, Para 87

Their gradual extinction is marked by one general psychological peculiarity: their readi-

ness to reappear in almost full strength as a result of similar though much weaker stimuli Carl Jung, CW 3, Para 87

It is certain that the symptoms of negativism should not be regarded as anything clear and definite Carl Jung, CW 3, Para 27

In our view, negativism always depends ultimately on negative associations. Whether there is also a negativism that is enacted in the spinal cord I do not know Carl Jung, CW 3, Para 27

The broadest view on the question of negativism is the one taken by Bleuler, who shows that "negative suggestibility," or the compulsion to produce contrary associations, is not only a constituent of the normal psyche but a frequent mechanism of pathological symptoms in hysteria, obsessional states, and schizophrenia [dementia praecox] Carl Jung, CW 3, Para 27

The contrary mechanism is a function existing independently of the normal associative activity and is rooted entirely in "affectivity"; hence it is actuated chiefly by strongly feeling-toned ideas, decisions, etc. Carl Jung, CW 3, Para 27

"The mechanism is meant to guard against precipitate action and to force one to weigh the pros and cons." The contrary mechanism acts as a counterbalance to suggestibility Carl Jung, CW 3, Para 27

Suggestibility is the capacity to accept and put into effect strongly feeling-toned ideas. The contrary mechanism does just the opposite. Bleuler's term "negative suggestibility" is therefore fitting Carl Jung, CW 3, Para 27

Pelletier compares the superficial course of association in schizophrenia [dementia praecox] to flight of ideas Carl Jung, CW 3, Para 22

Characteristic of flight of ideas is the "absence of any directing principle" Carl Jung, CW 3, Para 22

The same is true of the course of association in schizophrenia [dementia praecox]: The directing idea is absent and the state of consciousness remains vague without any order in its elements Carl Jung, CW 3, Para 22

The only mode of psychic activity which in the normal state can be compared to mania is the daydream, although daydreaming is more the mode of thinking of the feeble-minded than of the manic (Madeleine Pelletier, pp. 116, 123, 118) Carl Jung, CW 3, Para 22

Pelletier is right in seeing a great resemblance between normal daydreaming and the superficial associations of manics, but that is true only when the associations are written down on paper Carl Jung, CW 3, Para 22

Clinically, however, the manic does not at all resemble a dreamer Carl Jung, CW 3, Para 22

The richness and acceleration of thought in manic flight of ideas can be sharply differentiated from the sluggish, often halting course of association in the dreamy type, and particularly from the poverty of associations in catatonics, with their numerous perseverations

Carl Jung, CW 3, Para 22

The analogy is correct only in so far as the directing idea is absent in all these cases; in manics because all the ideas crowd into consciousness with marked acceleration and great intensity of feeling, which probably accounts for the absence of attention Carl Jung, CW 3, Para 22

In daydreaming there is no attention from the outset, and wherever this is absent the course of association must sink to the level of a dream-state, to a slow progression according to the laws of association and tending mainly towards similarity, contrast, coexistence, and verbal-motor combinations Carl Jung, CW 3, Para 22

Every affective event becomes a complex. C.G. Jung, CW 3, par. 140

Carl Jung: *CW 4 “Freud and Psychoanalysis”

[5]Freud and Psychoanalysis (Collected Works of C.G. Jung, Volume 4)

Error is just as important a condition of life’s progress as truth. Carl Jung, CW 4, Para 451

I may now add that civilization is a process in the service of Eros, whose purpose is to combine single human individuals, and after that families, then races, peoples and nations, into one great unity, the unity of mankind. Sigmund Freud, Civilization and Its Discontents, Page 118

That day saw the death of my connection with therapy by suggestion; the notoriety aroused by this case shamed and depressed me. Carl Jung, CW 4, Para 581

If only one did not have a scientific conscience and that hankering after the truth! Carl Jung, CW 4, Para 582.

I even hold it to be an indispensable prerequisite that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure. Carl Jung, CW 4, Para 586

To anticipate a possible objection, let me say at once that I did not give up hypnosis because I wanted to avoid dealing with the basic forces of the human psyche, but because I wanted to battle with them directly and openly. Carl Jung, CW 4, Para 601

I strive not to be a fanatic—though there are not a few who accuse me of fanaticism. Carl Jung, CW 4, Para 602

There are cases where psychoanalysis works worse than any other method. But who

has ever claimed that psychoanalysis should be used always and everywhere? Carl Jung, CW 4, Para 604

Do not forget that Kepler once cast horoscopes for money, and that countless artists are condemned to work for a living wage. Carl Jung, CW 4, Para 607

The relativity of "truth" has been known for ages and does not stand in the way of anything, and if it did would merely prevent belief in dogmas and authority. Carl Jung, CW 4, Para 620

So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625

With the unintelligent and bigoted ones [patients] you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down. Carl Jung, CW 4, Para 627

When the conscious material is exhausted you go on to dreams, which give you the subliminal material. Carl Jung, CW 4, Para 628

As to the question of morality and education, let me say that these things belong to a later stage of the analysis, when they find—or should find—their own solution. You cannot make recipes out of psychoanalysis! Carl Jung, CW 4, Para 631

Again, psychoanalysis is not a method of examination in the nature of an intelligence test, though this mistake is common in certain circles. Carl Jung, CW 4, Para 622

Psychoanalysis is a method which makes possible the analytical reduction of psychic contents to their simplest expression, and for discovering the line of least resistance in the development of a harmonious personality. Carl Jung, CW 4, Para 623

My only working rule is to conduct the analysis as a perfectly ordinary, sensible conversation, and to avoid all appearance of medical magic. Carl Jung, CW 4, Para 624

So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625

With the unintelligent and bigoted ones you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down. Carl Jung, CW 4, Para 627

If people have no dreams, as they allege, or forget them, there is usually still some conscious material that ought to be produced and discussed but is kept back owing to resistances. Carl Jung, CW 4, Para 628

If the analyst demands that his patient shall get well out of love for him, the patient may easily reckon on reciprocal services, and will without doubt try to extort them. Carl Jung, CW 4, Para 639

Man as a herd-animal, too, has not by any manner of means to subordinate himself to

laws imposed from without; he carries his social imperatives within himself, a priori, as an inborn necessity. Carl Jung, CW 4, Para 641

Psychoanalysis is only a means for removing the stones from the path of development, and not a method (as hypnotism often claims to be) of putting things into the patient that were not there before. Carl Jung, CW 4, Para 648

The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together. Carl Jung, CW 4, Para 643

Experience has convinced me that patients rapidly begin to make use of ideas picked up from psychoanalysis, as is also apparent in their dreams. Carl Jung, CW 4, Para 645

The analyst must exercise all possible care and self-criticism not to let himself be led astray by his patient's dreams. Carl Jung, CW 4, Para 649

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung, CW 4, Para 784

The third phase is the adult period from puberty on and may be called the period of maturity. Carl Jung, CW 4, Para 265

Religions are the great-healing systems for the ills of the soul. Carl Jung, CW 4, Para 751

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

It is in very truth the eternally living, creative, germinal layer in each of us, and though it may make use of age-old symbolical images it nevertheless intends them to be understood in a new way. Carl Jung, CW 4, Para 760

Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and understanding. Carl Jung, CW 4, Para 680

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.

Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung, CW 4; para 667

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, CW 4, Page 331f.

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido. Carl Jung; CW 4; par. 679.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

We do not work with the "transference to the analyst," but against it and in spite of it. Carl Jung, CW 4, par. 601.

Man brings with him at birth the ground-plan of his nature. Carl Jung; CW 4, Page 728.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Para 449.

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

The first phase embraces the first years of life; I call this period the presexual stage. It corresponds to the caterpillar stage of butterflies and is characterized almost exclusively by the functions of nutrition and growth. Carl Jung, CW 4, Para 263

The second phase embraces the later years of childhood up to puberty and might be called the prepubertal stage. Germination of sexuality takes place at this period. Carl Jung, CW 4, Para 264

Religions are the great-healing systems for the ills of the soul. Carl Jung, CW 4, Paragraph 751

The neurotic is ill not because he has lost his old faith but because he has not yet found a new form for his finest aspirations. Carl Jung, CW 4, Para 669

The unconscious is not just a receptacle for all unclean spirits and other odious legacies

from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud's "superego." Carl Jung, CW 4, Para 760

The further development of the individual can be brought about only by means of symbols which represent something far in advance of himself and whose intellectual meanings cannot yet be grasped entirely. Carl Jung, CW 4, Para 680

Man "possesses" many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is

because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578

Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the moulding of one's own character. Carl Jung, CW 4, Para 450

There are analysts who believe that they can get along with a self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting yourself to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Para 449

We would be doing our neurotic patients a grievous wrong if we tried to force them all into the category of the coerced. Among neurotics, there are not a few who do not require any reminders of their social duties and obligations but are born and destined rather to be bearers of new cultural ideals. They are neurotic as long as they bow down before authority and refuse the freedom to which they are destined. As long as we look at life only retrospectively, as is the case in the psychoanalytic writings of the Viennese school, we shall never do justice to these persons and never bring them the longed-for deliverance. For in this way we train them only to be obedient children and thereby strengthen the very forces that made them ill—their conservative backwardness and submission to authority. Carl Jung, CW 4, Para 658

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. Carl Jung, CW 4, Para 312

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, Para 666

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known. Carl Jung, CW 4, Para 668

Psychoanalysis cannot be considered a method of education, if by education we mean the topiary art of clipping a tree into a beautiful artificial shape. But those who have a higher conception of education will prize most the method of cultivating a tree so that it fulfils to perfection its own natural conditions of growth. Carl Jung, CW 4, Para 442

The fact that by far the greater part of humanity not only needs guidance but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life’s duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. It is just these determinants that appear as psychological imperatives, and we have daily proof of their compelling power. What I call "biological duty" is identical with these determinants. Carl Jung, CW 4, Para 665

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable

importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism. Not that heroic demands are never put to us on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands on our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed that cannot be seen from the outside. It does not glitter, is not belauded, and it always seeks concealment in everyday attire. Carl Jung, CW 4, Para 72

Moral law is nothing other than an outward manifestation of man’s innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man’s evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man’s ideas make him. Carl Jung, CW 4, Para 769

We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

We must never forget that the world is, in the first place, a subjective phenomenon. The impressions we receive from these accidental happenings are also our own doing. It is not true that the impressions are forced on us unconditionally, our own predisposition conditions the impression. A man whose libido is blocked will have, as a rule, quite different and very much more vivid impressions than one whose libido is organized in a wealth of activities. A person who is sensitive in one way or another will receive a deep impression from an event which would leave a less sensitive person cold. Carl Jung, CW 4, Para 400

Is not every experience, even in the best of circumstances, at least fifty-per-cent subjective interpretation? On the other hand, the subject is also an objective fact, a piece of the world; and what comes from him comes, ultimately, from the stuff of the world itself, just as the rarest and strangest organism is none the less supported and nourished by the earth which is common to all. It is precisely the most subjective ideas which, being closest to nature and to our own essence, deserve to be called the truest. But: "What is truth?" Carl Jung, CW 4, Para 770

We know that the first impressions of childhood accompany us inalienably throughout life, and that, just as indestructibly, certain educational influences can keep people all their lives within those limits. In these circumstances it is not surprising that conflicts break out between the personality moulded by educational and other influences of the infantile milieu and one's own individual style of life. It is a conflict which all those must face who are called upon to live a life that is independent and creative. Carl Jung, CW 4, Para 310

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand. So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard. The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

When someone knocks in a nail with a hammer in order to hang something up, we can understand every detail of the action; it is immediately evident. It is otherwise with the act of baptism, where every phase is problematic. We call these actions, whose meaning and purpose are not immediately evident, symbolic actions, or symbols. On the basis of this reasoning we call a dream symbolic because it is a psychological product whose origin, meaning, and purpose are obscure, and is therefore one of the purest products of unconscious constellation. As Freud aptly says, the dream is the via regia to the unconscious. Carl Jung, CW 4, Para 334

It will not have escaped you that the greatest difficulty lies in assigning limits to the pre-sexual stage. I am ready to confess my great uncertainty in regard to this problem. When I look back on my own psychoanalytic experiences with children-insufficiently numerous as yet unfortunately-at the same time bearing in mind the observations made by Freud, it seems to me that the limits of this phase lie between the third and fifth year, subject, of course, to individual variation. This age is an important one in many respects. The child has already outgrown the helplessness of a baby, and a number of important psychological functions have acquired a reliable hold. From this period on, the profound darkness of the early infantile amnesia, or discontinuity of consciousness, begins to be illuminated by the sporadic continuity of memory. It seems as if, at this stage, an essential step forward is taken in the emancipation and centering of the new personality. So far as we know, the first signs of interests and activities which may fairly be called sexual also fall into this period, even though these indications still have the infantile characteristics of harmlessness and naiveté." Carl Jung, CW 4, Para 266

Freud's approach is not always mistaken, however, for consciousness is not always firmly established. This presupposes a good deal of experience of life and a certain amount of maturity. Young people, who are very far from knowing who they really are, would run a great risk if they obscured their knowledge of themselves still further by letting the "dark night of the soul" pour into their immature, labile consciousness. Here a certain depreciation of the unconscious is justified. Experience has convinced me that there are not only different temperaments ("types"), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762

For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though

this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation. Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW 4, Para 783

Among neurotics, there are not a few who do not require any reminders of their social duties and obligations but are born and destined rather to be bearers of new cultural ideals. Carl Jung, CW 4, Para 658

(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.") Carl Jung, CW 4, Para 661

If the analyst himself is neurotic and insufficiently adapted to the demands of life or of his own personality, the patient will copy this defect and reflect it in his own attitudes: with what results you can imagine. Carl Jung, CW 4, Para 661

I ought not to conceal from you at this point that the stubborn assertion of sexual values would not be maintained so tenaciously if they did not have a profound significance for that period of life in which propagation is of primary importance. Carl Jung, CW 4, Para 664

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Carl Jung, CW 4, Para 664

Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. Carl Jung, CW 4, Para 664

The young neurotic shrinks back in terror from the expansion of life’s duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

External causes can account for at most half the reaction, the other half is due to the peculiar attributes of living matter itself, without which the specific reaction formation could never come about at all. Carl Jung, CW 4, Para 665

The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Carl Jung, CW 4, Para 665

Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. Carl Jung, CW 4, Para 665

But in certain cases it is a recognized fact that "immoral" tendencies are not got rid of by analysis but appear more and more clearly until it becomes evident that they belong to the biological duties of the individual. Carl Jung, CW 4, Para 665

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as

the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, Para 666

We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. Carl Jung, CW 4, Para 666

All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, Para 666

The existence of this exceedingly complicated and significant contemporary problem may serve to make clear to you why we so often find among our patients people who, because of their spiritual and social gifts, are quite specifically called to take an active part in the work of civilization—that is their biological destiny. Carl Jung, CW 4, Para 667

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. Carl Jung, CW 4, Para 667

Five percent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well. Carl Jung, CW 4, Para 667

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. Carl Jung, CW 4, Para 668

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. Carl Jung, CW 4, Para 668

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

The dream presents itself to us as a more or less unintelligible jumble of elements not at first conscious and only recognized afterwards through their associations. It should be added that not all parts of the dream have a recognizable quality from which their conscious character can be deduced; they are often, and indeed mostly, unrecognizable at first. Only afterwards does it occur to us that we have consciously experienced this or that part of the dream. From this standpoint alone we may regard the dream as a product of unconscious origin Carl Jung, CW 4, Para 324

Freud attaches great significance to verbal expression one of the most important components of our thinking because the double meaning of words is a favourite channel for the displacement and improper expression of affects Carl Jung, CW 4, Para 46

An object in which, on the contrary, I feel much interest will evoke numerous associations and preoccupy me for a long while. Every emotion produces a more or less extensive complex of

associations which I have called the “feeling-toned complex of ideas” Carl Jung, CW 4, Para 67

In studying an individual case history we always discover that the complex exerts the strongest “constellating” force, from which we conclude that in any analysis we shall meet with it from the start Carl Jung, CW 4, Para 67

The complexes appear as the chief components of the psychological disposition in every psychic structure. In the dream, for example, we encounter the emotional components, for it is easy to understand that all the products of psychic activity depend above all upon the strongest “constellating” influences Carl Jung, CW 4, Para 67

In Freud’s definition the term libido connotes an exclusively sexual need, hence everything that Freud means by libido must be understood as sexual need or sexual desire Carl Jung, CW 4, Para 252

In medicine the term libido is certainly used for sexual desire, and specifically for sexual lust Carl Jung, CW 4, Para 252

But the classical use of the word [libido] as found in Cicero, Sallust, and others was not so exclusive; there it is used in the more general sense of passionate desire Carl Jung, CW 4, Para 252

I mention this fact now, because further on it will play an important part in our argument, and because it is important to know that the term libido really has a much wider range of meaning than it has in medicine Carl Jung, CW 4, Para 252

The symptoms of a neurosis must be regarded as exaggerated functions over-invested with libido Carl Jung, CW 4, Para 254

The energy used for this purpose has been taken from somewhere else, and it is the task of the psychoanalyst to discover the place it was taken from or where it was never applied Carl Jung, CW 4, Para 254

The question has to be reversed in the case of those syndromes characterized mainly by lack of libido, for instance apathetic states Carl Jung, CW 4, Para 255

Here we have to ask, where did the libido go? The patient gives us the impression of having no libido, and there are many doctors who take him at face value Carl Jung, CW 4, Para 255

Such doctors have a primitive way of thinking, like a savage who, seeing an eclipse of the sun, believes that the sun has been swallowed and killed. But the sun is only hidden, and so it is with these patients. The libido is there, but it is not visible and is inaccessible to the patient himself. Superficially, we have here a lack of libido Carl Jung, CW 4, Para 255

It is the task of psychoanalysis to search out that hidden place where the libido dwells and where the patient himself cannot get at it Carl Jung, CW 4, Para 255

The hidden place is the “non-conscious,” which we may also call the “unconscious” without attributing to it any mystical significance Carl Jung, CW 4, Para 255

We shall now try to fit the new conception of libido into the theory of infantile sexuality, which is so very important for the theory of neurosis Carl Jung, CW 4, Para 290

In infants we find that libido as energy, as a vital activity, first manifests itself in the nutritional zone, where, in the act of sucking, food is taken in with a rhythmic movement and with every sign of satisfaction Carl Jung, CW 4, Para 290

With the growth of the individual and development of his organs the libido creates for itself new avenues of activity Carl Jung, CW 4, Para 290

The primary model of rhythmic movement [in infants], producing pleasure and satisfaction, is now transferred to the zone of the other functions, with sexuality as its ultimate goal Carl Jung, CW 4, Para 290

A considerable portion of the “alimentary libido” has to convert itself into “sexual libido” Carl Jung, CW 4, Para 290

This transition does not take place quite suddenly at puberty, but only very gradually during the course of childhood. The libido can free itself only with difficulty and quite slowly from the modality of the nutritive function in order to pass over into the sexual function Carl Jung, CW 4, Para 290

In this transitional stage there are, so far as I am able to judge, two distinct phases: the phase of sucking, and the phase of displaced rhythmic activity Carl Jung, CW 4, Para 291

Sucking belongs by its very nature to the sphere of the nutritive function, but outgrows it by ceasing to be a function of nutrition and becoming a rhythmic activity aiming at pleasure and satisfaction without intake of nourishment Carl Jung, CW 4, Para 291

As a rule, it is the other body-openings that become the first objects of libidinal interests; then the skin, or special parts of it Carl Jung, CW 4, Para 291

The activities carried out in these places, taking the form of rubbing, boring, picking, pulling, and so forth, follow a certain rhythm and serve to produce pleasure Carl Jung, CW 4, Para 291

After lingering for a while at these stations, the libido continues its wanderings until it reaches the sexual zone, where it may provide occasion for the first attempts at masturbation Carl Jung, CW 4, Para 291

This migration of libido takes place during the presexual stage, whose special distinguishing-mark is that the libido gradually sloughs off the character of the nutritive instinct and assumes that of the sexual instinct. At the stage of nutrition, therefore, we cannot yet speak of a true sexual libido Carl Jung, CW 4, Para 291

It is characteristic that the babyish word for mother, “mamma,” is the name for the maternal breast Carl Jung, CW 4, Para 346

Dr. Beatrice Hinkle has informed me, interrogation of small children elicited the fact that

they defined “mother” as the person who gives food, chocolate, etc. Carl Jung, CW 4, Para 346

One could hardly assert that for children of this age food is only a symbol for sex, though this is sometimes true for adults Carl Jung, CW 4, Para 346

A superficial glance at the history of civilization will show just how enormous the nutritive source of pleasure is. The colossal feasts of Rome in its decadence were an expression of anything you like, only not of repressed sexuality, for that is the last thing one could accuse the Romans of in those days Carl Jung, CW 4, Para 346

There is no doubt that these excesses were some kind of substitute, but not for sexuality; they were far more a substitute for neglected moral functions, which we are too prone to regard as laws forced on man from outside. Men have the laws which they make for themselves Carl Jung, CW 4, Para 346

I [Jung] do not identify the feeling of pleasure eo ipso with sexuality. Sexuality has an increasingly small share in pleasure-sensations the further back we go in childhood Carl Jung, CW 4, Para 347

Nevertheless, jealousy can play a large role, for it too is something that does not belong entirely to the sexual sphere, since the desire for food has itself much to do with the first stirrings of jealousy one has only to think of animals! Carl Jung, CW 4, Para 347

Certainly jealousy is reinforced by a budding eroticism relatively early Carl Jung, CW 4, Para 347

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This element gains in strength as the years go on, so that the Oedipus complex soon assumes its classical form Carl Jung, CW 4, Para 347

We have seen that psychoanalytic theory started from a traumatic experience in childhood, which later on was found to be partly or wholly unreal. In consequence, the theory made a change of front and sought the aetiologically significant factor in the development of abnormal fantasies Carl Jung, CW 4, Para 353

The investigation of the unconscious, continued over a period of ten years with the help of an increasing number of workers, gradually brought to light a mass of empirical material which showed that the incest complex was a highly important and never-failing element in pathological fantasy Carl Jung, CW 4, Para 353

But it was found that the incest complex was not a special complex of neurotic people; it proved to be a component of the normal infantile psyche. We cannot tell from its mere existence whether this complex will give rise to a neurosis or not. To become pathogenic, it must precipitate a conflict; the complex, which in itself is inactive, must be activated and intensified to the point where a conflict breaks out Carl Jung, CW 4, Para 353

This brings us to a new and important question. If the infantile “nuclear complex” is only a general form, not in itself pathogenic but requiring special activation, then the whole aetiological problem is altered Carl Jung, CW 4, Para 354

In that case we would dig in vain among the reminiscences of earliest childhood, since they give us only the general forms of later conflicts but not the actual conflict. It makes no difference that there were already conflicts in childhood, for the conflicts of childhood are different from the conflicts of adults Carl Jung, CW 4, Para 354

Those who have suffered ever since childhood from a chronic neurosis do not suffer now

from the same conflict they suffered from then. Maybe the neurosis broke out when they first had to go to school as children. Then it was the conflict between indulgence and duty, between love for their parents and the necessity of going to school. But now it is the conflict between, say, the joys of a comfortable bourgeois existence and the strenuous demands of professional life. It only seems to be the same conflict Carl Jung, CW 4, Para 354

Many of these tendencies has its psychological prehistory, and in our case it can clearly be shown that the peculiar resistance at the bottom of the patient's critical sensitiveness was in fact bound up historically with certain infantile sexual activities, and also with that so-called traumatic experience things which may very well cast a shadow on sexuality Carl Jung, CW 4, Para 396

From this standpoint we cannot assert that our patient's peculiar prehistory was to blame for her sensitiveness at the critical moment; it would be more correct to say that this sensitiveness was inborn and naturally manifested itself most strongly in any unusual situation Carl Jung, CW 4, Para 397

This excessive sensitiveness very often brings an enrichment of the personality and contributes more to its charm than to the undoing of a person's character. Only, when difficult and unusual situations arise, the advantage frequently turns into a very great disadvantage, since calm consideration is then disturbed by untimely affects Carl Jung, CW 4, Para 398

Nothing could be more mistaken, though, than to regard this excessive sensitiveness as in itself a pathological character component. If that were really so, we should have to rate about one quarter of humanity as pathological. Yet if this sensitiveness has such destructive consequences for the individual, we must admit that it can no longer be considered quite normal Carl Jung, CW 4, Para 398

Primitive people and animals have nothing like that capacity for reviving memories of unique impressions which we find among civilized people Carl Jung, CW 4, Para 403

Very young children are not nearly as impressionable as older children. The higher development of the mental faculties is an indispensable prerequisite for impressionability. We can therefore safely assume that the earlier a patient places some impressive experience in his childhood, the more likely it is to be a fantastic and regressive one Carl Jung, CW 4, Para 403

Deeper impressions are to be expected only from experiences in late childhood. At any rate, we generally have to attribute only regressive significance to the events of early infancy, that is, from the fifth year back Carl Jung, CW 4, Para 403

In later years, too, regression can sometimes play an overwhelming role, but even so one must not attribute too little importance to accidental events. In the later course of a neurosis, accidental events and regression together form a vicious circle: retreat from life leads to regression, and regression heightens resistance to life Carl Jung, CW 4, Para 403

The non-fulfillment of the demands of adaptation, or the shrinking of the neurotic from difficulties, is, at bottom, the hesitation of every organism in the face of a new effort to adapt Carl Jung, CW 4, Para 410

The training of animals provides instructive examples in this respect, and in many cases

such an explanation is, in principle, sufficient. From this standpoint the earlier mode of explanation, which maintained that the resistance of the neurotic was due to his bondage to fantasies, appears incorrect Carl Jung, CW 4, Para 410

But it would be very one-sided to take our stand solely on a point of principle. There is also a bondage to fantasies, even though the fantasies are, as a rule, secondary. The neurotic's bondage to fantasies (illusions, prejudices, etc.) develops gradually, as a habit, out of innumerable regressions from obstacles since earliest childhood Carl Jung, CW 4, Para 410

All this grows into a regular habit familiar to every student of neurosis; we all know those patients who use their neurosis as an excuse for running away from difficulties and shirking their duty Carl Jung, CW 4, Para 410

Their habitual evasion produces a habit of mind which makes them take it for granted that they should live out their fantasies instead of fulfilling disagreeable obligations. And this bondage to fantasy makes reality seem less real to the neurotic, less valuable and less interesting, than it does to the normal person Carl Jung, CW 4, Para 410

The libido, which is not used for this purpose stagnates, and will then make the inevitable regression to former objects or modes of adaptation Carl Jung, CW 4, Para 470

The result is a striking activation of the incest complex. The libido withdraws from the object which is so difficult to attain and which demands such great efforts, and turns instead to the easier ones, and finally to the easiest of all, the infantile fantasies, which are then elaborated into real incest fantasies Carl Jung, CW 4, Para 470

The fact that, whenever there is a disturbance of psychological adaptation, we always find an excessive development of these fantasies must likewise be conceived as a regressive phenomenon. That is to say, the incest fantasy is of secondary and not of causal significance, while the primary cause is the resistance of human nature to any kind of exertion Carl Jung, CW 4, Para 470

Accordingly, drawing back from certain tasks cannot be explained by saying that man prefers the incestuous relationship, rather he falls back into it because he shuns exertion Carl Jung, CW 4, Para 470

Otherwise we would have to say that resistance to conscious effort is identical with preference for the incestuous relationship Carl Jung, CW 4, Para 470

This would-be obvious nonsense, since not only primitive man but animals too have a mighty dislike of all intentional effort, and are addicted to absolute laziness until circumstances prod them into action Carl Jung, CW 4, Para 470

Neither of primitive people nor of animals can it be asserted that preference for incestuous relationships is the cause of their aversion to efforts at adaptation, for, especially in the case of animals, there can be absolutely no question of an incestuous relationship Carl Jung, CW 4, Para 470

Before we start analysing this dream, I must mention its parallels with certain mythological ideas. Since ancient times the thunderstorm has had the meaning of an earth-fecundating

act, it is the cohabitation of Father Heaven and Mother Earth, where the lightning takes over the role of the winged phallus Carl Jung, CW 4, Para 507

The stork in flight is just the same thing, a winged phallus, and its psychosexual meaning is known to every child Carl Jung, CW 4, Para 507

But the psychosexual meaning of the thunderstorm is not known to everyone, and certainly not to our little patient. In view of the whole psychological constellation previously described, the stork must unquestionably be given a psychosexual interpretation Carl Jung, CW 4, Para 507

The fact that the thunderstorm is connected with the stork and, like it, has a psychosexual meaning seems difficult to accept at first Carl Jung, CW 4, Para 507

To return to the analysis of the dream: the associations that led to the heart of this image began with the idea of rain during a thunderstorm. Her actual words were: I think of watery uncle was drowned in the water it must be awful to be stuck in the water like that, in the dark but wouldn't the baby drown in the water, too? Does it drink the water that is in the stomach? Queer, when I was ill Mama sent my water to the doctor. I thought he was going to mix something with it like syrup, which babies grow from, and Mama would have to drink it Carl Jung, CW 4, Para 508

We see with unquestionable clearness from this string of associations that the child connected psychosexual ideas specifically relating to fertilization with the rain during the thunderstorm Carl Jung, CW 4, Para 509

Here again we see that remarkable parallelism between mythology and the individual fantasies of our own day. This series of associations is so rich in symbolical connections that a whole dissertation could be written about them. The symbolism of drowning was brilliantly interpreted by the child herself as a pregnancy fantasy, an explanation given in the psychoanalytic literature long ago Carl Jung, CW 4, Para 510

The psychoanalyst naturally makes his anamnesis as carefully as any other specialist. But this is merely the patient's history and must not be confused with analysis Carl Jung, CW 4, Para 525

Analysis is the reduction of actual contents of consciousness, ostensibly of a fortuitous nature, to their psychological determinants. This process has nothing to do with the anamnestic reconstruction of the history of the illness Carl Jung, CW 4, Para 525

In contradistinction to all previous methods, psychoanalysis endeavours to overcome the disorders of the neurotic psyche through the unconscious, and not from the conscious side. In this work we naturally have need of the patient's conscious contents, for only in this way can we reach the unconscious. The conscious content from which our work starts is the material supplied by the anamnesis Carl Jung, CW 4, Para 528

In many cases the anamnesis provides useful clues which make the psychic origin of his symptoms clear to the patient. This, of course, is necessary only when he is convinced that his neurosis is organic in origin Carl Jung, CW 4, Para 528

But even in those cases where the patient is convinced from the start of the psychic nature of his illness, a critical survey of the anamnesis can be of advantage, for it discloses a psychological context of which he was unaware before Carl Jung, CW 4, Para 528

In this way problems that need special discussion are frequently brought to the surface. This work may occupy many sittings Carl Jung, CW 4, Para 528

Finally, the elucidation of the conscious material comes to an end when neither the analyst nor the patient can contribute anything further of decisive importance. In the most favourable cases the end comes with the formulation of the problem which, very often, proves insoluble Carl Jung, CW 4, Para 528

The best examples of such regressions are found in hysterical cases where a disappointment in love or marriage has precipitated a neurosis Carl Jung, CW 4, Para 569

There we find those well-known digestive disorders, loss of appetite, dyspeptic symptoms of all sorts, etc. In these cases the regressive libido, turning back from the task of adaptation, gains power over the nutritive function and produces marked disturbances Carl Jung, CW 4, Para 569

Similar effects can be observed in cases where there is no disturbance of the nutritive function but, instead, a regressive revival of reminiscences from the distant past Carl Jung, CW 4, Para 569

We then find a reactivation of the parental imagos, of the Oedipus complex. Here the events of early infancy never before important suddenly become so. They have become regressively reactivated Carl Jung, CW 4, Para 569

Remove the obstacle from the path of life and this whole system of infantile fantasies at once breaks down and becomes as inactive and ineffective as before Carl Jung, CW 4, Para 569

But let us not forget that, to a certain extent, it is at work all the time, influencing us in unseen ways Carl Jung, CW 4, Para 569

A sensitive and somewhat unbalanced person, as a neurotic always is, will meet with special difficulties and perhaps with more unusual tasks in life than a normal individual, who as a rule has only to follow the well-worn path of an ordinary existence Carl Jung, CW 4, Para 572

For the neurotic there is no established way of life, because his aims and tasks are apt to be of a highly individual character Carl Jung, CW 4, Para 572

He tries to go the more or less uncontrolled and half-conscious way of normal people, not realizing that his own critical and very different nature demands of him more effort than the normal person is required to exert Carl Jung, CW 4, Para 572

There are neurotics who have shown their heightened sensitiveness and their resistance to adaptation in the very first weeks of life, in the difficulty they have in taking the mother’s breast [breast feeding] and in their exaggerated nervous reactions, etc. Carl Jung, CW 4, Para 572

For this peculiarity in the neurotic predisposition it will always be impossible to find a psychological aetiology, because it is anterior to all psychology Carl Jung, CW 4, Para 572

This predisposition you can call it “congenital sensitiveness” or what you likes the cause of the first resistances to adaptation Carl Jung, CW 4, Para 572

As the way to adaptation is blocked, the biological energy we call libido does not find its appropriate outlet or activity, with the result that a suitable form of adaptation is replaced by an abnormal or primitive one Carl Jung, CW 4, Para 572

Interpretations of earlier symbols will themselves be used again as fresh symbols in later dreams Carl Jung, CW 4, Para 649

It often happens, for instance, that sexual situations which appeared in earlier dreams in symbolic form will appear “undisguised” in later ones once more, be it noted, in symbolic form as analysable expressions for ideas of a different nature hidden behind them Carl Jung, CW 4, Para 649

Thus the not infrequent dream of incestuous cohabitation is by no means an “undisguised” content, but a dream as freshly symbolic and capable of analysis as all others Carl Jung, CW 4, Para 649

For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is dangerous backsliding, a convenient way of evading life’s duties Carl Jung, CW 4, Para 659

For the first a negative transference denotes increased insubordination, hence a back-sliding and an evasion of life’s duties, for the second it is a step forward with a healing significance Carl Jung, CW 4, Para 659

The terrifying spectres of a black man and a black snake threaten the dreamer as well as his mother. “Black” indicates something dark, the unconscious Carl Jung, CW 4, Para 737

The snake’s attack on the boy’s face, the part that “sees,” represents the danger to consciousness (blinding) Carl Jung, CW 4, Para 737

This little example shows what goes on in the psyche of an eight-year-old child who is over dependent on his parents, the blame for this lying partly on the too strict father and the too tender mother Carl Jung, CW 4, Para 738

The boy’s identification with his mother and fear of his father are in this individual instance an infantile neurosis, but they represent at the same time the original human situation, the clinging of primitive consciousness to the unconscious, and the compensating impulse which strives to tear consciousness away from the embrace of the darkness Carl Jung, CW 4, Para 738

Because man has a dim premonition of this original situation behind his individual experience, he has always tried to give it generally valid expression through the universal motif of the divine hero’s fight with the mother dragon, whose purpose is to deliver man from the power of darkness Carl Jung, CW 4, Para 738

This [hero] myth has a “saving,” i.e., therapeutic significance, since it gives adequate expression to the dynamism underlying the individual entanglement. The myth is not to be casually explained as the consequence of a personal father-complex, but should be understood teleologically, as an attempt of the unconscious itself to rescue consciousness from the danger of regression Carl Jung, CW 4, Para 738

It is a means of unlocking the unconscious directly, although mostly it is simply a technique for obtaining a wide selection of faulty reactions which can then be used for exploring the unconscious by psychoanalysis Carl Jung, CW 4, Para 339

The process of regression is beautifully illustrated in an image used by Freud. The libido can be compared with a river which, when it meets with an obstruction, gets dammed up and causes an inundation Carl Jung, CW 4, Para 367

If later an obstruction occurs, so that the damming up of libido reactivates the old channels, this state is properly speaking a new and at the same time an abnormal one Carl Jung, CW 4, Para 368

The earlier, infantile state represents a normal application of libido, whereas the reversion of libido to infantile ways is something abnormal Carl Jung, CW 4, Para 368

I am therefore of the opinion that Freud is not justified in calling the infantile sexual manifestations “perverse,” since a normal manifestation should not be designated by a pathological term. This incorrect usage has had pernicious consequences in confusing the scientific public. Such a terminology is a misapplication to normal people of insights gained from neurotic psychology, on the assumption that the abnormal by-path taken by the libido in neurotics is still the same phenomenon as in children Carl Jung, CW 4, Para 368

The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new adaptation, is demanded. Such moments facilitate the outbreak of a neurosis, as every experienced neurologist knows Carl Jung, CW 4, Para 563

When the parents have long been dead and have lost, or should have lost, all significance, the situation of the patient having perhaps completely changed since then, they are still somehow present and as important as if they were still alive Carl Jung, CW 4, Para 305

The patient’s love, admiration, resistance, hatred, and rebelliousness still cling to their effigies, transfigured by affection or distorted by envy, and often bearing little resemblance to the erstwhile reality Carl Jung, CW 4, Para 305

It was this fact that compelled me to speak no longer of “father” and “mother” but to employ instead the term “imago,” because these fantasies are not concerned any more with the real father and mother but with subjective and often very much distorted images of them which lead a shadowy but nonetheless potent existence in the mind of the patient Carl Jung, CW 4, Para 305

Carl Jung: CW 5 “Symbols of Transformations”

[6]Symbols of Transformation (Collected Works of C.G. Jung Vol.5)

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation. Carl Jung, CW 5, Para 106

“The spirit of evil is fear, negation, the adversary who opposes life in its struggles for eternal duration and thwarts every great deed, who infuses into the body the poison of weakness and age through the treacherous bite of the serpent; he is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious. For the hero, fear is a challenge and a task because only boldness can deliver from fear. And if the risk is not taken, the meaning of life is somewhat violated, and the whole future is condemned to hopeless staleness, to a dab grey lit by will-o’-the-wisps Carl Jung, CW 5, Para 551.

The anima is the archetype of the feminine and plays a very important role in a man’s unconscious. Carl Jung, CW 5, Para 406, fn 142

The “mother” corresponds to the “virgin anima,” who is not turned towards the outer world and is therefore not corrupted by it. She is turned rather towards the “inner sun” … Carl Jung, CW 5, Para 464

Dogma must be a physical impossibility, for it has nothing whatever to say about the physical world but is a symbol of “transcendental” or unconscious processes which, so far as psychology can understand them at all, seem to be bound up with the unavoidable development of consciousness. Carl Jung, CW 5, Para 674

The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying. Carl Jung, CW 5, Para 617

In the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battles to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest . . . If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onwards to the fruits of autumn, which are the seeds of rebirth . . . Carl Jung, CW 5, Para 553

Belief in dogma is an equally unavoidable stop-gap which must sooner or later be replaced by adequate understanding and knowledge if our civilization is to continue. Carl Jung, CW 5, Para 674

That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves. Carl Jung. CW 5, Page 173

A state of introversion. What this means we already know: the libido sinks “into its own depths” (a favourite image of Nietzsche’s), and discovers in the darkness a substitute for the upper world it has abandoned the world of memories (“Amidst a hundred memories”), the strongest and most influential of which are the earliest ones Carl Jung, CW 5, Para 448

Yet “the danger is great” as Mephistopheles says, for these depths fascinate. Carl Jung, CW 5, Para 449

It is a fact not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored; and, having cut off the side branches, they affixed two of the largest of them to the highest part of the trunk, in such manner that those branches, extended on each side like the arms of a man, together with the body, presented to the spectator the appearance of a huge cross [cf. fig. 26]; and on the bark, in various places, was actually inscribed the letter "tau." Carl Jung, CW 5, Para 402

The Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

Christ wrestles with himself in Gethsemane in order to complete his work. Mithras has to fight the bull, Carl Jung, CW 5, Para 526

Christ carries the Cross (the “transitus”) and in so doing carries himself to the grave. Mithras carries the bull (the “transitus”) into the cave (grave) where he kills it. Carl Jung, CW 5, Para 526

From Christ’s death comes a divinity who is eaten in the Lord’s Supper, i.e., the mystical food. From the death of Mithras’ bull comes fruitfulness, especially things to eat. Carl Jung, CW 5, Para 526

The Christian images express the same fundamental thought: that Christ is a divinity who is eaten in the Last Supper. His death transforms him into bread and wine, which we relish as mystical food. The relation of Agni to the soma-drink and of Dionysus to the wine should not pass without mention here. Carl Jung, CW 5, Para 526

Another parallel is Samson’s strangling of the lion, and the subsequent inhabitation of the dead lion by a swarm of bees, which gave rise to the riddle: “Out of the eater came forth meat, and out of the strong came forth sweetness.” Carl Jung, CW 5, Para 526

The parallel to the motif of dying and rising again is that of being lost and found again.

It appears ritually at exactly same place, in connection with the hierosgamos-like spring festivities, where the image of the god was hidden and then found again. Carl Jung, CW 5, Para 531

There is an uncanonical tradition that Moses left his father's house at the age of twelve in order to instruct mankind. Carl Jung, CW 5, Para 531

It is well known that Brünhilde, the Valkyrie, looked with favour on the brother-sister incest [of Sigmund and Sieglinde] that gave birth to Siegfried. But whereas Sieglinde is the human mother, Brünhilde acts the part of the symbolic mother, the "spirit-mother" (mother-imago), not as a persecutor, like Hera with the infant Heracles, but as a helper. Carl Jung, CW 5, Para 555

The sin of incest, of which she makes herself guilty by her complicity, is the reason for her banishment by Wotan. Siegfried's birth from the sister-wife characterizes him as a Horus, the reborn sun, a reincarnation of the aging sun-god. Carl Jung, CW 5, Para 555

The birth of the young sun, the god-man, stems from human partners, but they are really only vehicles for cosmic symbols. The spirit-mother therefore lends it her protection; she sends Sieglinde forth, with the child in her womb, on the night sea journey to the East. Carl Jung, CW 5, Para 555

The persecution motif is not connected here with the mother, but with Wotan, as in the Linus legend, where the father is the vengeful pursuer. Brünhilde stands in a peculiar relation to her father Wotan. Carl Jung, CW 5, Para 559

Brünhilde is a sort of "split-off" from Wotan, part of his personality, just as Pallas Athene was an emanation of Zeus. She is, as it were, Wotan's emissary or agent, and therefore corresponds to the angel of Yahweh, to the "eye of Ahura" or Vohu Manah, God's good thought in Persian legend, or to the Babylonian Nabu, the word of fate, or to Hermes, the messenger of the gods, whom the philosophers equated with Reason and Logos. Carl Jung, CW 5, Para 560

In Assyria the role of Logos falls to the fire god, Gibil. That Wagner should have put the designs of so martial a god as Wotan into the hands of a feminine agent is somewhat remarkable, despite the Greek precedent of Pallas Athene Carl Jung, CW 5, Para 560

Wagner's Brünhilde is one of the numerous anima-figures who are attributed to masculine deities, and who without exception represent a dissociation in the masculine psychea "split-off" with a tendency to lead an obsessive existence of its own. Carl Jung, CW 5, Para 563

This tendency to autonomy causes the anima to anticipate the thoughts and decisions of the masculine consciousness, with the result that the masculine consciousness is constantly confronted with unlooked-for situations which it has apparently done nothing to provoke. Carl Jung, CW 5, Para 563

Brünhilde's sin was her support of Siegmund, but behind that lies the incest which was projected into the brother-sister pair Siegmund and Sieglinde. The symbolical meaning, however, is that Wotan, the father, has entered into his own daughter in order to rejuvenate himself. Carl Jung, CW 5, Para 565

Wotan is justly indignant with Brünhilde, for she has taken over the role of Isis and through the birth of a son has deprived the old man of his power. Carl Jung, CW 5, Para 565

Wotan beats off the first herald of doom, Siegmund, and smashes his sword, but Siegmund rises again in the grandson, Siegfried. And the instrument of fate is always the woman, who knows and reveals his secret thoughts; hence the impotent rage of Wotan, who cannot bring himself to recognize his own contradictory nature. Carl Jung, CW 5, Para 565

At Siegfried's birth Sieglinde dies, as is proper. The foster-parent who brings him up is not a woman, but a chthonic god, Mime, a crippled dwarf who belongs to a race that has abjured love. Similarly, the god of the Egyptian underworld, the crippled shadow of Osiris (who underwent a sorry resurrection in Harpocrates), brings up the infant Horus to avenge the death of his father. Carl Jung, CW 5, Para 566

Meanwhile Brünhilde lies in enchanted slumber on the mountain where Wotan has put her to sleep with the magic thorn (Edda), surrounded by a curtain of fire that keeps off all who approach and at the same time symbolizes the fiery longing of the hero for the forbidden goal. Carl Jung, CW 5, Para 567

But Siegfried's conversation with the bird lures Fafner out of the cave. Siegfried's longing for the mother-imago has unwittingly exposed him to danger of looking back to his childhood and to the human mother, who immediately changes into the death-dealing dragon. He has conjured up the evil aspect of the unconscious, its devouring nature personified by the cave-dwelling terror of the woods. Carl Jung, CW 5, Para 569

Fafner is the guardian of the treasure; in his cave lies the hoard, the source of life and power. The mother apparently possesses the libido of the son (the treasure she guards so jealously), and this is in fact true so long as the son remains unconscious of himself. Carl Jung, CW 5, Para 569

In psychological terms this means that the "treasure hard to attain" lies hidden in the mother-imago, i.e., in the unconscious. This symbol points to one of life's secrets which is expressed in countless symbolical ways in mythology. When such symbols occur in individual dreams, they will be found on examination to be pointing to something like a centre of the total personality, of the psychic totality which consists of both conscious and unconscious. Here I must refer the reader to my later works, where I deal at some length with the symbol of the Self. Carl Jung, CW 5, Para 569

The rewards of this battle with Fafner are glowingly described in the Siegfried legend. According to the Edda, Siegfried eats Fafner's heart, the seat of life Carl Jung, CW 5, Para 569

He [Siegfried] wins the magic cap through whose power Alberich had changed himself into a serpentan allusion to the motif of rejuvenation by casting the skin. Another lucky cap is the caul that is occasionally found over the heads of new-born children. Carl Jung, CW 5, Para 569

In addition, by drinking the dragon's blood Siegfried learns to understand the language of birds, and thus enjoys a peculiar relationship to nature, which he now dominates by knowledge. Carl Jung, CW 5, Para 569

Cecrops was half snake, half man. In primitive times he was probably the snake of the Athenian citadel itself. As a buried god he was, like Erechtheus, a chthonic snake-deity. Above his subterranean dwelling rose the Parthenon, the temple of the virgin goddess. Carl Jung, CW 5, Para 594

For psychology it makes a vast difference whether the Self is to be considered "of the same nature" as the Father, or merely "of a similar nature." The decision in favour of homoousia was of great psychological importance, for it asserted that Christ is of the same nature as God. Carl Jung, CW 5, Para 612

Christ, from the point of view of psychology and comparative religion, is a typical manifestation of the Self. For psychology the Self is an imago Dei and cannot be distinguished from it empirically. The two ideas are therefore of the same nature. Carl Jung, CW 5, Para 612

Although the religion and philosophy of India are largely dominated by the idea of homoousia, there is less danger in this direction because the Indian has an equally homoousian idea of God (Brahman), which is very definitely not the case with the Christian. The Christian has far too little introspection to be able to realize what modifications in his present conception of God the homoousia of the Self (Atman) would involve. Carl Jung, CW 5, Para 612

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung, CW 5, Para 4.

We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side. This danger certainly exists, for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure inside themselves sugary virtues and a moral megalomania. Carl Jung, CW 5, Para 221

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness. Carl Jung, CW 5, Para 114

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

We quite forget that we can be as deplorably overcome by a virtue as by a vice. There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious. It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5, Para 176.

Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda) Carl Jung, CW 5, Para 649

As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being Carl Jung, CW 5, Para 650

As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities i.e., conscious contents may come into being. Carl Jung, CW 5, Para 650

The foregoing passage is very remarkable. If one attempted to put this mythologem on

the Procrustean bed of logic sore violence would be done to it. How on earth ordinary “sages” come to be sacrificing the primal being side by side with the gods is an utterly fantastic conception, quite apart from the fact that in the beginning (i.e., before the sacrifice) nothing existed except the primal being! Carl Jung, CW 5, Para 651

But if this primal being [Purusha] means the great mystery of the original psychic state, then everything becomes clear: Carl Jung, CW 5, Para 651

It is evident that by this is meant not a physical, but a psychological cosmogony. The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness Carl Jung, CW 5, Para 652

The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. “What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar” (Plotinus, Enneads, III, 5, 9.) Carl Jung, CW 5, Para 198

Nectar, like soma, is the drink of fertility and immortality. The soul is fructified by the intellect; as the “oversoul” it is called the heavenly Aphrodite, as the “under-soul” the earthly Aphrodite. It knows “the pangs of birth.” It is not without reason that the dove of Aphrodite is the symbol of the Holy Ghost Carl Jung, CW 5, Para 198

Certain early Christian sects gave a maternal significance to the Holy Ghost (world-soul or moon) Carl Jung, CW 5, Para 198

But, on the other hand, “love” is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity Carl Jung, CW 5, Para 97

Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image Carl Jung, CW 5, Para 97

There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God Carl Jung, CW 5, Para 97

This is an obvious instance of the above-mentioned fact that the archetype is inextricably interwoven with the individual psyche, so that the greatest care is needed to differentiate the collective type, at least conceptually, from the personal psyche Carl Jung, CW 5, Para 97

In practice, however, this differentiation is not without danger if human “love” is thought of as the prerequisite for the divine presence (I John 4:12) Carl Jung, CW 5, Para 97

“Love,” in the experience of psychology, proves to be the power of fate par excellence, whether it manifests itself as base concupiscentia or as the most spiritual affection. It is one of the mightiest movers of humanity Carl Jung, CW 5, Para 98

If it is conceived as “divine,” this designation falls to it with absolute right, since the mighti-

est force in the psyche has always been described as “God.” Whether we believe in God or not, whether we marvel or curse, the word “God” is always on our lips Carl Jung, CW 5, Para 98

Anything psychically powerful is invariably called “God.” At the same time “God” is set over against man and expressly set apart from him Carl Jung, CW 5, Para 98

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength Carl Jung, CW 5, Para 98

Just as Christ left behind his redeeming blood, a true pharmakon athanasias in the wine, so Agni is the soma, the holy drink of inspiration, the mead of immortality CW 5 Para 246

Soma and fire are identical in Vedic literature. The ancient Hindus saw fire both as a symbol of Agni and as an emanation of the inner libido-fire, and for them the same psychic dynamism was at work in the intoxicating drink (“fire-water,” Soma-Agni as rain and fire). The Vedic definition of soma as “seminal fluid” confirms this view Carl Jung, CW 5, Para 246

‘The “somatic” significance of Agni has its parallel in the Christian interpretation of the Eucharistic Blood as the body of Christ Carl Jung, CW 5, Para 246

Soma is also the “nourishing drink.” Its mythological characteristics coincide with those of fire, and so both are united in Agni. The drink of immortality, Amrita, was stirred by the Hindu gods like the fire. Carl Jung, CW 5, Para 247

The Sanskrit word for fire is agnis (Lat. ignis), personified as Agni, the god of fire, a divine mediator whose symbolism has certain affinities with Christian ideas CW 5 Para 239

Agni, fire, was worshipped as a golden-winged bird Carl Jung, CW 5, Para 271

After the birth of Buddha, the four genies of the East, West, North, and South come to offer their services as palanquin-bearers. To complete the symbolism, there is in the Buddha myth, besides the fertilization by star and wind, fertilization by a theriomorphic symbol, the elephant, who, as Bodhisattva, begets the Buddha. In Christian picture-language the unicorn, as well as the dove, is a symbol of the spermatic Word or Spirit Carl Jung, CW 5, Ser: 1

As Otto Rank has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494

An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494

The foster-mother is sometimes an animal, e.g., the she-wolf mother of Romulus and Remus, etc. Carl Jung, CW 5, Para 494

The light and fire attributes depict the intensity of the feeling-tone and are therefore expressions for the psychic energy which manifests itself as libido Carl Jung, CW 5, Para 128

If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy Carl Jung, CW 5, Para 128

Form is both an image and a mode of manifestation. It expresses two things: the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form Carl Jung, CW 5, Para 128

One man will derive the idea of God from the sun, another will maintain that it is the but feelings it arouses which give the sun its godlike significance. The former, by attitude and temperament, believes more in the causal nexus of the environment, the latter more in the spontaneity of psychic experience Carl Jung, CW 5, Para 128

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in older religions it was the mother-imago. These attributes are omnipotence, a sternly persecuting paternalism ruling through fear (Old Testament), and loving paternalism (New Testament) Carl Jung, CW 5, Para 89

In certain pagan conceptions of divinity the maternal element is strongly emphasized, and there is also a wide development of the animal or theriomorphic element. Carl Jung, CW 5, Para 89

The God-concept is not only an image, but an elemental force. The primitive power which Job's Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate which "leads us into life," which makes "all the world become guilty before God" (Romans 3:19), and against which all struggle is in vain. Carl Jung, CW 5, Para 89

The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515

The hero's father is often a master carpenter or some kind of artisan. According to an Arabian legend, Terah, the father of Abraham, was a master craftsman who could cut a shaft from any bit of wood, which means in Arabic usage that he was a begetter of excellent sons. In addition, he was a maker of images Carl Jung, CW 5, Para 515

Tvashtri, the father of Agni, was the cosmic architect, a smith and carpenter, and the inventor of fire-boring Carl Jung, CW 5, Para 515

Joseph, the father of Jesus, was a carpenter, and so was Cinyras, the father of Adonis, who was supposed to have invented the hammer, the lever, roof-building and mining Carl Jung, CW 5, Para 515

The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculp-

tor ‘Carl Jung, CW 5, Para 515

In fairytales, the hero’s father is, more modestly, the traditional woodcutter Carl Jung, CW 5 Para 515

In the Rig-Veda the world is hewn from a tree by the cosmic architect, Tvashtri CW 5, Para 515

To say that Hiawatha’s father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero’s father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father Carl Jung, CW 5, Para 515

Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man’s unconscious Self, and this manifest itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter Carl Jung, CW 5, Para 516

This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith Carl Jung, CW 5. Para 516

The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612

Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

The hero is the protagonist of God’s transformation in man; he corresponds to what I call the “mana personality.” The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the “inner Christ” is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299

It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o’ the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable a yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536

Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable action not birth, but a devouring, not a beneficial and constructive deed, but greedy retention and destruction. (cf. fig. 035) and (fig. 030) Carl Jung, CW 5, Para 580

He is the one who has the great longing for an understanding soul-mate Carl Jung, CW 5, Para 465

He is the seeker who survives the adventures which the conscious personality studiously avoids Carl Jung, CW 5, Para 465

He it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind Carl Jung, CW 5, Para 465

He is the measure against which the man who comes in contact with such a woman is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise 'Carl Jung, CW 5, Para 465

The animus, a typical "son"-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death (fig. 020) Carl Jung, CW 5, Para 466

The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower Carl Jung, CW 5, Para 466

He is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny Carl Jung, CW 5, Para 468

For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess Carl Jung, CW 5, Para 468

The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers Carl Jung, CW 5, Para 494

One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers. (This motif is by no means uncommon in the hero-myths) Carl Jung, CW 5, Para 493

As a general rule, however, the story of his origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs? Carl Jung, CW 5, Para 493

As Rank (The Myth of the Birth of the Hero), has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494

An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494

The world is not a garden of God the Father, it is also a place of horror. Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

Nothing remains for mankind but to work in harmony with this will. To work in harmony with the libido does not mean letting oneself drift with it, for the psychic forces have no uniform direction, but are often directly opposed to one another. Carl Jung, CW 5, Para 89

A mere letting go of oneself leads in the shortest space of time to the most hopeless confusion. It is often difficult, if not impossible, to feel the ground current and to know the true direction; at any rate collisions, conflicts, and mistakes are scarcely avoidable. Carl Jung, CW 5, Para 89

We thus arrive at the objectionable conclusion that, from the psychological point of view, the God-image is a real but subjective phenomenon. Carl Jung, CW 5, Para 129

This “game with oneself” is anything but ridiculous; on the contrary, it is extremely important. To carry a god around in yourself means a great deal; it is guarantee of happiness, or power, and even of omnipotence, in so far as these are attributes of divinity. Carl Jung, CW 5, Para 130

To carry a god within oneself is practically the same as being God oneself. In Christianity, despite the weeding out of the most grossly sensual ideas and symbols, we can still find traces of this psychology. Carl Jung, CW 5, Para 130

The idea of “becoming a god” is even more obvious in the pagan mystery cults, where

the neophyte, after initiation, is himself lifted up to divine status: at the conclusion of the consecration rites in the syncretistic Isis mysteries he was crowned with a crown of palm leaves, set up on a pedestal, and worshipped as Helios. Carl Jung, CW 5, Para 130

When man becomes God, his importance and power are enormously increased. That seems to have been its main purpose: to strengthen the individual against his all-too-human weakness and insecurity in personal life. Carl Jung, CW 5, Para 134

But the strengthening of his power-consciousness is only the outward effect of his becoming God; far more important are the deeper lying processes in the realm of feeling. Carl Jung, CW 5, Para 134

For whoever introverts libido, i.e., withdraws it from the external object, suffers the necessary consequences of introversion: the libido, which is turned inwards, into the subject, reverts to the individual past and digs up from the treasure-house of memory those images glimpsed long ago, which bring back the time when the world was a full and rounded whole. Carl Jung, CW 5, Para 134

First and foremost are the memories of childhood, among them the imagos of father and mother. These are unique and imperishable, and in adult life not many difficulties are needed to reawaken those memories and make them active. Carl Jung, CW 5, Para 134

The regressive reactivation of the father and mother imagos plays an important role in religion. Carl Jung, CW 5, Para 134

The benefits of religion are equivalent, in their effects, to the parental care lavished upon the child, and religious feelings are rooted in unconscious memories of certain tender emotions in early infancy memories of archetypal intuitions. Carl Jung, CW 5, Para 134

The sun is the only truly “rational” image of God, whether we adopt the standpoint of the primitive savage or of modern science Carl Jung, CW 5, Para 176

In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. Carl Jung, CW 5. Para 176

The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung, CW 5, Para 176

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Carl Jung, CW 5, Para 176

Yet it is the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Carl Jung, CW 5, Para 176

The chthonic god was in all probability a snake that was housed in a cave and was fed with (fig. 258.57b). In the Asclepieia of the later period the sacred snakes were hardly ever visible, so they may have existed only figuratively Carl Jung, CW 5, Para 577

Here the serpent lies on the treasury as protector of the hoard. Fear of the deadly maternal womb has become the guardian of the treasure of life. That the snake really is a death-symbol is evident from the fact that the souls of the dead, like the chthonic gods, appear as serpents, as dwellers in the kingdom of the deadly mother Carl Jung, CW 5, Para 578

Thus the crevice at Delphi with the Castalian spring was the habitation of the chthonic Python who was vanquished by the sun-hero Apollo. The Python, incited by Hera, had pursued Apollo's mother, Leto, when he was still in her womb; but she fled to the floating island of Delos on a "night sea journey" and was there safely delivered of her child, who later slew the Python Carl Jung, CW 5, Para 577

In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577

We find the same motif in the Grotto of Mithras and the various other cave-cults, including the Christian catacombs, which owe their importance not to legendary persecutions but to the cult of the dead Carl Jung, CW 5, Para 577

Even the burial of the dead in consecrated ground ("garden of the dead," cloisters, crypts, etc.) is a rendering back to the mother with the hope of resurrection which such burials presuppose Carl Jung, CW 5, Para 577

Hence the Attic custom of giving the dead man the (same as, honey-cakes), with which to pacify the hound of hell, the three-headed monster guarding the door of the underworld Carl Jung, CW 5, Para 577

I have had occasion to observe, in the course of my daily professional work [that] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

A substitute for the gifts seems to have been the obolus given to Charon, which is why Rohde calls him the second Cerberus, akin to the jackal-headed Anubis of the Egyptians. Carl Jung, CW 5, Para 577

The dog and the underworld serpent are identical. In the Greek tragedies the Erinyes are serpents as well as dogs; the monsters Typhon and Echidna are parents of the Hydra, of the dragon of the Hesperides, and of the Gorgon; they also spawned the dogs Cerberus, Orthros, and Scylla. Snakes and dogs are guardians of the treasure Carl Jung, CW 5, Para 577

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to “smell the right place,” almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

It is not possible to live too long amid infantile surroundings, or in the bosom of the

family, without endangering one's psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there—a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us tends to become an immovable pillar of the past. Carl Jung, CW 5, Para 553

For all these things have taken on shape, and all shapes are worn thin by the working of time; they age, sicken, crumble to dust—unless they change. But change they can, for the invisible spark that generated them is potent enough for infinite generation. No one should deny the danger of the descent, but it can be risked. No one need risk it, but it is certain that some will. And let those who go down the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods. Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change and bears witness in new images, in new tongues, like a new wine that is put into new bottles. Carl Jung, CW 5, Para 553

Nature has the primary claim on mankind, and only long after that comes the luxury of reason. The medieval ideal of a life lived for death should gradually be replaced by a more natural attitude to life, in which the natural claims of man are fully acknowledged, so that the desires of the animal sphere need no longer drag down the higher values of the spiritual sphere in order to be able to function at all. Carl Jung, CW 5, Para 295

What aroused a feeling of horror in the Greeks still remains true, but it is true for us only if we give up the vain illusion that we are different, i.e., morally better, than the ancients. We have merely succeeded in forgetting that an indissoluble link binds us to the men of antiquity. This truth opens the way to an understanding of the classical spirit such as has never existed before—the way of inner sympathy on the one hand and of intellectual comprehension on the other. By penetrating into the blocked subterranean passages of our own psyches we grasp the living meaning of classical civilization, and at the same time we establish a firm foothold outside our own culture from which alone it is possible to gain an objective understanding of its foundations. That at least is the hope we draw from the rediscovery of the immortality of the Oedipus problem. Carl Jung, CW 5, Para 1

People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations. All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications. Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at

every step. Carl Jung, CW 5, Para 62

The essential thing is that we should be able to stand up to our judgment of ourselves. From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves. If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without. And anyway, there are as many opinions as there are heads to think them. We come to realize that our own judgment has as much value as the judgment of others. One cannot please everybody; therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy thinking which corresponds to the antique state of mind. Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of

the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The myth of the hero is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

People often behave as if they did not rightly understand what constitutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our offspring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable, full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence. But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

Flight from life does not exempt us from the laws of old age and death. The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and

the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill. But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The conflict between horse and snake or bull and snake represents a conflict within the libido itself, a striving forward and backwards at one and the same time. It is as if the libido were not only a ceaseless forward movement, an unending will for life, evolution, creation, such as Schopenhauer envisaged in his cosmic Will, where death is a mishap or fatality coming from outside; like the sun, the libido also wills its own descent, its own involution. During the first half of life it strives for growth; during the second half, softly at first and then ever more perceptibly, it points towards an altered goal. And just as in youth the urge for limitless expansion often lies hidden under veiling layers of resistance to life, so that “other urge” often hides behind an obstinate and purposeless cleaving to life in its old form. This apparent contradiction in the nature of the libido is illustrated by a statue of Priapus in the archaeological museum at Verona: Priapus, with a sidelong smile, points with his finger to a snake biting his phallus. Carl Jung, CW 5, Para 680

“The demands of the unconscious act at first like a paralysing poison on a man’s energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Appar-

ently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

But what we have here is a masculine figure which, in view of the role it plays in the Miller fantasies, must be regarded as a personification of the masculine component of the woman's personality. (Cf. pi. xvii.) In my later writings I have called this personification the "animus." Carl Jung, CW 5, Para 267

The mother's influence is mainly on the Eros of her son; therefore it was only logical that Oedipus should end up by marrying his mother. But the father exerts his influence on the mind or spirit of his daughter—on her "Logos." This he does by increasing her intellectuality, often to a pathological degree which in my later writings I have described as "animus possession. Carl Jung, CW 5, Para 272

The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. Carl Jung, CW 5, Para 458

Chiwantopel is a typical animus-figure, that is to say, a personification of the masculine side of the woman's psyche. Carl Jung, CW 5, Para 462

It is all up with the man whom the whims of fortune bring into contact with this infantile woman: he will at once be made identical with her animus-hero and relentlessly set up as the ideal figure, threatened with the direst punishments should he ever make a face that shows the least departure from the ideal! Carl Jung, CW 5, Para 465

The animus, a typical "son"-hero, is not after her at all; true to his ancient prototype, he is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and

is doomed to an early death. Carl Jung, CW 5, Para 466

The hero as an animus-figure acts vicariously for the conscious individual; that is to say, he does what the subject ought, could, or would like to do, but does not do. Carl Jung, CW 5, Para 469

Hiawatha to his task is represented by Nokomis, the mother, who is a feminine principle in the breast of the hero. The latter is Hiawatha's anima, and the former would correspond to the animus of the Terrible Mother. Carl Jung, CW 5, Para 543

These are archetypes like the anima, animus, wise old man, witch, shadow, earth-mother, etc., and the organizing dominants, the self, the circle, and the quaternity, i.e., the four functions or aspects of the self (cf. pis. lvi, lx) or of consciousness. Carl Jung, CW 5, Para 611

The morally significant act is delegated to the hero, while Miss Miller only looks on admiringly and applaudingly, without, it seems, realizing that her animus-figure is constrained to do what she herself so signally fails to do. Carl Jung, CW 5, Para 675

When Chiwantopel calls the snake his "little sister," this is not without significance for Miss Miller, because the hero is in fact her brother-beloved, her "ghostly lover," the animus. She herself is his life-snake which brings death to him. Carl Jung, CW 5, Para 679

Any very intensive train of thought works itself out more or less in verbal form if, that is to say, one wants to express it, or teach it, or convince someone of it. It is evidently directed outwards, to the outside world Carl Jung, CW 5, Para 11

To that extent, directed or logical thinking is reality-thinking, a thinking that is adapted to reality, by means of which we imitate the successiveness of objectively real things, so that the images inside our mind follow one another in the same strictly causal sequence as the events taking place outside it Carl Jung, CW 5, Para 11

We also call this "thinking with directed attention." It has in addition the particularity of causing fatigue, and is for that reason brought into play for short periods only Carl Jung, CW 5, Para 11

The whole laborious achievement of our lives is adaptation to reality, part of which consists in directed thinking. In biological terms it is simply a process of psychic assimilation that leaves behind a corresponding state of exhaustion, like any other vital achievement Carl Jung, CW 5, Para 11

The material with which we think is language and verbal concepts something which from time immemorial has been directed outwards and used as a bridge, and which has but a single purpose, namely that of communication. So long as we think directedly, we think for others and speak to others Carl Jung, CW 5, Para 12

Directed thinking or, as we might also call it, thinking in words, is manifestly an instrument of culture, and we shall not be wrong in saying that the tremendous work of education which past centuries have devoted to directed thinking, thereby forcing it to develop from the subjective, individual sphere to the objective, social sphere, has produced a readjustment of the human mind to which we owe our modern empiricism and technics Carl Jung, CW 5, Para 17

These are absolutely new developments in the history of the world and were unknown to earlier ages. Inquiring minds have often wrestled with the question of why the first-rate knowledge which the ancients undoubtedly had of mathematics, mechanics, and physics, coupled with their matchless craftsmanship, was never applied to developing the rudimentary techniques already known to them (e.g., the principles of simple machines) into real technology in the modern sense of the word, and why they never got beyond the stage of inventing amusing curiosities Carl Jung, CW 5, Para 17

There is only one answer to this: the ancients, with a few illustrious exceptions, entirely lacked the capacity to concentrate their interest on the transformations of inanimate matter and to reproduce the natural artificially, by which means alone they could have gained control of the forces of nature. What they lacked was training in directed thinking Carl Jung, CW 5, Para 17

The secret of cultural development is the mobility and disposability of psychic energy. Directed thinking, as we know it today, is a more or less modern acquisition which earlier ages lacked Carl Jung, CW 5, Para 17

Directed thinking operates with speech elements for the purpose of communication and is difficult and exhausting. It produces innovations and adaptation, copies reality, and tries to act upon it. Carl Jung, CW 5, Para 20

History shows that directed thinking was not always as developed as it is today. The clearest expression of modern directed thinking is science and the techniques fostered by it. Both owe their existence simply and solely to energetic training in directed thinking. Carl Jung, CW 5, Para 21

Our thinking then lacks all leading ideas and the sense of direction emanating from them. We no longer compel our thoughts along a definite track, but let them float, sink or rise according to their specific gravity. In Kuelpe's view, thinking is a sort of "inner act of will," and its absence necessarily leads to an "automatic play of ideas" (Outlines, p. 448). William James regards non-directed thinking, or "merely associative" thinking as the ordinary kind (Principles, II, p. 325) Carl Jung, CW 5, Para 18

We can supplement James's definitions by saying that this sort of thinking does not tire us, that it leads away from reality into fantasies of the past or future. At this point thinking in verbal forms ceases, image piles on image, feeling on feeling, and there is an ever-increasing tendency to shuffle things about and arrange then not as they are in reality but as one would like them to be. Naturally enough, the stuff of this thinking which shies away from reality can only be the past with its thousand-and-one memory images. Common speech calls this kind of thinking "dreaming" Carl Jung, CW 5, Para 19

Dreaming or fantasy thinking is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. It turns away from reality, sets free subjective tendencies, and as regards adaptation, is unproductive Carl Jung, CW 5, Para 20

At the time when the forerunners of our present-day culture, such as the poet Petrarch, were just beginning to approach nature in a spirit of understanding, an equivalent of our science already existed in scholasticism Carl Jung, CW 5, Para 21

Scholasticism took its subjects from fantasies of the past, but it gave the mind a dialectical training in directed thinking. The one goal of success that shone before the thinker was rhetorical victory in disputation, and not the visible transformation of reality Carl Jung, CW 5, Para 21

The subjects he thought about were often unbelievably fantastic; for instance, it was debated how many angels could stand on the point of a needle, whether Christ could have performed his work of redemption had he come into the world in the shape of a pea etc., etc. The fact that these problems could be posed at all and the stock metaphysical problem of how to know the unknowable comes into this category proves how peculiar the medieval mind must have been, that it could contrive questions which for us are the height of absurdity Carl Jung, CW 5, Para 21

Nietzsche glimpsed something of the background of this phenomenon when he spoke of the “glorious tension of mind” which the Middle Ages produced Carl Jung, CW 5, Para 21

Scholasticism consisted essentially in a dialectical gymnastics which gave the symbol of speech, the word, an absolute meaning, so that words came in the end to have a substantiality with which the ancients could invest their Logos only by attributing to it a mystical value Carl Jung, CW 5, Para 22

The great achievement of scholasticism was that it laid the foundations of a solidly built intellectual function, the sine qua non of modern science and technology Carl Jung, CW 5, Para 22

All the creative power that modern man pours into science and technics the man of antiquity devoted to his myths. This creative urge explains the bewildering confusion, the kaleidoscopic changes and syncretistic regroupings, the continual rejuvenation, of myths in Greek culture Carl Jung, CW 5, Para 24

We move in a world of fantasies which, untroubled by the outward course of things, well up from an inner source to produce an ever-changing succession of plastic or phantasmal forms Carl Jung, CW 5, Para 24

This activity of the early classical mind was in the highest degree artistic: the goal of its interest does not seem to have been how to understand the real world as objectively and accurately as possible, but how to adapt it aesthetically to subjective fantasies and expectations Carl Jung, CW 5, Para 24

The naïve man of antiquity saw the sun as the great Father of heaven and earth, and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or theriomorphically, in the likeness of man or beast. Even the sun’s disc was given wings or little feet to illustrate its motion. Carl Jung, CW 5, Para 24

Thus there arose a picture of the universe, which was completely removed from reality, but which corresponded exactly to man’s subjective fantasies. It needs no very elaborate proof to show that children think in much the same way. They too animate their dolls and toys, and with imaginative children it is easy to see that they inhabit a world of marvels Carl Jung, CW 5, Para 24

This idea is not at all strange; we know it quite well from comparative anatomy and from evolution, which show that the structure and function of the human body are the result of a series of embryonic mutations corresponding to similar mutations in our racial history Carl Jung, CW 5, Para 26

The supposition that there may also be in psychology a correspondence between onto-genesis and phylogenesis therefore seems justified. If this is so, it would mean that infantile thinking and dream-thinking are simply a recapitulation of earlier evolutionary stages. Carl Jung, CW 5, Para 26

Faced by the vast uncertainty of the future, the adolescent puts the blame for it on the past, saying to himself: "If only I were not the child of my very ordinary parents, but the child of a rich and elegant count and had merely been brought up by foster-parents, then one day a golden coach would come and the count would take his long-lost child back with him to his wonderful castle," and so on, just as in a Grimms' fairy-story Carl Jung, CW 5, Para 34

There was a time, however, in the ancient world, when the fantasy was a legitimate truth that enjoyed universal recognition. Hence the fantasy of our adolescent is simply a re-echo of an ancient folk-belief which was once very widespread Carl Jung, CW 5, Para 34

The fantasy of ambition therefore chooses, among other things, a classical form which at one time had real validity Carl Jung, CW 5, Para 34

The Judas legend is itself a typical motif, namely that of the mischievous betrayal of the hero. One is reminded of Siegfried and Hagen, Baldur and Loki: Siegfried and Baldur were both murdered by a perfidious traitor from among their closest associates Carl Jung, CW 5, Para 42

This myth is moving and tragic, because the noble hero is not felled in a fair fight but through treachery Carl Jung, CW 5, Para 42

At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42

This rule can be applied to the mythological tradition in general: it does not perpetuate accounts of ordinary everyday events in the past, but only of those which express the univer-sal and ever-renewed thoughts of mankind Carl Jung, CW 5, Para 42

Thus the lives and deeds of the culture-heroes and founders of religions are the purest condensations of typical mythological motifs, behind which the individual figures entirely disappear Carl Jung, CW 5, Para 42

Why should the pious Abbé Oegger worry about the old Judas legend? We are told that he went out into the world to preach the gospel of God's unending mercy. Not long afterwards he left the Catholic Church and became a Swedenborgian Carl Jung, CW 5, Para 43

Now we understand his fantasy: he was the Judas who betrayed his Lord. Therefore he

had first of all to assure himself of God's mercy in order to play the role of Judas undisturbed Carl Jung, CW 5, Para 43

Oegger's case throws light on the mechanism of fantasies in general. The conscious fantasy may be woven of mythological or any other material; it should not be taken literally, but must be interpreted according to its meaning Carl Jung, CW 5, Para 44

If it is taken too literally it remains unintelligible, and makes one despair of the meaning and purpose of the psychic function Carl Jung, CW 5, Para 44

But the case of the Abbé Oegger shows that his doubts and his hopes are only apparently concerned with the historical person of Judas, but in reality revolve round his own personality, which was seeking a way to freedom through the solution of the Judas problem Carl Jung, CW 5, Para 44

Conscious fantasies therefore illustrate, through the use of mythological material, certain tendencies in the personality which are either not yet recognized or are recognized no longer Carl Jung, CW 5, Para 45

It will be readily understood that a tendency which we fail to recognize and which we treat as non-existent can hardly contain anything that would fit in with our conscious character. Hence it is mostly a question of things which we regard as immoral or impossible, and whose conscious realization meets with the strongest resistances Carl Jung, CW 5, Para 45

What would Oegger have said had one told him in confidence that he was preparing himself for the role of Judas Carl Jung, CW 5, Para 45

Because he found the damnation of Judas incompatible with God's goodness, he proceeded to think about this conflict. That is the conscious causal sequence Carl Jung, CW 5, Para 45

Hand in hand with this goes the unconscious sequence: because he wanted to be Judas, or had to be Judas, he first made sure of God's goodness Carl Jung, CW 5, Para 45

For him Judas was the symbol of his own unconscious tendency, and he made use of this symbol in order to reflect on his own situation its direct realization would have been too painful for him Carl Jung, CW 5, Para 45

There must, then, be typical myths which serve to work out our racial and national complexes. Jacob Burckhardt seems to have glimpsed this truth when he said that every Greek of the classical period carries in himself a little bit of Oedipus, and every German a little bit of Faust. Carl Jung, CW 5, Para 45

One might describe the theater, somewhat unaesthetically, as an institution for working out private complexes in public Carl Jung, CW 5, Para 48

The enjoyment of comedy, or of the blissful dénouement of the plot, is the direct result of identifying one's own complexes with those personified by the actors, while enjoyment of tragedy lies in the thrilling yet satisfying feeling that what is happening to somebody else may very well happen to you Carl Jung, CW 5, Para 48

The fantasies reveal the symbolic transition from sun to man in the third and last of her creations which she calls “Chiwantopel, A hypnagogic drama” Carl Jung, CW 5, Para 251

It is hardly to be supposed that Miss Miller, who evidently had not the faintest clue as to the real meaning of her visions would be able to meet the next phase of the process, namely the assimilation of the hero to her conscious personality, with the right attitude Carl Jung, CW 5, Para 683

Miss Miller’s fantasies show Chiwantopel as the hero, or brother-beloved of the author, Miss Miller, i.e., as her animus. Carl Jung, CW 5, Para 679

In order to do so she would have had to recognize what fate demanded of her, and what was the meaning of the bizarre images that had broken in upon her consciousness Carl Jung, CW 5, Para 683

That there was already some degree of dissociation is obvious, since the unconscious went ahead independently and kept on churning out images which she had not consciously produced herself and which she felt as strange and portentous Carl Jung, CW 5, Para 683

Their melancholy outcome is due largely to the fact that they break off at the critical moment when the threat of invasion by the unconscious is plainly apparent Carl Jung, CW 5, Para 683

To the objective observer it is perfectly clear that the fantasies were products of a psychic energy not under the control of the conscious mind. They were longings, impulses, and symbolic happenings which it was quite unable to cope with either positively or negatively Carl Jung, CW 5, Para 683

The instinctual impulse that was trying to rouse the dreamer from the sleep of childhood was opposed by a personal pride that was distinctly out of place, and also, one must suppose, by a correspondingly narrow moral horizon, so that there was nothing to help her understand the spiritual content of the symbols Carl Jung, CW 5, Para 683

Our civilization has long since forgotten how to think symbolically, and even the theologian has no further use for the hermeneutics of the Church Fathers. The cure of souls in Protestantism is in an even more parlous condition. Whoever would go to the trouble, nowadays, of patching together the basic ideas of Christianity from a “welter of pathological fantasies”? Carl Jung, CW 5, Para 683

For patients in this situation it is a positive life-saver when the doctor takes such products seriously and gives the patient access to the meanings they suggest. In this way he makes it possible for the patient to assimilate at least part of the unconscious and to repair the menacing dissociation by just that amount Carl Jung, CW 5, Para 683

At the same time the assimilation guards against the dangerous isolation which everyone feels when confronted by an incomprehensible and irrational aspect of his personality. Isolation leads to panic, and that is only too often the beginning of a psychosis Carl Jung, CW 5, Para 683

The wider the gap between conscious and unconscious, the nearer creeps the fatal splitting of the personality, which in neurotically disposed individuals leads to neurosis, and, in

those with a psychotic constitution, to schizophrenia and fragmentation of personality Carl Jung, CW 5, Para 683

The aim of psychotherapy is therefore to narrow down and eventually abolish the dissociation by integrating the tendencies of the unconscious into the conscious mind Carl Jung, CW 5, Para 683

We know from analytical experience that the initial dreams of patients at the beginning of an analysis are of especial interest, not least because they often bring out a critical evaluation of the personality of the doctor or psychoanalyst which previously he would have asked for in vain Carl Jung, CW 5, Para 62

They enrich the patient's conscious impression of the doctor, often on very important points, and they frequently contain erotic comments which the unconscious had to make in order to counterbalance the patient's underestimation and uncertain appraisal of the impression Carl Jung, CW 5, Para 62

Expressed in the drastic and hyperbolic manner peculiar to dreams, the impression often appears in almost unintelligible form owing to the incongruity of the symbolism Carl Jung, CW 5, Para 62

A further peculiarity, which seems due to the historical stratification of the unconscious, is that when an impression is denied conscious recognition it reverts to an earlier form of relationship Carl Jung, CW 5, Para 62

That explains why young girls, at the time of their first love, have great difficulty in expressing themselves owing to disturbances brought about by regressive reactivation of the father-imago Carl Jung, CW 5, Para 62

I purposely give preference to the term "imago" rather than to "complex," in order to make clear, by this choice of a technical term, that the psychological factor which I sum up under "imago" has a living independence in the psychic hierarchy, i.e., possesses that autonomy which wide experience has shown to be the essential feature of feeling-toned complexes. This is brought out by the term "imago" Carl Jung, CW 5, Para 62

My critics have seen in this view a return to medieval psychology and have therefore repudiated it. This "return" was made consciously and deliberately on my part, because the psychology of ancient and modern superstition furnishes abundant evidence for my point of view Carl Jung, CW 5, Para 62

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in older religions it was the mother-imago. These attributes are omnipotence, a sternly persecuting paternalism ruling through fear (Old Testament), and loving paternalism (New Testament) Carl Jung, CW 5, Para 89

I am of the opinion that, in general, psychic energy or libido creates the God-image by

making use of archetypal patterns, and that man in consequence worships the psychic force active within him as something divine (fig. 258.05a) Carl Jung, CW 5, Para 129

We thus arrive at the objectionable conclusion that, from the psychological point of view, the God-image is a real but subjective phenomenon Carl Jung, CW 5, Para 129

As Seneca says: "God is near you, he is with you, he is within you," or, as in the First Epistle of John, "He who does not love does not know God; for God is love," and "If we love one another, God abides in us" Carl Jung, CW 5, Para 129

To anyone who understands libido merely as the psychic energy over which he has conscious control, the religious relationship, as we have defined it, is bound to appear as a ridiculous game of hide-and-seek with oneself. But it is rather a question of the energy which belongs to the archetype, to the unconscious, and which is therefore not his to dispose of Carl Jung, CW 5, Para 130

This idea of becoming a god is age-old. The old belief relegates it to the time after death, but the mystery cults bring it about in this world. Carl Jung, CW 5, Para 133

The naïve intellect cannot help taking its autonomy into account and putting the dialectical relationship to practical use. It does this by calling upon the divine presence in all difficult or dangerous situations, for the purpose of unloading all its unbearable difficulties upon the Almighty and expecting help from that quarter Carl Jung, CW 5, Para 95

In the psychological sense this means that complexes weighing on the soul are consciously transferred to the God-image. This, it should be noted, is the direct opposite of an act of repression, where the complexes are handed over to an unconscious authority, inasmuch as one prefers to forget them Carl Jung, CW 5, Para 95

But in any religious discipline it is of the highest importance that one should remain conscious of one's difficulties in other words, of one's sins. An excellent means to this end is the mutual confession of sin (James 5: 16), which effectively prevents one from becoming unconscious Carl Jung, CW 5, Para 95

These measures aim at keeping the conflicts conscious, and that is also a sine qua non of the psychotherapeutic procedure. Just as medical treatment appoints the person of the doctor to take over the conflicts of his patients, so Christian practice appoints the Saviour, "in whom we have redemption through his blood, the forgiveness of sins" (Ephesians I:7 and Colossians I:14) Carl Jung, CW 5, Para 95

He is the deliverer and redeemer of our guilt, a God who stands above sin, who "committed no sin, no guile was found on his lips" (I Peter 2:22), who "himself bore our sins in his body on the tree" (I Peter 2: 24) Carl Jung, CW 5, Para 95

The conscious projection at which Christian education aims therefore brings a double psychic benefit: firstly, one keeps oneself conscious of the conflict ("sin") of two mutually opposing tendencies, thus preventing a known suffering from turning into an unknown one, which is far more tormenting, by being repressed and forgotten; and secondly, one lightens one's burden by surrendering it to God, to whom all solutions are known Carl Jung, CW 5, Para 95

Religious experience in antiquity was frequently conceived as bodily union with the deity, and certain cults were saturated with sexuality of every kind. Sexuality was all too close to the relations of people with one another Carl Jung, CW 5, Para 102

The Stoics called this condition Heimarmene, compulsion by the stars, to which every "unredeemed" soul is subject Carl Jung, CW 5, Para 644

The moral degeneracy of the first centuries of the Christian era produced a moral reaction which then, in the second and third centuries, after germinating in the darkness of the lowest strata of society, expressed itself at its purest in the two mutually antagonistic religions, Christianity and Mithraism Carl Jung, CW 5, Para 102

These religions strove after precisely that higher form of social intercourse symbolized by a projected ("incarnate") idea (the Logos), whereby all the strongest impulses of man which formerly had flung him from one passion to another and seemed to the ancients like the compulsion of evil stars, Heimarmene, or like what we psychologists would call the compulsion of libido could be made available for the maintenance of society Carl Jung, CW 5, Para 102

There is no doubt this is one of the main causes of the singular melancholy that reigned all through the time of the Caesars Carl Jung, CW 5, Para 104

It was not in the long run possible for those who wallowed in pleasure not to be infected, through the mysterious working of the unconscious, by the deep sadness and still deeper wretchedness of their brothers Carl Jung, CW 5, Para 104

The old idea of a mediator in whose name new ways of love would be opened, became a fact, and with that human society took an immense stride forward. This was not the result of any speculative, sophisticated philosophy, but of an elementary need in the great masses of humanity vegetating in spiritual darkness Carl Jung, CW 5, Para 104

They were evidently driven to it by the profoundest inner necessities, for humanity does not thrive in a state of licentiousness. The meaning of these cults Christianity and Mithraism is clear: moral subjugation of the animal instincts Carl Jung, CW 5, Para 104

The spread of both these religions betrays something of that feeling of redemption which animated their first adherents, and which we can scarcely appreciate today. We can hardly realize the whirlwinds of brutality and unchained libido that roared through the streets of Imperial Rome Carl Jung, CW 5, Para 104

The world and its beauty had to be shunned, not only because of their vanity and transitoriness, but because love of created nature soon makes man its slave. As St. Augustine says (X, 6): "they love these things too much and become subject to them, and subjects cannot judge" Carl Jung, CW 5, Para 112

One would certainly think it possible to love something, to have a positive attitude towards it, without supinely succumbing to it and losing one's power of rational judgment Carl Jung, CW 5, Para 112

But St. Augustine knew his contemporaries, and knew furthermore how much godliness

and godlike power dwelt in the beauty of the world Carl Jung, CW 5, Para 112

Thus Lucretius extols “alma Venus” as the ruling principle of nature. To such a daimonion man falls an abject victim unless he can categorically reject its seductive influence at the outset. It is not merely a question of sensuality and of aesthetic corruption, butane this is the point of paganism and nature worship (fig. 001) Carl Jung, CW 5, Para 113

Because gods dwell in created things, man falls to worshipping them, and for that reason he must turn away from them utterly lest he be overwhelmed. In this respect the fate of Alypius is extremely instructive Carl Jung, CW 5, Para 113

If the flight from the world is successful, man can then build up an inner, spiritual world which stands firm against the onslaught of sense-impressions Carl Jung, CW 5, Para 113

The struggle with the world of the senses brought to birth a type of thinking independent of external factors. Man won for himself that sovereignty of the idea, which was able to withstand the aesthetic impact, so that thought was no longer fettered by the emotional effect of sense-impressions, but could assert itself and even rise, later, to reflection and observation Carl Jung, CW 5, Para 113

In the flight from the world during the first few centuries after Christ (cities of the anchorites in the desert), the Desert Fathers mortified themselves through spirituality in order to escape the extreme brutality of the decadent Roman civilization Carl Jung, CW 5, Para 119

Asceticism occurs whenever the animal instincts are so strong that they need to be violently exterminated. Carl Jung, CW 5, Para 119

I believe that miscegenation makes rather for a coarsened joie de vivre. To all appearances the ascetics were ethical people who, disgusted with the melancholy of the age which was merely an expression of the disruption of the individual, put an end to their lives in order to mortify an attitude that was itself obsolete Carl Jung, CW 5, Para 119

His [Faust] equally importunate longing for the beauties of this world plunged him into renewed ruin, doubt and wretchedness, which culminated in the tragedy of Gretchen’s death Carl Jung, CW 5, Para 119

Faust’s mistake was that he made the worst of both worlds by blindly following the urge of his libido, like a man overcome by strong and violent passions. Faust’s conflict is a reflection of the collective conflict at the beginning of the Christian era, but in him, curiously enough, it takes the opposite course Carl Jung, CW 5, Para 119

Faust takes the opposite road; for him the ascetic ideal is sheer death. He struggles for liberation and wins life by binding himself over to evil, thereby bringing about the death of what he loves most: Gretchen Carl Jung, CW 5, Para 120

He tears himself away from his grief, and sacrifices his life in unceasing work, thus saving many lives. His double mission as saviour and destroyer had been hinted at from the beginning Carl Jung, CW 5, Para 120

Faust’s desire, like that of every hero, is a yearning for the mystery of rebirth, for immortality;

therefore his way leads out to sea and down into the maw of death, that frighteningly narrow "passage" which signals the new day Carl Jung, CW 5, Para 417

Nature is beautiful because I love it, and good is everything that my feeling regards as good. Values are chiefly created by the quality of one's subjective reactions Carl Jung, CW 5, Para 126

In the erotic sphere, it is abundantly evident how little the object counts, and how much the subjective reaction counts Carl Jung, CW 5, Para 126

The well-known fact that in worshipping the sun's strength we pay homage to the great generative force of Nature is the plainest possible evidence if evidence were still needed that in God we honour the energy of the archetype Carl Jung, CW 5, Para 135

Religious regression makes use of the parental imago, but only as a symbol that is to say, it clothes the archetype in the image of the parents, just as it bodies forth the archetype's energy by making use of sensuous ideas like fire, light, heat, fecundity, generative power, and so on Carl Jung, CW 5, Para 138

The phallus is the source of life and libido the creator and worker of miracles, and as such it was worshipped everywhere Carl Jung, CW 5, Para 146

Ikhnaton (Amenophis IV) achieved, by his reforms, a psychologically valuable work of interpretation. He united all the bull, ram, crocodile, and pile-dwelling gods into the sun-disc, and made it clear that their various attributes were compatible with those of the sun Carl Jung, CW 5, Para 148

But the striving for unity is opposed by a possibly even stronger tendency to create multiplicity, so that even in strictly monotheistic religions like Christianity the polytheistic tendency cannot be suppressed Carl Jung, CW 5, Para 149

The deity is divided into three parts, and on top of that come all the heavenly hierarchies. These two tendencies are in constant warfare: sometimes there is only one God with countless attributes, sometimes there are many gods, who are simply called by different names in different places, and who personify one or the other attribute of their respective archetype, as we have seen in the case of the Egyptian gods Carl Jung, CW 5, Para 149

We saw, however, that the snake is to be taken not only in the phallic sense, but as an attribute of the sun's image (the Egyptian uraeus) and as a libido-symbol. It is therefore possible for the sun-disc to be equipped not only with hands and feet (cf.fig. 007) and (fig. 258.01), but also with a phallus. We find proof of this in a strange vision in the Mithraic liturgy: "And likewise the so-called tube, the origin of the ministering wind. For you will see hanging down from the disc of the sun something that looks like a tube" (Dieterich, Mithras liturgie, pp. 6-7) Carl Jung, CW 5, Para 149

The Holy Ghost of the New Testament appeared to the apostles in the form of flames, because the pneuma was believed to be fiery Carl Jung, CW 5, Para 149

The Iranian conception of Hvareno was similar: it signified the "Grace of Heaven" through which the monarch ruled Carl Jung, CW 5, Para 149

This “Grace” was understood as a sort of fire or shining glory, something very substantial. We come across ideas of the same type in Kerner’s Seeress of Prevorst Carl Jung, CW 5, Para 149

The various attributes of the sun appear one after another in the Mithraic liturgy. After the vision of Helios, seven maidens appear with faces like snakes, and seven gods with the faces of black bulls. The maiden can easily be understood as a causative libido analogy Carl Jung, CW 5, Para 155

The bull is a notorious fertility-symbol. In the Mithraic liturgy, the bull-gods are called

guardians of the world's axis,' who turn the

axle of the wheel of heaven’ Carl Jung, CW 5, Para 155

The serpent in Paradise is usually thought of as feminine, as the seductive principle in woman, and is represented as feminine by the old painters. Through a similar change of meaning the snake in antiquity became a symbol of the earth, which has always been considered feminine Carl Jung, CW 5, Para 155

The same attribute falls also to Mithras: sometimes he is the Sol invictus itself, sometimes the companion and ruler Helios; in his right hand he holds “the constellation of the Bear, which moves and turns the heavens round” Carl Jung, CW 5, Para 155

The bull-head deities,

sacred and valorous youths' like Mithras himself, who is also given the attribute,

the younger one,’ are merely aspects of the same divinity Carl Jung, CW 5, Para 155

The chief god of the Mithraic liturgy is himself divided into Mithras and Helios both of whom have closely related attributes Carl Jung, CW 5, Para 155

Numerous fire- and light-symbols are attributed to the saints in Christian legend. The twelve apostles, for example, were likened to the twelve signs of the zodiac and were therefore represented each with a star over his head Carl Jung, CW 5, Para 163

The pictures in the catacombs likewise contain a good deal of sun symbolism. For instance there is a swastika (sun-wheel) on the robe of Fossor Diogenes in the cemetery of Peter and Marcellinus Carl Jung, CW 5, Para 163

The symbols of the rising sun bull and ramare found in the Orpheus frescoes in the cemetery of Domitilla; also the ram and peacock (a sun-symbol like the phoenix) on an epitaph in the Callistus catacomb Carl Jung, CW 5, Para 163

The power of God is menaced by the seductions of passion; heaven is threatened with a second fall of angels Carl Jung, CW 5, Para 170

If we translate this projection back into the psychological sphere whence it came, it would mean that the good and rational Power which rules the world with wise laws is threatened by

the chaotic, primitive force of passion Carl Jung, CW 5, Para 170

Therefore passion must be exterminated, which means, in mythological projection, that the race of Cain and the whole sinful world must be wiped out, root and branch, by the Flood Carl Jung, CW 5, Para 170

That is the inevitable result of a passion that sweeps away all barriers. It is like the sea breaking through its dikes, like the waters of the deep and the torrential rains, the creative, fructifying, “motherly” waters, as Indian mythology calls them Carl Jung, CW 5, Para 170

Now [the waters] depart from their natural courses and surge over the mountain-tops and engulf all living things Carl Jung, CW 5, Para 170

If evil were to be utterly destroyed, everything daemonic, including God himself, would suffer a grievous loss; it would be like performing an amputation on the body of the Deity Carl Jung, CW 5, Para 170

Passion raises a man not only above himself, but also above the bounds of his mortality and earthliness, and by the very act of raising him, it destroys him Carl Jung, CW 5, Para 171

This “rising above himself” is expressed mythologically in the building of the heaven-high tower of Babel that brought confusion to mankind, and in the revolt of Lucifer Carl Jung, CW 5, Para 171

(In Byron’s poem [“Heaven and Earth,” CW 5: par. 169], it is the overweening ambition of the race of Cain, whose strivings make the stars subservient and corrupt the sons of God themselves. Even if a longing for the highest is legitimate in itself, the sinful presumption and inevitable corruption lie in the very fact that it goes beyond the fixed human boundaries Carl Jung, CW 5, Para 171

Through excess of longing man can draw the gods down into the murk of his passions. He seems to be raising himself up to the Divine, but in so doing he abandons his humanity Carl Jung, CW 5, Para 171

There, where the deep fountains of the ocean are, dwells Leviathan; from there the all-destroying flood ascends, the tidal wave of animal passion Carl Jung, CW 5, Para 174

The choking, heart-constricting surge of instinct is projected outwards as a mounting flood to destroy everything that exists, so that a new and better world may arise from the ruins of the old Carl Jung, CW 5, Para 174

The sun’s the only truly “rational” image of God, whether we adopt the standpoint of the primitive savage or of modern science. (In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world Carl Jung, CW 5, Para 176

Samson as a sun-god. The killing of the lion, like the Mithraic bull-sacrifice, is an anticipation of the god’s self-sacrifice Carl Jung, CW 5, Para 176

The same is true of many other sexual images which are found not only in dreams and

fantasies but in everyday speech. In neither case should they be taken literally, for they are not to be understood semiotically, as signs for definite things, but as symbols Carl Jung, CW 5, Para 180

A symbol is an indefinite expression with many meanings, pointing to something not easily defined and therefore not fully known. But the sign always has a fixed meaning, because it is a conventional abbreviation for, or a commonly accepted indication of, something known Carl Jung, CW 5, Para 180

The symbol therefore has a large number of analogous variants, and the more of these variants it has at its disposal, the more complete and clear-cut will be the image it projects of its object Carl Jung, CW 5, Para 180

The same creative force, which is symbolized by Tom Thumb, etc., can also be represented by the phallus or by numerous other symbols which delineate further aspects of the process underlying them all. Thus the creative dwarfs toil away in secret; the phallus, also working in darkness, begets a living being and the key unlocks the mysterious forbidden door behind which some wonderful thing awaits discovery. One thinks, in this connection, of "The Mothers" in Faust: Carl Jung, CW 5, Para 180

Here the devil again puts into Faust's hand the marvelous tool [the key], as once before when, in the form of the black dog, he introduced himself to Faust as part of that power which would ever work evil but engenders good. Carl Jung, CW 5, Para 181

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison Carl Jung, CW 5, Para 182

The "realm of the Mothers" has not a few connections with the womb with the matrix, which frequently symbolizes the creative aspect of the unconscious Carl Jung, CW 5, Para 182

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind Carl Jung, CW 5, Para 182

In the realm of the Mothers he finds the tripod, the Hermetic vessel in which the "royal marriage" is consummated. But he needs the phallic wand in order to bring off the greatest wonder of all the creation of Paris and Helen. Carl Jung, CW 5, Para 182

The insignificant-looking tool in Faust's hand is the dark creative power of the unconscious, which reveals itself to those who follow its dictates and is indeed capable of working miracles Carl Jung, CW 5, Para 182

This paradox appears to be very ancient, for the Shvetashvatara Upanishad (9, 20) goes on to say of the dwarf-god, the cosmic purusha: Carl Jung, CW 5, Para 182

The phallus often stands for the creative divinity, Hermes being an excellent example. It is sometimes thought of as an independent being, an idea that is found not only in antiquity

but in the drawings of children and artists of our own day Carl Jung, CW 5, Para 183

So we ought not to be surprised if certain phallic characteristics are also found in the seers, artists, and wonder-workers of mythology. Hephaestus, Wieland the Smith, and Mani (the founder of Manichaeism, famous also for his artistic gifts), had crippled feet Carl Jung, CW 5, Para 183

The foot, as I shall explain in due course, is supposed to possess a magical generative power. The ancient seer Melampus, who is said to have introduced the cult of the phallus, had a very peculiar name Blackfoot, and it also seems characteristic of seers to be blind Carl Jung, CW 5, Para 183

Ugliness and deformity are especially characteristic of those mysterious chthonic gods, the sons of Hephaestus, the Cabiri, to whom mighty wonder-working powers were ascribed Carl Jung, CW 5, Para 183

Their cult was closely bound up with that of the ithyphallic Hermes, who according to Herodotus was brought to Attica by the Pelasgians. They were called, ‘great gods’ Carl Jung, CW 5, Para 183

Their near relatives were the Idaean dactyls (fingers or else Tom Thumbs), to whom the mother of the gods had taught the blacksmith’s art (“Follow it down, it leads you to the Mothers!”) Carl Jung, CW 5, Para 183

They [Idaean dactyls] were the first Wise Men, the teachers of Orpheus, and it was they who invented the Ephesian magic formulae and the musical rhythms Carl Jung, CW 5, Para 183

The characteristic disparity which we noted in the Upanishads and Faust crops up again here, since the giant Hercules was said to be an Idaean dactyl. Also the colossal Phrygians, Rhea’s technicians, were dactyls Carl Jung, CW 5, Para 183

The two Dioscuri are related to the Cabiri; they too wear the queer little pointed hat, the pileus, which is peculiar to these mysterious gods and was thenceforward perpetuated as a secret mark of identification. Attis and Mithras both wore the pileus (fig. 020). It had become the traditional headgear of our infantile chthonic gods today, the pixies and goblins Carl Jung, CW 5, Para 183

Cicero gives it a very wide meaning: will is a rational desire, but when it is divorced from reason and is too violently aroused, that is “libido,” or unbridled desire, which is found in all fools (Cicero, Tusculan Disputations, Gook IV, vi, 12) Carl Jung, CW 5, Para 185

Here libido means a

want' or a

wish,’ and also, in contradiction to the

will' of the Stoics,

unbridled desire.’ Cicero uses it in this sense when he says: (“to do something from willful desire and not from reason”) Carl Jung, CW 5, Para 186

The use of libido is so general that the phrase “libido est scire” merely means:

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I like,'
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it pleases me.’ In the phrase libido has the meaning of ‘urge’ Carl Jung, CW 5, Para 186

It can also have the nuance of ‘lasciviousness.’ St. Augustine aptly defines libido as a “general term for all desire” and says: There is a lust for revenge, which is called rage; a lust for having money, which is called avarice; a lust for victory at all costs, which is called stubbornness; a lust for self-glorification, which is called boastfulness. There are many and varied kinds of lust (De Civitate Dei, XIV, xv.) Carl Jung, CW 5, Para 186

For St. Augustine libido denotes an appetite like hunger and thirst, and so far as sexuality is concerned he says: Pleasure is preceded by an appetite that is felt in the flesh, a kind of desire like hunger and thirst (De Civitate Dei, XIV, xv.) Carl Jung, CW 5, Para 187

Libido is connected etymologically with: it pleases, gladly, willingly, to experience violent longing, excites longing, eager, love, hope, praise, and glory Carl Jung, CW 5, Para 188

We can say, then, that the concept of libido in psychology has functionally the same significance as the concept of energy in physics since the time of Robert Mayer Carl Jung, CW 5, Para 189

The term describes the Indian concept of tejas which denotes a subjective intensity, i.e., anything potent and highly charged with energy Carl Jung, CW 5, Para 238

Libido is symbolized by the human figure as demon or hero one that passes from joy to sorrow, from sorrow to joy, and like the sun, now stands high at the zenith and now plunged into darkest night, only to rise again in new splendor Carl Jung, CW 5, Para 251

Libido denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. It appetite in its natural state Carl Jung, CW 5, Para 194

From the genetic point of view it is bodily needs like hunger, thirst, sleep, sex, and emotional states or affects which constitute the essence of libido Carl Jung, CW 5, Para 194

Like energy, the libido never manifests itself as such, but only in the form of a “force,” that is to say, in the form of something in a definite energic state, be it moving bodies, chemical or electrical tension, etc. Carl Jung, CW 5, Para 505

The libido expresses itself in images of sun, light, fire, sex, fertility, and growth Carl Jung, CW 5, Para 324

This leads to a conception of libido which expands into a conception of intentionality in general. We would be better advised, therefore, when speaking of libido, to understand it as an energy-value which is able to communicate itself to any field of activity whatsoever, be it power, hunger, hatred, sexuality, or religion, without ever being itself a specific instinct Carl Jung, CW 5, Para 197

Intricate overlapping’s of meaning can only be disentangled if we reduce them to a common

denominator. This denominator is the libido Carl Jung, CW 5, Para 659

As a power which transcends consciousness the libido is by nature daemonic: it is both God and devil Carl Jung, CW 5, Para 170

As we know, an important change occurred in the principles of propagation during the ascent through the animal kingdom: the vast numbers of gametes which chance fertilization made necessary were progressively reduced in favor of assured fertilization and effective protection of the young Carl Jung, CW 5, Para 194

The decreased production of ova and spermatozoa set free considerable quantities of energy which soon sought and found new outlets Carl Jung, CW 5, Para 194

Thus we find the first stirrings of the artistic impulse in animals, but subservient to the reproductive instinct and limited to the breeding season Carl Jung, CW 5, Para 194

The original sexual character of these biological phenomena gradually disappears as they become organically fixed and achieve functional independence Carl Jung, CW 5, Para 194

Although there can be no doubt that music originally belonged to the reproductive sphere, it would be an unjustified and fantastic generalization to put music in the same category as sex Carl Jung, CW 5, Para 194

Such a view would be tantamount to treating of Cologne Cathedral in a text-book of mineralogy, on the ground that it consisted very largely of stones Carl Jung, CW 5, Para 194

According to Plotinus, the world-soul has a tendency towards separation and divisibility, the sine qua non of all change, creation, and reproduction. It is an “unending All of life” and wholly energy; a living organism of ideas which only become effective and real in it Carl Jung, CW 5, Para 198

It seems as if the process of analogy-making has gradually altered and added to the common stock of ideas and names, with the result that man’s picture of the world was considerably broadened Carl Jung, CW 5, Para 203

Specially colourful or intense contents (the “feeling-toned” complexes) were reflected in countless analogies, and gave rise to synonyms whose objects were thus drawn into the magic circle of the psyche Carl Jung, CW 5, Para 203

In this way there came into being those intimate relationships by analogy which Lévy-Bruhl fittingly describes as participation mystique Carl Jung, CW 5, Para 203

It is evident that this tendency to invent analogies deriving from feeling-toned contents has been of enormous significance for the development of the human mind Carl Jung, CW 5, Para 203

We are in thorough agreement with Steinthal when he says that a positive overwhelming importance attaches to the little word “like” in the history of human thought Carl Jung, CW 5, Para 203

One can easily imagine that the canalization of libido into analogy-making was responsible for some of the most important discoveries ever made by primitive man Carl Jung, CW 5, Para 203

At the same time there develops in the motor sphere in general a pleasurable rhythmic movement of the arms and legs (kicking, etc.) Carl Jung, CW 5, Para 206

With the growth of the individual and development of his organs the libido creates for itself new avenues of activity. The primary model of rhythmic movement, producing pleasure and satisfaction, is transferred to the zone of other functions, with sexuality as its ultimate goal Carl Jung, CW 5, Para 206

This is not to say that the rhythmic activity derives from the act of nutrition. A considerable part of the energy supplied by nutrition for growth has to convert itself into sexual libido and other forms of activity Carl Jung, CW 5, Para 206

The transition of libido does not take place suddenly at the time of puberty, as is commonly supposed, but only very gradually during the course of childhood Carl Jung, CW 5, Para 206

Sucking still belongs to the sphere of the nutritive function, but outgrows it by ceasing to be a function of nutrition and becoming an analogous rhythmic activity without intake of nourishment Carl Jung, CW 5, Para 206

At this point the hand comes in as an auxiliary organ. It appears even more clearly as an auxiliary organ in the phase of rhythmic activity, which then leaves the oral zone and turns to other regions. Numerous possibilities now present themselves Carl Jung, CW 5, Para 206

As a rule, it is the other body openings that become the main object of interest; then the skin, or special parts of it; and finally rhythmic movements of all kinds Carl Jung, CW 5, Para 206

In the course of its migrations the libido carries traces of the nutritional phase into its new field of operations, which accounts for the many intimate connections between the nutritive and the sexual function. Should this more developed activity meet with an obstacle that forces it to regress, the regression will be to an earlier stage of development Carl Jung, CW 5, Para 206

The phase of rhythmic activity generally coincides with the development of mind and speech. I therefore propose to call the period from birth up to the time of the first clear manifestations of sexuality the “presexual stage.” As a rule it falls between the first and the fourth year and is comparable to the chrysalis stage in butterflies. It is characterized by a varying mixture of elements from the nutritional and sexual phases Carl Jung, CW 5, Para 206

They dig a hole in the ground, so shaping it and setting it about with bushes that it looks like a woman’s genitals Carl Jung, CW 5, Para 213

Then they dance round this hole all night, holding their spears in front of them in imitation of an erect penis. As they dance round, they thrust their spears into the hole, shouting:. Obscene dances of this kind are found among other tribes as well Carl Jung, CW 5, Para 213

In this rite of spring there is enacted a sacramental mating, with the hole in the earth representing the woman, and the spear the man. The hierosgamos was an essential component of many cults and played an important part in various sects Carl Jung, CW 5, Para 213

The tensions inside a primitive group are never greater than those involved in the struggle for existence of the group as a whole. Were it otherwise, the group would speedily perish Carl Jung, CW 5, Para 213

What does constitute a serious threat to the primitive group is the endogamous tendency, which has to be checked in order to exorcize the danger Carl Jung, CW 5, Para 217

The best means to this end seems to be the widespread custom of cross-cousin marriage because it keeps the endogamous (incestuous) and exogamous tendencies balanced Carl Jung, CW 5, Para 217

The danger that then threatens the group comes from the very advantages it has gained through checking the endogamous tendency [incest] to which the incest-taboo applies Carl Jung, CW 5, Para 217

The group acquires an inner stability, opportunities for expansion, and hence greater security. That is to say, the source of fear does not lie inside the group, but in the very real risks which the struggle for existence entails Carl Jung, CW 5, Para 217

Fear of enemies and of hunger predominates even over sexuality, which is, as we know, no problem at all for the primitive, as it is far simpler to get a woman than it is to get food Carl Jung, CW 5, Para 217

Fear of the consequences of being unadapted is a compelling reason for checking the instincts Carl Jung, CW 5, Para 217

Confronted with disaster, one is obliged to ask oneself how it is to be remedied. The libido that is forced into regression by the obstacle always reverts to the possibilities lying dormant in the individual. A dog, finding the door shut, scratches at it until it is opened, and a man unable to find the answer to a problem rubs his nose, pulls his lower lip, scratches his ear, and so on Carl Jung, CW 5, Para 217

If he gets impatient, all sorts of other rhythms appear; he starts drumming with his fingers, shuffles his feet about, and it will not be long before certain distinctly sexual analogies manifest themselves, such as masturbation gestures Carl Jung, CW 5, Para 217

Koch-Grünberg, writing on South American rock-paintings, tells us how the Indians sit on the rocks and scratch lines on them with sharp stones while waiting for their canoes to be transported round the rapids Carl Jung, CW 5, Para 217

Now when the libido is forced back by an obstacle, it does not necessarily regress to earlier sexual modes of application, but rather to the rhythmic activities of infancy which serve as a model both for the act of nutrition and for the sexual act itself. The material before us does not seem to preclude the possibility that the invention of fire-making came about in the manner suggested, that is, through the regressive reawakening of rhythm Carl Jung, CW 5, Para 218

If certain tribes can dance all night long to a monotonous tune of three notes, then, to our way of thinking, the play-element is entirely lacking: it is more like an exercise with a set purpose Carl Jung, CW 5, Para 219

This is in the fact the case, for rhythm is a classic device for impressing certain ideas or activities on the mind, and what has to be impressed and firmly organized is the canalization of libido into a new form of activity Carl Jung, CW 5, Para 219

Since the rhythmic activity can no longer find an outlet in the act of feeding after the nutritional phase of development is over, it transfers itself not only to the sphere of sexuality in the strict sense, but also to the “decoy mechanisms,” such as music and dancing, and finally to the sphere of work Carl Jung, CW 5, Para 219

The close connection which work always has with music, singing, dancing, drumming, and all manner of rhythms in primitive societies, indeed its absolute dependence on these things, is very striking Carl Jung, CW 5, Para 219

This [Music] connection forms the bridge to sexuality, thus giving the primitive an opportunity to sidetrack and evade the task in hand Carl Jung, CW 5, Para 219

Because diversions of this kind are a frequent occurrence and are to be found in all spheres of culture, people have been led to believe that there is no differentiated achievement that is not a substitute for some form of sexuality. I regard this as an error, albeit a very understandable one considering the enormous psychological importance of the sexual instinct Carl Jung, CW 5, Para 219

The rhythmic tendency does not come from the nutritional phase at all, as if it had migrated from there to the sexual, but that it is a peculiarity of emotional processes in general Carl Jung, CW 5, Para 219

Any kind of excitement, no matter in what phase of life, displays a tendency to rhythmic expression, perseveration, and repetition, as can easily be seen from the repetition, assonance, and alliteration of complex-toned reaction words in the association experiment Carl Jung, CW 5, Para 219

Rhythmic patterns therefore offer no ground for assuming that the function they affect originated in sexuality Carl Jung, CW 5, Para 219

The psychological importance of sexuality and the existence of plausible sexual analogies make a deviation into sex extremely easy in cases of regression, so that it naturally seems as if all one’s troubles were due to a sexual wish that is unjustly denied fulfilment. This reasoning is typical of the neurotic Carl Jung, CW 5, Para 220

Primitives seem to know instinctively the dangers of this deviation: when celebrating the heiros gamos, the Wachandi, of Australia, may not look at a woman during the entire ceremony. Among a certain tribe of American Indians, it was the custom for the warriors, before setting out on the warpath, to move in a circle round a beautiful young girl standing naked in the center. Whoever got an erection was disqualified as unfit for military operation Carl Jung, CW 5, Para 220

The deviation into sex is used not always, but very frequently as a means of escaping the real problem Carl Jung, CW 5, Para 220

One makes oneself and others believe that the problem is purely sexual, that the trouble started long ago and that its causes lie in the remote past Carl Jung, CW 5, Para 220

This provides a heaven-sent way out of the problem of the present by shifting the whole question on to another and less dangerous plane. But the illicit gain is purchased at the expense of adaptation, and one gets a neurosis into the bargain Carl Jung, CW 5, Para 220

The checking of the instincts can be traced back to fear of the very real dangers of existence in this world Carl Jung, CW 5, Para 221

But external reality is not the only source of this instinct-inhibiting fear, for primitive man is often very much more afraid of "inner" reality the world of dreams, ancestral spirits, demons, gods, magicians, and witches Carl Jung, CW 5, Para 221

Although we, with our rationalism, think we can block this source of fear by pointing to its unreality, it nevertheless remains one of those psychic realities whose irrational nature cannot be exorcized by rational argument Carl Jung, CW 5, Para 221

There is a psychic reality which is just as pitiless and just as inexorable as the outer world, and just as useful and helpful, provided one knows how to circumvent its dangers and discover its hidden treasures Carl Jung, CW 5, Para 221

"Magic is the science of the jungle," a famous explorer once said. Civilized man contemptuously looks down on primitive superstitions, which is about as sensible as turning up one's nose at the pikes and halberds, the fortresses and tall-spired cathedrals of the Middle Ages Carl Jung, CW 5, Para 221

Primitive methods are just as effective under primitive conditions as machine-guns or the radio are under modern conditions Carl Jung, CW 5, Para 221

If there is an inhibition of sexuality, a regression will eventually occur in which the sexual energy flowing back from this sphere activates a function in some other sphere. In this way the energy changes its form Carl Jung, CW 5, Para 226

Let us take as an example the Wachandi ceremony: in all probability the hole in the earth is an analogy of the mother's genitals, for when a man is forbidden to look at a woman, his Eros reverts to the mother. But as incest has to be avoided at all costs, the hole in the earth acts as a kind of mother-substitute Carl Jung, CW 5, Para 226

Thus, by means of ceremonial exercise, the incestuous energy-component becomes, as it were, desexualized, is led back to an infantile level where, if the operation is successful, it attains another form, which is equivalent to another function Carl Jung, CW 5, Para 226

It is to be assumed, however, that the operation is accomplished only with difficulty, for the primary instinct is composed of an endogamous ("incestuous") tendency and an exogamous one and must therefore be split into two. This splitting is connected with consciousness

and the process of becoming conscious Carl Jung, CW 5, Para 226

The regression is always attended by certain difficulties because the energy clings with specific force to its object, and on being changed from one form carries something of its pervious character into the next form. So although the resultant phenomena have the character of a sexual act, it is not a sexual act any longer Carl Jung, CW 5, Para 226

In the same way, fire-boring is only an analogy of the sexual act, just as the latter often has to serve as a linguistic analogy for all sorts of other activities. The presexual, early infantile state to which the libido reverts is characterized by numerous possibilities of application, because, once the libido has arrived there, it is restored to its original undifferentiated polyvalency Carl Jung, CW 5, Para 226

It is therefore understandable that the libido which regressively “invests” this stage sees itself confronted with a variety of possible applications Carl Jung, CW 5, Para 226

Since, in the Wachandi ceremony, the libido is bound to its object sexuality it will carry at least part of this function into the new form as an essential characteristic Carl Jung, CW 5, Para 226

But the aim of the action is to bring forth the fruits of the field, and it is magical rather than sexual. Here the regression leads to a reactivation of the mother as the goal of desire, this time as a symbol not of sex but of the giver of nourishment Carl Jung, CW 5, Para 226

The libido, forced into regression by the checking of instinct, reactivates the infantile boring and provides it with objective material to work unfittingly called “material” because the object at this stage is the mother (mater) Carl Jung, CW 5, Para 227

As I have pointed out above, the act of boring requires only the strength and perseverance of an adult man and suitable “material” in order to generate fire Carl Jung, CW 5, Para 227

Consequently, the production of fire may have originally occurred as the objective expression of a quasi-masturbatory activity analogous to the aforementioned case of masturbatory boring. Though we can never hope to advance any real proof of our contention, it is at least thinkable that some traces of these first exercises in fire-making may have been preserved. I have succeeded in finding a passage in a monument of Indian literature [the Brihadaranyaka Upanishad] which describes this conversion of libido into fire-making Carl Jung, CW 5, Para 227

The pleasure and satisfaction the baby finds in feeding is localized in the mouth, but to interpret this pleasure as sexual is quite unjustified. Feeding is a genuine activity, satisfying in itself, and because it is a vital necessity nature has here put a premium on pleasure Carl Jung, CW 5, Para 229

The mouth soon begins to develop another significance as the organ of speech. The extreme importance of speech doubles the significance of the mouth in small children Carl Jung, CW 5, Para 229

The rhythmic activities it carries out express a concentration of emotional forces, i.e., of libido, at this point. Thus the mouth (and to a lesser degree the anus) becomes the prime

place of origin Carl Jung, CW 5, Para 229

According to the Brihadaranyaka Upanishad, the most important discovery ever made by primitive man, the discovery of fire, came out of the mouth. As we might expect, there are texts which draw a parallel between fire and speech. The Aitareya Upanishad says: From the mouth came speech, and from speech fire Carl Jung, CW 5, Para 229

Tejas, therefore, describes the psychological situation covered by the word “libido.” It really denotes subjective intensity. Anything potent, any content highly charged with energy, therefore has a wide range of symbolic meanings Carl Jung, CW 5, Para 238

Agni is the sacrificial flame, the sacrificer and the sacrificed Carl Jung, CW 5, Para 246

The wise Diotima in Plato’s Symposium has a conception of the divine messenger and mediator. She teaches Socrates that Eros is “the intermediary between mortals and immortals a mighty daemon, dear Socrates; for everything daemonic is the intermediary between God and man” Carl Jung, CW 5, Para 242

His function is to “interpret and convey messages to the gods from men and to men from the gods, prayers and sacrifices from the one, and commands and rewards from the other, thus bridging the gap between them, so that by his mediation the universe is at one with itself” Carl Jung, CW 5, Para 242

He is neither mortal nor immortal; but on one and the same day he will live and flourish (when things go well with him), and also meet his death; and then come to life again through the force of his father’s nature Carl Jung, CW 5, Para 242

We read in the third chapter of the book of the prophet Daniel that Nabuchodonosor, the King of Babylon, caused three men to be placed in a glowing furnace, and that the king came to the furnace and looked in, and saw with the three a fourth, who was like the Son of God. The three signify for us the Holy Trinity of the person, and the fourth the unity of being. Thus Christ in his transfiguration signified the Trinity of the person and the unity of being Carl Jung, CW 5, Para 244

The fiery furnace, like the fiery tripod in Faust, is a mother symbol. From the tripod come Paris and Helen, the royal pair of alchemy, and in popular tradition children are baked in the oven Carl Jung, CW 5, Para 245

The alchemical athanor, or melting pot, signifies the body, while the alembic or cucurbita, the Hermetic vessel, represents the uterus Carl Jung, CW 5, Para 245

The “fourth” in the fiery furnace appears like a son of God made visible in the fire. Jehovah himself is a fire. Isaiah 10:17 (RSV) says of the saviour of Israel: “And the light of Israel will become a fire, and his Holy One a flame” Carl Jung, CW 5, Para 245

A hymn of Ephraem the Syrian says of Christ: “Thou who art all fire, have pity on me.” This view is based on the apocryphal saying of our Lord: “He who is near unto me is near unto the fire” Carl Jung, CW 5, Para 245

So far our exposition has been based on the pramantha component of the Agni sacrifice, and we have concerned ourselves with only one meaning of the word manthami or mathnami, namely with that which expresses the idea of rubbing Carl Jung, CW 5, Para 248

It is the custom in the Catholic Church to light a new fire at Easter. So, even in the Occident, fire-making is an element in a religious mystery, which testifies to its symbolical and ambiguous character. The rules of the ritual must be scrupulously observed if it is to have its intended magical effect Carl Jung, CW 5, Para 248

Speech and fire-making represent primitive man's victory over his brutish unconsciousness and subsequently became powerful magical devices for overcoming the ever present "daemonic" forces lurking in the unconscious Carl Jung, CW 5, Para 248

The blocking of libido leads to an accumulation of instinctuality and, in consequence, to excesses and aberrations of all kinds. Among them, sexual disturbances are fairly frequent, as we might expect Carl Jung, CW 5, Para 249

A particularly instructive example is the psychology of incendiarism: incendiarism is really a regressive act of fire-making, and in certain cases it is combined with masturbation Carl Jung, CW 5, Para 249

Schmid tells of an imbecile peasant youth who started numerous fires. On one occasion he aroused suspicion by standing in the door of a house with his hands in his trouser pockets, gazing with delight at the conflagration. Later, under examination, he admitted that he always masturbated while enjoying the spectacle of the fires he had started ("Zu Psychologie der Brandstifter," p. 80) Carl Jung, CW 5, Para 249

But there was always a tendency to prepare fire in a mysterious ceremonial manner on special occasions just as with ritual eating and drinking and to do it according to prescribed rules from which no one dared to differ Carl Jung, CW 5, Para 250

This ritual serves to remind us of the original numinosity of fire-making, but apart from that it has no practical significance. The anamnesis of fire-making is on a level with the recollection of the ancestors among primitives and of the gods at a more civilized stage Carl Jung, CW 5, Para 250

From the psychological point of view the ceremony has the significance of a meaningful institution, inasmuch as it represents a clearly defined procedure for canalizing the libido Carl Jung, CW 5, Para 250

It has, in fact, the functional value of a paradigm, and its purpose is to show us how we should act when the libido gets blocked. What we call the "blocking of libido" is, for the primitive, a hard and concrete fact: his life ceases to flow, things lose their glamour, plants, animals, and men no longer prosper Carl Jung, CW 5, Para 250

The ancient Chinese philosophy of the I Ching devised some brilliant images for this state of affairs. Modern man, in the same situation, experiences a standstill ("I am stuck"), a loss of energy and enjoyment ("the zestlibidohas gone out of life"), or a depression Carl Jung, CW 5, Para 250

One frequently has to tell the patient what is happening to him, for modern man's powers of introspection leave much to be desired Carl Jung, CW 5, Para 250

If, even today, the new fire is kindled at Eastertide, it is in commemoration of the redemptive and saving significance of the first fire-boring. In this way man wrested a secret from nature the Promethean theft of fire. He made himself guilty of an unlawful intervention, incorporating a fragment of the age-old unconscious into the darkness of his mind. With this theft he appropriated something precious and offended against the gods Carl Jung, CW 5, Para 250

Anyone who knows the primitive's fear of innovations and their unforeseen consequences can imagine the uncertainty and uneasy conscience which such a discovery would arouse Carl Jung, CW 5, Para 250

This primordial experience finds an echo in the widespread motif of robbery (sun-cattle of Geryon, apples of the Hesperides, herb of immortality). And it is worth remembering that in the cult of Diana at Aricia [Lake Nemi], only he could become her priest who plucked the golden bough from the sacred grove of the goddess Carl Jung, CW 5, Para 250

The pramantha, or instrument of the manthana (fire-sacrifice), is conceived under a purely sexual aspect in India Carl Jung, CW 5, Para 210

The fire-stick being the phallus or man, and the bored wood underneath the vulva or woman Carl Jung, CW 5, Para 210

The fire that results from the boring is the child, the divine son Agni. The two pieces of wood are ritually known as pururavas and urvasi, and, when personified, are thought of as man and woman Carl Jung, CW 5, Para 210

The fire is born from the genitals of the woman. Weber gives the following account of the fire-producing ceremony: Carl Jung, CW 5, Para 210

A sacrificial fire is kindled by rubbing two fire-sticks together Carl Jung, CW 5, Para 210

One of the fire-sticks is taken up with the words: "Thou art the birthplace of fire," and two blades of grass are placed upon it: "Ye are the two testicles" Carl Jung, CW 5, Para 210

The priest then places on them the adhararani (the underlying piece of wood), saying: "Thou art Urvasi," and anoints the uttararani (uppermost piece) with butter: "Thou art the power" (semen) Carl Jung, CW 5, Para 210

This is then placed on the adhararani, with the words: "Thou art Pururavas." Rubbing them together three times the priest says: "I rub thee with the Gayatrimetrum: I rub thee with the Trishtubhmetrum: I rub thee with the Jagatimetrum" (Weber, Indische Studien, I, p. 197, cited in Kuhn, p. 71) Carl Jung, CW 5, Para 210

The sexual symbolism is unmistakable. We find the same idea and symbolism in a hymn of the Rig-Veda Carl Jung, CW 5, Para 211

These examples, coming from different periods of history and from different peoples, prove the existence of a widespread tendency to equate fire-making with sexuality Carl Jung, CW 5, Para 213

The ceremonial or magical repetition of this age-old discovery shows how persistently the human mind clings to the old forms, and how-deep rooted is the memory of fire-boring Carl Jung, CW 5, Para 213

The finest of all symbols of the libido is the human figure, conceived as a demon or hero. Here the symbolism leaves the objective, material realm of astral and meteorological images and takes on human form, changing into a figure who passes from joy to sorrow, from sorrow to joy, and, like the sun, now stands high at the zenith and now is plunged into darkest night only to rise again in new splendour Carl Jung, CW 5, Para 251

Hence the beautiful name of the sun-hero Gilgamesh, “The Man of Joy and Sorrow,” Carl Jung, CW 5, Para 251

Just as the sun, by its own motion and in accordance with its own inner law, climbs from morn till noon, crosses the meridian and goes its downward way towards evening, leaving its radiance behind it, and finally plunges into all-enveloping night, so man sets his course by immutable laws and, his journey over, sinks into darkness to rise again in his children and begin the cycle anew Carl Jung, CW 5, Para 251

The symbolic transition from sun to man is easily made, and the third and last creation of the Miller Fantasies follows this pattern. She calls it “Chiwantopel, A hypnogogic drama” Carl Jung, CW 5, Para 251

These, so far as psychological experience is concerned, are the archetypal contents of the (collective) unconscious, the archaic heritage of humanity, the legacy left behind by all differentiation and development and bestowed upon all men like sunlight and air Carl Jung, CW 5, Para 259

But in loving this inheritance men love that which is common to all; they turn back to the mother of humanity, to the psyche, which was before consciousness existed, and in this way they make contact with the source and regain something of that mysterious and irresistible power which comes from the feeling of being part of the whole Carl Jung, CW 5, Para 259

It is the problem of Antaeus, who could only keep his giant strength through contact with mother earth. This temporary withdrawal into oneself seems, within certain limits, to have a favourable effect upon the psychic well-being of the individual Carl Jung, CW 5, Para 259

The concrete reality of religious figures assists the canalization of libido into the equivalent symbols, provided that the worship of them does not get stuck at the outward object Carl Jung, CW 5, Para 259

But even if it does, it at least remains bound to the representative human figure and loses its original primitive form, even though it does not attain the desired symbolic form Carl Jung, CW 5, Para 259

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Dreams are full of these theriomorphic representations of libido. Hybrids and monsters, like the one found here, are not at all infrequent. Bertschinger has given us a series of illustrations in which the lower (animal) half in particular is represented theriomorphically. The libido so represented is the "animal" instinct which has got repressed Carl Jung, CW 5, Para 261

It is therefore conceivable that my patient was damaging his instinct precisely through his manifest lack of sexual repression. His fear of my imposing some medical prohibition on him is reflected a little too faithfully in the dream for the latter to be altogether above suspicion Carl Jung, CW 5, Para 261

Dreams which repeat the real situation too emphatically, or insist too plainly in some anticipated reality, are making use of conscious contents as a means of expression Carl Jung, CW 5, Para 261

His dream is really expressing a projection: he projects the killing of the animal on to the doctor. That is the way it appears to him, because he does not know that he himself is injuring his instinct Carl Jung, CW 5, Para 261

The pointed instrument generally means the needle of the intellect, with which insects are pinned down and classified Carl Jung, CW 5, Para 261

He has "modern" ideas about sex and does not know that he has an unconscious fear of my taking his pet theories away from him. This possibility is rightly feared, for if it were not in him he would hardly have had this dream Carl Jung, CW 5, Para 261

Thus the theriomorphic symbols always refer to unconscious manifestations of libido Carl Jung, CW 5, Para 261

Repression, as we have seen, is not directed solely against sexuality, but against the instincts in general which are the vital foundations, the laws governing all life Carl Jung, CW 5, Para 263

The regression caused by repressing the instincts always leads back to the psychic past, and consequently to the phase of childhood where the decisive factors appear to be, and sometimes actually are, the parents Carl Jung, CW 5, Para 263

But the inborn instincts of the child play a distinct role aside from the parents, as can be seen from the fact that the parents do not exercise a uniform influence on their children, who each react to them in a different way. They [inborn instincts] must, therefore, possess individual determinants Carl Jung, CW 5, Para 263

Yet, to the empty consciousness of the child, it must seem as if all the determining influences came from outside, because children cannot distinguish their own instincts from the influence and will of their parents Carl Jung, CW 5, Para 263

This lack of discrimination in the child makes it possible for the animals which represent the instincts to appear at the same time as attributes of the parents, and for the parents to appear in animal form, the father as a bull, the mother as a cow, and so on Carl Jung, CW 5, Para 263

If the regression goes still further back, beyond the phase of childhood to the preconscious, prenatal stage, then archetypal images appear, no longer connected with the individual's memories, but belonging to the stock of inherited possibilities of representation that are born anew in every individual Carl Jung, CW 5, Para 264

It is from them [archetypal images] that there arise those images of "divine" beings which are part animal, part human. The guise in which these figures appear depend on the attitude of the conscious mind: if it is negative towards the unconscious, the animals will be frightening: if positive, they appear as the "helpful animals" of fairytale and legend Carl Jung, CW 5, Para 264

It frequently happens that if the attitude towards the parents is too affectionate and too dependent, it is compensated in dreams by frightening animals, who represent the parents just as much as the helpful animals did. The Sphinx is a fear-animal of this kind and still shows clear traces of a mother derivative Carl Jung, CW 5, Para 264

Oedipus, thinking he had overcome the Sphinx sent by the mother-goddess merely because he had solved her childishly simple riddle, fell victim to matriarchal incest and had to marry Jocasta, his mother, for the throne and the hand of the widowed queen belonged to him who freed the land from the plague of the Sphinx. This had all those tragic consequences which could easily have been avoided if only Oedipus had been sufficiently intimidated by the frightening appearance of the

terrible' or

devouring' Mother whom the Sphinx personified Carl Jung, CW 5, Para 264

It is evident that a factor of such magnitude cannot be disposed of by solving a childish riddle. The riddle was, in fact, the trap which the Sphinx laid for the unwary wanderer. Overestimating his intellect in a typically masculine way, Oedipus walked right into it, and all unknowingly committed the crime of incest. The riddle of the Sphinx was herself the terrible mother-imago, which Oedipus would not take as a warning Carl Jung, CW 5, Para 265

Echidna was a monster with the top half of a beautiful maiden, and a hideous serpent below Carl Jung, CW 5, Para 265

This double-being corresponds to the mother-imago: above, the lovely and attractive human half; below, the horrible animal half, changed into a fear-animal by the incest prohibition Carl Jung, CW 5, Para 265

Echidna was born of the All-Mother, Mother Earth, Gaia, who conceived her with Tartarus, the personification of the underworld Carl Jung, CW 5, Para 265

Echidna herself was the mother of all terrors, of the Chimera, Scylla, the Gorgon, of frightful Cerberus, of the Nemean lion, and of the eagle that devoured the liver of Prometheus Carl Jung, CW 5, Para 265

She also gave birth to a number of dragons. One of her sons was Orthrus, the dog of the monster Geryon, who was slain by Heracles. With this dog, her own son, Echidna incestuously begat the Sphinx Carl Jung, CW 5, Para 265

The act of naming is, like baptism, extremely important as regards the creation of personality, for a magical power has been attributed to the name since time immemorial Carl Jung, CW 5, Para 274

To know the secret name of a person is to have power over him. A well-known example of this is the tale of Rumpelstiltskin. In an Egyptian myth, Isis permanently robs the sun-god Ra of his power by compelling him to tell her his real name Carl Jung, CW 5, Para 274

Therefore, to give a name means to give power, to invest with a definite personality or soul. Hence the old custom of giving children the names of saints Carl Jung, CW 5, Para 274

The anal region is very closely connected with veneration. An Oriental fairy-tale relates that the Crusaders used to anoint themselves with the excrement of the Pope in order to make themselves more formidable Carl Jung, CW 5, Para 276

One of my patients, who had a special veneration for her father, had a fantasy in which she saw her father sitting on a commode in a dignified manner, while people filed past greeting him effusively Carl Jung, CW 5, Para 276

We might also mention the intimate connection between excrement and gold: the lowest value allies itself to the highest Carl Jung, CW 5, Para 276

The alchemists sought their prima materia in excrement, one of the arcane substances from which it was hoped that the mystic figure of the filius philosophorum would emerge (“in stercore invenitur”). A very religiously brought-up young patient once dreamt that she saw the Crucifix formed of excrement on the bottom of a blue-flowered chamber-pot Carl Jung, CW 5, Para 276

The contrast is so enormous that one can only assume that the valuations of childhood are totally different from ours. And so, indeed, they are Carl Jung, CW 5, Para 276

Children bring to the act of defecation and its products an interest such as is later evinced only by the hypochondriac Carl Jung, CW 5, Para 276

We can only begin to understand this interest when we realize that the young child connects defecation with a theory of propagation. This puts a somewhat different complexion on the matter. The child thinks: that is how things are produced, how they “come out” Carl Jung, CW 5, Para 276

In popular humour excrement is often regarded as a monument or souveniran idea related to anal birth or creation by throwing something behind oneself Carl Jung, CW 5, Para

279

The two-horned derives from an Arabic term referring to the strength of the sun-bull. Alexander is often found on coins with the horns of Jupiter Ammon.This is one of the identifications of the legendary ruler with the spring sun in the sign of the Ram. There can be no doubt that mankind felt a great need to eliminate everything personal and human from its heroes so as to make them equal to the sun, i.e., absolute libido-symbols, through a kind of metastasis Carl Jung, CW 5, Para 283

Dhulqarnein brought his “friend” Khidr to the source of life, that he might drink of immortality. Alexander himself bathed in the stream of life and performed the ritual ablutions Carl Jung, CW 5, Para 288

There are, therefore, two figures who resemble one another but are nevertheless distinct Carl Jung, CW 5, Para 288

The analogous situation in Christianity is the scene by the Jordan, where John leads Christ to the source of life Carl Jung, CW 5, Para 288

Christ, as the baptized, is here the subordinate, while John plays the superior role, as in the case of Dhulqarnein and Khidr, or Khidr and Moses, and Khidr and Elias Carl Jung, CW 5, Para 288

The god, Tages, bore the epithet ‘the fresh-ploughed boy,’ because, according to legend, he sprang out of a furrow behind a peasant ploughing his fields. This image illustrates the Mondamin motif very clearly; the plough has the well-known phallic meaning, and the furrow, as in India, stands for the woman Carl Jung, CW 5, Para 527

Psychologically this image is a symbolical equivalent of copulation, the son being the edible fruit of the field Carl Jung, CW 5, Para 527

The Etruscan Tages, the boy who sprang from the freshly ploughed furrow, was also a teacher of wisdom. In the Litaolane myth of the Basuto, we are told how a monster devoured all human beings and left only one woman alive, who gave birth to a son, the hero, in a cowshed (instead of a cave). Before she could prepare a bed of straw for the infant, he was already grown up and spoke “words of wisdom” Carl Jung, CW 5, Para 291

The rapid growth of the hero, a recurrent motif, seems to indicate that the birth and apparent childhood of the hero are extraordinary because his birth is really a rebirth, for which reason he is able to adapt so quickly to his heroic role Carl Jung, CW 5, Para 291

The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun) Carl Jung, CW 5, Para 291

When the two notice their loss, they discover at the place where the source of life is found (where the dead fish revived and sprang into the sea) Khidr wrapped in his mantle, sitting on the ground Carl Jung, CW 5, Para 291

Where the fish vanished Khidr, the Verdant One, was born as a “son of the watery deep,” his

head veiled, proclaiming divine wisdom Carl Jung, CW 5, Para 291

They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects then with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life Carl Jung, CW 5, Para 294

There are certain points of resemblance between the Mithraic sacrifice (where the bull in the center is flanked on either side by dadophors) and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell Carl Jung, CW 5, Para 294

The two dadophors are, as Cumont has offshoots from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honor of (the threefold Mithras) Carl Jung, CW 5, Para 294

As Cumont observes Cautes and Cautopates sometimes carry in their hands the head of a bull and of a scorpion respectively Carl Jung, CW 5, Para 295

Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun. Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it Carl Jung, CW 5, Para 295

We have already pointed out that the Dioscuri represent a similar idea in somewhat different form: one sun is mortal, the other immortal. As this whole solar mythology is psychology projected into the heavens, the underlying idea could probably be paraphrased thus: just as man consists of a mortal and an immortal part, so the sun is a pair of brothers, one of whom is mortal (the setting sun), the other immortal (the ever-renewing sun). Man is mortal, yet there is something immortal in us Carl Jung, CW 5, Para 296

Thus the gods, or figures like Khidr and the Comte de Saint-Germain, are our immortal part which continue intangibly to exist 296.

The sun comparison tells us over and over again that the dynamic of the gods is psychic energy. This is our immortality, the link through which man feels inextinguishably one with the continuity of all life. The life of the psyche is the life of mankind. Welling up from the depths of the unconscious, its springs gush forth from the root of the whole human race, since the individual is, biologically speaking, only a twig broken off from the mother and transplanted Carl Jung, CW 5, Para 296

Both possibilities are found on a late Babylonian gem from Lajard’s collection. In the middle stands an androgynous deity. On the masculine side there is a snake with a sun halo round its head; on the feminine side another snake with a sickle moon above it Carl Jung, CW 5, Para 297

This picture has a symbolic sexual nuance: on the masculine side there is a lozenge, a favourite symbol of the female genitals, and on the feminine side a wheel without its rim. The spokes are thickened at the ends into knobs, which, like the fingers we mentioned earlier, have a phallic meaning Carl Jung, CW 5, Para 297

It seems to be a phallic wheel such as was not unknown in antiquity. There are obscene gems on which Cupid is shown turning a wheel consisting entirely of phalli. As to what the sun signifies, I discovered in the collection of antiquities at Verona a late Roman inscription Carl Jung, CW 5, Para 297

The symbolism is plain: sun = phallus, moon = vessel (uterus). This interpretation is confirmed by another monument from the same collection. The symbols are the same, except that the vessel has been replaced by the figure of a woman Carl Jung, CW 5, Para 298

Certain symbols on coins can probably be interpreted in a similar manner. In Lajard's Recherches sur la culte de Vénus there is a coin from Perga, showing Artemis as a conical stone flanked by a masculine figure (alleged to be the deity Men) and a female figure (alleged to be Artemis). Men (otherwise called Lunus) appears on an Attic bas-relief with a spear, flanked by Pan with a club, and a female figure. From this it is clear that sexuality as well as the sun can be used to symbolize the libido Carl Jung, CW 5, Para 298

Sex being one of the most obvious examples of instinctuality, it is sex which is liable to be most affected by these sacrificial measures, i.e., through abstinence Carl Jung, CW 5, Para 299

Just as Attis unmans himself for the sake of his mother, and his effigy was hung on the pine-tree in memory of this deed, so Christ hangs on the tree of life, on the wood of martyr-dom, the and mother, and ransoms creation from death Carl Jung, CW 5, Para 671

Attis also wears the pileus [or "Phrygian cap"] like Men, Mithras, and the dadophors Carl Jung, CW 5, Para 29

The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612

Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299

It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of be-

ing and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536

It is therefore understandable that the three mother-goddesses, Rhea, Cybele, and Diana, all wear the mural crown. The Old Testament treats the cities of Jerusalem, Babylon, etc. just as if they were women Carl Jung, CW 5, Para 303

The Boeotian city of Thebes founded by Cadmus received on that account the cognomen "Ogygian." This cognomen was also applied to the great Flood, which was called "Ogygian" because it happened under Ogyges. We shall see later on that this coincidence can hardly be accidental Carl Jung, CW 5, Para 306

There is a similar idea in Hindu mythology, where Indra appears as the husband of Urvara. But Urvara means the "fertile land." In the same way the seizure of a country by the king was regarded as his marriage with the land Carl Jung, CW 5, Para 306

Similar ideas must also have existed in Europe. Princes at their accession had to guarantee a good harvest. The Swedish king Domaldi was actually killed as a result of failure of the crops. In the Hindu Ramayana, the hero Rama marries Sita, the furrow Carl Jung, CW 5, Para 306

To the same circle of ideas belongs the Chinese custom of the emperor's having to plough a furrow on ascending the throne Carl Jung, CW 5, Para 306

The motif of continuous cohabitation is expressed in the well-known lingam symbol found everywhere in Indian temples: the base is a female symbol, and within it stands the phallus (fig. 258.25). This symbol is rather like the phallic baskets and chests of the Greeks Carl Jung, CW 5, Para 306

The chest or casket is a female, i.e., the womb, a common enough conception in the older mythologies. The chest, barrel, or basket with its precious contents was often thought of as floating on the water, thus forming an analogy to the course of the sun. The sun sails over the sea like an immortal god who every evening is immersed in the maternal waters and is born anew in the morning Carl Jung, CW 5, Para 306

Another form of the same motif is the Persian idea of the tree of life, which stands in

the lake of rain, Vouru-Kasha. The seeds of this tree were mixed with the water and so maintained the fertility of the earth. The Vendidad, says that the waters flow “to the sea Vouru-Kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind” Carl Jung, CW 5, Para 306

It is easy to see what the battle with the sea monster means: it is the attempt to free the ego-consciousness from the deadly grip of the unconscious. The making of a fire in the monster’s belly suggests as much, for it is a piece of apotropaic magic aimed at dispelling the darkness of unconsciousness Carl Jung, CW 5, Para Carl Jung, CW 5, Para 539

The bird probably signifies the renewed ascent of the sun, the rebirth of the phoenix, and is at the same time one of those “helpful animals” who render supernatural aid during the birth: birds as aerial beings, symbolize spirits or angels Carl Jung, CW 5, Para 538

Divine messengers frequently appear at these mythological births, as can be seen from the use we still make of god-parents Carl Jung, CW 5, Para 538

The sun-symbol of the bird rising from the water is preserved etymologically in the idea of the singing swan.

Swan' derives from the root sven, like

sun’ and ‘sound’ Carl Jung, CW 5, Para 538

This ascent signifies rebirth, the bringing forth of life from the mother, and the ultimate conquest of death, which, according to an African Negro myth, came into the world through the carelessness of one old woman: when the season of universal skin-casting came round again (for in those days people renewed themselves by casting their skins like snakes), she was absent-minded enough to put on her old skin instead of the new one, and in consequence died Carl Jung, CW 5, Para 538

The myth often spans a period of three-days. The “three-days” are a stereotyped expression for the “night sea imprisonment” (December 21-24). Christ, too, spent three days in the underworld Carl Jung, CW 5, Para 512

The myth is exemplified in the battle of Hiawatha with Mishe-Nahma, the fish-king. Mishe-Nahma is a monster fish who lives at the bottom of the waters. Challenged to battle by Hiawatha, he swallows the hero together with his boat 537.

Just as Hera, in her role of the pursuing mother, is the real source of the mighty deeds performed by Heracles, so Nokomis allows Hiawatha no rest, but piles up new difficulties in his path, hazardous adventures in which the hero may be victorious, but may also meet with his death Carl Jung, CW 5, Para 540

Man with his consciousness is always a long way behind the goals of the unconscious; unless his libido calls him forth to new dangers he sinks into slothful inactivity, or in the prime of life he is overcome with longing for the past and is paralysed Carl Jung, CW 5, Para 540

A Polynesian myth tells how the hero, in the belly of Kombili, the King Fish, seized his obsidian knife and cut open the fish’s belly. “He slipped out and beheld a splendour. Then he sat down and began to think. ‘I wonder where I am?’ he said to himself” Carl Jung, CW 5, Para 311

In the light of these ideas we can understand the mythological statements about Ogyges: it is he who possesses the mother, the city, and is thus united with the mother; therefore under him came the great flood, for it is typical of the sun myth that the hero, once he is united with the woman “hard to attain,” is exposed in a cask and thrown out to sea, and then lands on a distant shore to begin a new life Carl Jung, CW 5, Para 312

The middle section, the night sea journey in the ark, is lacking in the Ogyges tradition. But the rule in mythology is that the typical parts of a myth can be fitted together in every conceivable variation, which makes it extraordinarily difficult to interpret one myth without a knowledge of all the others Carl Jung, CW 5, Para312

The meaning of this cycle of myths is clear enough: it is the longing to attain rebirth through a return to the womb, and to become immortal like the sun. This longing for the mother is amply expressed in the literature of the Bible Carl Jung, CW 5, Para 312

The symbol-creating process substitutes for the mother the city, the well, the cave, the Church, etc. This substitution is due to the fact that the regression of libido reactivates the ways and habits of childhood, and above all the relation to the mother; but what was natural and useful to the child is a psychic danger for the adult, and this is expressed by the symbol of incest Carl Jung, CW 5, Para 313

Because the incest taboo opposes the libido and blocks the path to regression, it is possible for the libido to be canalized into the mother analogies thrown up by the unconscious Carl Jung, CW 5, Para 313

In that way the libido becomes progressive again, and even attains a level of consciousness higher than before Carl Jung, CW 5, Para 313

The meaning and purpose of this canalization are particularly evident when the city appears in place of the mother: the infantile attachment (whether primary or secondary) is a crippling limitation for the adult, whereas attachment to the city fosters his civic virtues and at least enables him to lead a useful existence Carl Jung, CW 5, Para 313

In primitives the tribe takes the place of the city Carl Jung, CW 5, Para 313

The birds are soul-images, by which are meant the souls of the damned and evil spirits. Thus the mother becomes the underworld, the City of the Damned Carl Jung, CW 5, Para 315

In this primordial image of the woman on the dragon we recognize Echidna, the mother of every hellish horror Carl Jung, CW 5, Para 315

Babylon is the symbol of the Terrible Mother, who leads the peoples into whoredom with her devilish temptations and makes them drunk with her wine. Here the intoxicating drink is closely associated with fornication, for it too is a libido symbol, as we have already seen in the soma-fire-sun parallel Carl Jung, CW 5, Para 31

From water comes life; hence, of the two deities who here interest us most, Christ and Mithras, the latter is represented as having been born beside a river, while Christ experienced his “rebirth” in the Jordan Carl Jung, CW 5, Para 319

Christ, moreover, was born of the, the sempiternal fons amoris or Mother of God, whom pagan-Christian legend turned into a nymph of the spring Carl Jung, CW 5, Para 319

The spring is also found in Mithraism. A Pannonian dedication reads “Fonti perenni.” An inscription from Apulum is dedicated to the “Fons aeternus.” In Persian, Ardvisura is the fount of the water of life Carl Jung, CW 5, Para 319

Ardvisura-Anahita is a goddess of water and love (just as Aphrodite is the “foam-born”) Carl Jung, CW 5, Para 319

In the Vedas, the waters are called matritamah, ‘most maternal.’ All living things rise, like the sun, from water, and sink into it again at evening Carl Jung, CW 5, Para 319

Born of springs, rivers, lakes, and seas, man at death comes to the waters of the Styx, and there embarks on the “night sea journey.” Those black waters of death are the water of life, for death with its cold embrace is the maternal womb, just as the sea devours the sun but brings it forth again Carl Jung, CW 5, Para 319

The projection of the mother-imago upon water endows the water with a number of numinous or magical qualities peculiar to the mother. A good example of this is the baptismal water symbolism in the Church Carl Jung, CW 5, Para 320

The maternal aspect of water coincides with the nature of the unconscious, because the unconscious (particularly in men) can be regarded as the mother or matrix of consciousness Carl Jung, CW 5, Para 320

Numerous myths say that human beings came from trees, and many of them tell how the hero was enclosed in the maternal tree-trunk, like the dead Osiris in the cedar-tree, Adonis in the myrtle, ecocar Jung, CW 5, Para 321

Hence when Attis castrates himself under a pine-tree, he did so because the tree has a maternal significance Carl Jung, CW 5, Para 321

Not only the gods, but the goddesses, too, are libido-symbols, when regarded from the point of view of their dynamism. The libido expresses itself in images of sun, light, fire, sex, fertility, and growth Carl Jung, CW 5, Para 324

In this way the goddesses, as we have seen, come to possess phallic symbols, even though the latter are essentially masculine. One of the main reasons for this is that, just as the female lies hidden in the male (fig. 258.29), so the male lies hidden in the female Carl Jung, CW 5, Para 324

The feminine quality of the tree that represents the goddesses contaminated with the phallic symbolism, as is evident from the genealogical tree that grows out of Adam’s body. In my Psychology and Alchemy I have reproduced, from a manuscript in Florence, a picture of Adam showing the membrum virile as a tree Thus the tree has a bisexual character, as is also suggested by the fact that in Latin the names of trees have masculine endings and feminine gender Carl Jung, CW 5, Para 324

She was in a garden, where she found an exotic-looking tree with strange red fleshy flowers or fruits. She picked and ate them. Then, to her horror, she felt that she was poisoned Carl Jung, CW 5, Para 325

It is the tree of libido, which here represents the feminine as well as the masculine side, because it simply expresses the relationship of the two to one another Carl Jung, CW 5, Para 326

The various meanings of the treesun, tree of Paradise, mother, phallus are explained by the fact that it is a libido-symbol and not an allegory of this or that concrete object. Thus a phallic symbol does not denote the sexual organ, but the libido, and however clearly it appears as such, it does not mean itself but is always a symbol of the libido Carl Jung, CW 5, Para 329

Symbols are not signs or allegories for something known; they seek rather to express something that is little known or completely unknown. The tertium comparationis [the 'third for comparison'] for all these symbols is the libido, and the unity of meaning lies in the fact that they are all analogies of the same thing. In this realm the fixed meaning of things comes to an end Carl Jung, CW 5, Para 329

The sole reality is the libido, whose nature we can only experience through its effect on us. Thus, it is not the mother who is symbolized, but the libido of the son, whose object was once the mother Carl Jung, CW 5, Para 329

We take mythological symbols much too concretely and are puzzled at every turn by the endless contradictions of myths. But we always forget that it is the conscious creative force which wraps itself in images Carl Jung, CW 5, Para 329

When, therefore, we read: "His mother was a wicked witch," we must translate it as: the son is unable to detach his libido from the mother-imago, he suffers from resistances because he is tied to the mother Carl Jung, CW 5, Para 329

One of the simplest ways would be to impregnate the mother and beget oneself in identical form all over again. But here the incest prohibition intervenes; consequently the sun myths and rebirth myths devise every conceivable kind of mother-analogy for the purpose of canalizing the libido into new forms and effectively preventing it from regressing to actual incest Carl Jung, CW 5, Para 332

The effect of the incest-taboo and of the attempts at canalization is to stimulate the creative imagination, which gradually opens up possible avenues for the self-realization of libido. In this way the libido becomes imperceptibly spiritualized Carl Jung, CW 5, Para 332

The power which "always desires evil" thus creates spiritual life. That is why the religions exalt this procedure into a system. It is instructive to see the pains they take to further the translation into symbols Carl Jung, CW 5, Para 332

To the above, I would add that it is hardly possible to restrict this impulse to sexuality. It is primarily a question of primitive instinctuality, of insufficiently differentiated libido which prefers to take a sexual form. Sexuality is by no means the only form of the "full feeling of life." There are some passions that cannot be derived from sex Carl Jung, CW 5, Para 332

It is not possible to discuss the problem of symbol-formation without reference to the instinctual processes, because it is from them that the symbol derives its motive power. It has no meaning whatever unless it strives against the resistance of instinct, just as undisciplined instincts would bring nothing but ruin to man if the symbol does not give them form Carl Jung, CW 5, Para 338

Vollers compares Khidr and Elias on the one hand with Gilgamesh and his primitive brother Eabani or Enkidu, and on the other hand with the Dioscuri, one of whom was mortal and the other immortal (Vollers, “Chidher,” pp. 234-84) Carl Jung, CW 5, Para 288

The rapid growth of the hero, a recurrent motif, seems to indicate that the birth and apparent childhood of the hero are extraordinary because his birth is really a rebirth, for which reason he is able to adapt so quickly to his heroic role Carl Jung, CW 5, Para 291

The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun) Carl Jung, CW 5, Para 291

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

The hero is a hero just because he sees resistance to the forbidden goal in all life’s difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter’s sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and it’s frightening effects Carl Jung, CW 5, Para 580

It is therefore understandable that the three mother-goddesses, Rhea, Cybele, and Diana, all wear the mural crown. The Old Testament treats the cities of Jerusalem, Babylon, etc. just as if they were women Carl Jung, CW 5, Para 303

The fact that the city and the wife of Ogyges both have the same name indicates that there must be some relation between the city and the woman, which is not difficult to understand because the city is identical with the woman Carl Jung, CW 5, Para 306

Another form of the same motif is the Persian idea of the tree of life, which stands in the lake of rain, Vouru-Kasha. The seeds of this tree were mixed with the water and so maintained the fertility of the earth. The Vendidad, says that the waters flow “to the sea Vouru-Kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind” Carl Jung, CW 5, Para 306

Frobenius describes the hero’s journey as going through eight stages: Carl Jung, CW 5, Para 310

Jung believed that the causal explanation was incorrect because the so-called “incest prohibition” which is supposed to operate here is not in itself a primary phenomenon, but goes back to something much more fundamental, namely the primitive system of marriage classes which, in its turn, is a vital necessity in the organization of the tribe Carl Jung, CW 5, Para 332

So it is more a question of phenomena requiring a teleological explanation than of simple causalities. Moreover it must be pointed out that the basis of the “incestuous” desire is not cohabitation, but, as every sun myth shows, the strange idea of becoming a child again, of returning to the parental shelter, and of entering into the mother in order to be reborn through her. But the way to this goal lies through incest, i.e., the necessity of finding some way into the mother’s body Carl Jung, CW 5, Para 332

It is not incestuous cohabitation that is desired, but rebirth. The incest prohibition acts as an obstacle and makes the creative fantasy inventive: for instance, there are attempts to make the mother pregnant by means of fertility magic Carl Jung, CW 5, Para 332

The effect of the incest-taboo and of the attempts at canalization is to stimulate the creative imagination, which gradually opens up possible avenues for the self-realization of libido. In this way the libido becomes imperceptibly spiritualized Carl Jung, CW 5, Para 332

The power which “always desires evil” thus creates spiritual life. That is why the religions exalt this procedure into a system. It is instructive to see the pains they take to further the translation into symbols Carl Jung, CW 5, Para 332

It is less than two thousand years since the cult of sex was in full bloom. In those days, of course, they were heathens and did not know any better, but the nature of the symbol-creating forces does not change from age to age Carl Jung, CW 5, Para 339

If one has any conception of the sexual content of those ancient cults, and if one realizes that the experience of union with God was understood in antiquity as a more or less concrete coitus, then one can no longer pretend that the forces motivating the production of symbols have suddenly become different since the birth of Christ Carl Jung, CW 5, Para 339

The fact that primitive Christianity resolutely turned away from nature and the instincts in general, and, through its asceticism, from sex in particular, clearly indicates the source from which its motive forces came Carl Jung, CW 5, Para 339

So it is not surprising that this transformation has left noticeable traces in Christian symbolism. Had it not done so; Christianity would never have been able to transform libido. It succeeded in this largely because its archetypal analogies were for the most part in tune with the instinctual

forces it wanted to transform Carl Jung, CW 5, Para 339

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place Carl Jung, CW 5, Para 341

It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it [Christianity], the old brutality returns in force, as has been made overwhelmingly clear by contemporary events Carl Jung, CW 5, Para 341

He who throws Christianity overboard and with it the whole basis of morality, is bound to be confronted with the age-old problem of brutality. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world Carl Jung, CW 5, Para 341

Today there are countless neurotics who are neurotic simply because they do not know why they cannot be happy in their own way they do not even know that the fault lies with them Carl Jung, CW 5, Para 342

Besides these neurotics there are many more normal people, men and women of the better kind, who feel restricted and discontented because they have no symbol which would act as an outlet for their libido Carl Jung, CW 5, Para 342

For all these people a reductive analysis down to the primal facts should be undertaken, so that they can become acquainted with their primitive personality and learn how to take due account of it. Only in this way can certain requirements be fulfilled and others rejected as unreasonable because of their infantile character Carl Jung, CW 5, Para 342

We like to imagine that our primitive traits have long since disappeared without trace. In this we are cruelly disappointed, for never before has our civilization been so swamped with evil. Mere faith cannot be counted as an ethical ideal either, because it too is an unconscious transformation of libido. Faith is a charisma for those who possess it, but it is no way for those who need to understand before they can believe. This is a matter of temperament and cannot be discounted as valueless. For, ultimately, even the believer believes that God gave man reason, and for something better than to lie and cheat with Carl Jung, CW 5, Para 342

Although we naturally believe in symbols in the first place, we can also understand them, and this is indeed the only viable way for those who have not been granted the charisma of faith Carl Jung, CW 5, Para 342

Psychological truth by no means excludes metaphysical truth, though psychology, as a science, has to hold aloof from all metaphysical assertions. Its subject is the psyche and its contents. Both are realities, because they work Carl Jung, CW 5, Para 344

Though we do possess a physics of the soul, and are not even able to observe it and judge it from some Archimedean point “outside” ourselves, and can therefore know nothing objective about it since all knowledge of the psyche is itself psychic, in spite of all this the soul is the only experiment of life and existence Carl Jung, CW 5, Para 344

It is, in fact, the only immediate experience we can have and the sine qua non of the

subjective reality of the world. The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas acquired by the conscious mind Carl Jung, CW 5, Para 344

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves Carl Jung, CW 5, Para 344

The symbols act as transformers, their function to convert libido from a “lower” into a “higher” form. This function is so important that feeling accords it the highest values Carl Jung, CW 5, Para 344

The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of the conviction. It is able to do this because of the numen, the specific energy stored up in the archetype. Experience of the archetype is not only impressive, but it also seizes and possesses the whole personality, and is naturally productive of faith Carl Jung, CW 5, Para 344

Rhea was pregnant with Osiris and his twin sister Isis, and they mated together even in their mother’s womb (night sea journey with incest) Carl Jung, CW 5, Para 349

Isis is said to have been born in the “All-Wetness”, and of Osiris it is related that a certain Pamyles of Thebes, whilst drawing water, heard a voice from the temple of Zeus which commanded him to proclaim that Osiris, “the great and beneficent king”, was born. In honour of this Pamyles the Pamylia were celebrated, similar to the Phallophoria Carl Jung, CW 5, Para 349

Pamyles seems, therefore, to have been originally a phallic daimon, like Dionysus. In his phallic form he represents the creative power which “draws” things out of the unconscious (i.e., the water) and begets the god (Osiris) as a conscious content Carl Jung, CW 5, Para 349

This process can be understood both as an individual experience: Pamyles drawing water, and as a symbolic act or experience of the archetype: a drawing up from the depths Carl Jung, CW 5, Para 349

What is drawn up is a numinous, previously unconscious content which would remain dark were it not interpreted by the voice from above as the birth of a god. This type of experience recurs in the baptism [Christ’s] in the Jordan (Matthew 3: 17) Carl Jung, CW 5, Para 349

Typical of the trees found in myth is the tree of paradise, or tree of life; most people know of the pine-tree of Attis, the tree or trees of Mithras, and the word-ash Yggdrasill of Nordic mythology, and so on Carl Jung, CW 5, Para 349

The hanging of Attis, in effigy, on a pine-tree, the hanging of Marsyas, which became a popular theme for art, the hanging of Odin, the Germanic hanging sacrifices and the whole series of hanged gods all teach us that the hanging of Christ on the Cross is nothing unique in religious mythology, but belongs to the same circle of ideas Carl Jung, CW 5, Para 349

In this world of images the Cross is the Tree of Life and at the same time a Tree of Death coffin

(fig. 258.36). Just as the myths tell us that human beings were descended from trees, so there were burial customs where people were buried in hollow tree-trunks, whence the German Totenbaum, 'tree of death,' for coffin, which is still in use today Carl Jung, CW 5, Para 349

If we remember that the tree is predominantly a mother-symbol, then the meaning of this mode of burial becomes clear. The dead are delivered back to the mother for rebirth Carl Jung, CW 5, Para 349

Osiris was killed in a crafty manner by the god of the underworld, Set (Typhon in Greek) who locked him in a chest Carl Jung, CW 5, Para 350

After completing the night sea journey, the coffer containing Osiris was cast ashore at Byblos and came to rest in the branches of a cedar-tree which shot up and enclosed the coffer in its trunk (fig. 023) Carl Jung, CW 5, Para 353

The king of the country, admiring the splendid tree, caused it to be cut down and made into a pillar supporting the roof of his house time that coincides with the age-old lament for the dead god Carl Jung, CW 5, Para 353

Isis collected the pieces together again with the help of the jackal-headed Anubis. Here the dogs and jackals, devourers of corpses by night, assist in the reconstitution or reproduction of Osiris. To this necrophagous function the Egyptian vulture probably owes its symbolic mother significance Carl Jung, CW 5, Para 354

Although Isis had managed to collect the pieces of the body, its resuscitation was only partially successful because the phallus could not be found; it had been eaten by the fishes, and the reconstituted body lacked vital force Carl Jung, CW 5, Para 356

The phantom Osiris lay once more with Isis, but the fruit of their union was Harpocrates [the young Horus] who was weak "in the lower limbs," i.e., in the feet Carl Jung, CW 5, Para 356

Osiris, although only a phantom, now makes the young sun (his son Horus), ready for battle with Set, the evil spirit of darkness Carl Jung, CW 5, Para 356

Osiris and Horus represent the father-son symbolism mentioned at the beginning. Osiris is thus flanked by the comely Horus and the misshapen Harpocrates, who is mostly shown as a cripple, sometimes distorted to the point of freakishness Carl Jung, CW 5, Para 356

The serpent symbolizes the mysterious numen of the "mother" (and of other daimonia) who kills, but who is at the same time man's only security against death, as she is the source of life. Accordingly, only the mother can cure him who is sick unto death, and the hymn goes on to describe how the gods were called together to take counsel: Carl Jung, CW 5, Para 452

Finally Ra decides to utter his true name. He was only partially cured, just as Osiris was only incompletely reconstituted, and in addition he lost his power and finally had to retire on the back of the heavenly cow Carl Jung, CW 5, Para 454

From this wound Ra never recovered, so that he finally had to retire on the back of the heavenly cow. But the cow was the cow-headed mother-goddess (fig. 258.30b), just as

Osiris was the bull Apis. The mother is accused as though she were the cause of his having to fly to her in order to be cured of the wound she herself had inflicted Carl Jung, CW 5, Para 351

So when the sun-god Ra retires on the back of the heavenly cow, it means that he is going back into the mother in order to rise again as Horus. In the morning the goddess is the mother, at noon she is the sister-wife, and at evening once more the mother who takes back the dead into her womb Carl Jung, CW 5, Para 360

The poisonous worm is a deadly form of libido instead of an animating form. The "true name" is Ra's soul and magic power (his libido). What Isis demands is the transference of libido to the mother. This request is fulfilled to the letter, for the aging god returns to the heavenly cow, the symbol of the mother Carl Jung, CW 5, Para 455

But the real cause of the wound is the incest-taboo, which cuts a man off from the security of childhood and early youth, from all those unconscious, instinctive happenings that allow the child to live without responsibility as an appendage of his parents Carl Jung, CW 5, Para 351

It is significant that it is "evil" which lures Osiris into the chest; for, in the light of teleology, the motif of containment signifies the latent state that precedes regeneration Carl Jung, CW 5, Para 351

Actually Isis collected the pieces of Osiris' body together with the help of the jackal-headed Anubis. Here the dogs and jackals, devourers of corpses by night, assist in the reconstitution or reproduction of Osiris. To this necrophagous function the Egyptian vulture probably owes its symbolic mother significance Carl Jung, CW 5, Para 354

In ancient times the Persians used to throw out their corpses for the dogs to devour, just as, today in Tiber, the dead are left to the vultures, and in Bombay, where the Parsis expose their corpses on the "tower of silence" Carl Jung, CW 5, Para 354

The Persians had the custom of leading a dog to the bedside of a dying man, who then had to give the dog a morsel to eat. This custom suggests that the morsel should belong to the dog, so that he will spare the body of the dying man, just as Cerberus was pacified with the honey-cakes which Heracles gave him on his journey to hell Carl Jung, CW 5, Para 354

Hence the bringing in of the dog would have a compensatory significance, death being made equal to the sun at its highest point. This is a thoroughly psychological interpretation, as can be seen from the fact that death is quite commonly regarded as an entry into the mother's womb (for rebirth) Carl Jung, CW 5, Para 354

The interpretation would seem to be supported by the otherwise enigmatic function of the dog in the Mithraic sacrifice. In the monuments a dog is often shown leaping upon the bull killed by Mithras. In the light of the Persian legend, and on the evidence of the monuments themselves, this sacrifice should be conceived as the moment of supreme fruitfulness Carl Jung, CW 5, Para 354

This moment of supreme fruitfulness is most beautifully portrayed in the Mithraic relief at Heddernheim. On one side of a large (formerly rotating) stone slab there is a stereotyped representation of the overthrow and sacrifice of the bull, while on the other side stand Sol with a bunch of grapes in his hand, Mithras with the cornucopia, and the dadophors bearing fruits,

in accordance with the legend that from the dead bull comes all fruitfulness: fruits from his horns, wine from his blood, corn from his tail, cattle from his semen, garlic from his nostrils, and so forth. Over this scene stands Sylvanus, the beasts of the forest leaping away from him Carl Jung, CW 5, Para 354

In this context the dog might very well have the significance suspected by Creuzer. Moreover the goddess of the underworld, Hecate, is dog-headed, like Anubis. As Canicula, she received dog sacrifices to keep away the pest Carl Jung, CW 5, Para 355

Hecate's close relation to the moon-goddess suggests that she was a promoter of growth. Hecate was the first to bring Demeter news of her stolen daughter, another reminder of Anubis Carl Jung, CW 5, Para 355

Dog sacrifices were also offered to Eileithyia, the goddess of birth, and Hecate herself (fig. 258.58) is, on occasion, a goddess of marriage and birth Carl Jung, CW 5, Para 355

The dog is also the regular companion of Aesculapius, the god of healing, who, while still a mortal, raised a man from the dead and was struck by a thunderbolt as a punishment. These associations help to explain the following passage in Petronius: I earnestly beseech you to paint a small dog round the foot of my statue so that by your kindness I may attain to life after death Carl Jung, CW 5, Para 355

Diocletian dedicated a crypt to Hecate, with 365 steps leading down to it. Cave mysteries in her honor seem also to have been celebrated in Samothrace. The Hecate mysteries flourished in Rome towards the end of the fourth century Carl Jung, CW 5, Para 577

Hecate plays an important part in Greek syncretism, being confused with Artemis, who was also called the, 'far-hitting,' or 'she who hits at will,' a name that once more reveals her superordinate power. Artemis is the huntress with hounds, and Hecate too is the wild huntress prowling at night Carl Jung, CW 5, Para 577

The goddess of the underworld, Hecate, is sometimes represented with a horse's head As goddess of the underworld, Hecate, is dog-headed, like Anubis. As Canicula, she received dog sacrifices to keep away the pest Carl Jung, CW 5, Para 355

As guardian of the gate of Hades and as the triple-bodied goddess of dogs, she is more or less identical with Cerberus. Thus, in bringing up Cerberus, Heracles was really bringing the vanquished mother of death to the upper world Carl Jung, CW 5, Para 577

It is she who sends that horrible and fearful night-time apparition, the Empusa, which Aristophanes says comes wrapped in a bladder swollen with blood. According to Libanius, the mother of Aischines was also called Empusa, because she "rushed out upon women and children from dark places" Carl Jung, CW 5, Para 577

As an incubus or vampire she appears in the form of Empusa, or as a man-eating lamia or again in that more beautiful guise, the "Bride of Corinth". The Empusa had peculiar feet: one foot was of brass, the other of ass's dung Carl Jung, CW 5, Para 577

Hecate is a real spook-goddess of the night and phantoms, a nightmare; she is sometimes shown riding a horse, and in Hesiod she is counted the patron goddess of riders Carl

Jung, CW 5, Para 577

She [Hecate] is the mother of all witchcraft and witches, the patron goddess of Medea, because the power of the Terrible Mother is irresistible, coming as it does from the unconscious Carl Jung, CW 5, Para 577

The pillory where criminals were scourged was also known as the Hekate; and to her, as to the Roman Trivia, were dedicated junctions of three roads, forked roads, and crossroads. Where the roads branch off or meet, dog-sacrifices were offered to her, and there too were thrown the bodies of the executed: the sacrifice occurs at the point of union Carl Jung, CW 5, Para 577

Where the roads cross and enter into one another, thereby symbolizing the union of opposites, there is the "mother," the object and epitome of all union Carl Jung, CW 5, Para 577

Where the roads divide, where there is parting, separation, splitting, there we find the "division," the cleft the symbol of the mother and at the same time the essence of what the mother means for us, namely cleavage and farewell. Accordingly, the meaning of a sacrifice on this spot would be propitiation of the mother in both senses Carl Jung, CW 5, Para 577

Hecate is a birth-goddess (), the 'multiplier of cattle,' and goddess of marriage. In Orphic cosmogony, she occupies the centre of the world as Aphrodite and Gaia, if not as the world-soul itself Carl Jung, CW 5, Para 577

In Tralles, Hecate appears side by side with Priapus; there is also a Hecate Aphrodisias Carl Jung, CW 5, Para 577

The identification of Hecate with Brimo as the underworldly mother is understandable, also her identification with Persephone and Rhea, the primitive All-Mother. Her maternal significance also explains her confusion with Eileithyia, the goddess of childbirth Carl Jung, CW 5, Para 577

In the Hecate mysteries a wand, named the ('white leaved') was broken. This wand protected the purity of virgins and caused madness in anyone who touched it. We recognize here the motif of the sacred tree, the mother who might not be touched. Only a madman would attempt to do so Carl Jung, CW 5, Para 577

Her close relation to the moon-goddess suggests that she was a promoter of growth. Hecate was the first to bring Demeter news of her stolen daughter, another reminder of Anubis. Hecate herself is, on occasion, a goddess of marriage and birth Carl Jung, CW 5, Para 355

As the "spirit-mother" she sends madness, the moon sickness. This idea is perfectly sensible, because most forms of lunacy consist of affections which amount to an invasion by the unconscious and an inundation of the conscious mind Carl Jung, CW 5, Para 577

Nun is therefore invoked as "Amon, the primordial waters, which was in the beginning." He is also called the father of fathers, the mother of mothers Carl Jung, CW 5, Para 358

The word nun means 'young, fresh, new,' and also the new flood-waters of the Nile. In

a metaphorical sense it is used for the chaotic waters of the beginning, and for the birth-giving primary substance, which is personified as the goddess Naunet Carl Jung, CW 5, Para 359

From her sprang Nut, the sky-goddess, who is represented with a starry body or as a heavenly cow dotted with stars Carl Jung, CW 5, Para 359

A primitive myth tells of a sun-hero who has to be freed from a creeping plant. The girl dreams that her lover has fallen into the water; she tries to rescue him, but first has to pull seaweed out of the water, then she catches him Carl Jung, CW 5, Para 362

In an African myth the hero, after his deed, has to be disentangled from the seaweed Carl Jung, CW 5, Para 362

In a Polynesian story the hero's canoe is caught in the tentacles of a giant polyp, just as Ra's barge was entwined by the nocturnal serpent on the night sea journey Carl Jung, CW 5, Para 362

The motif of entwining also occurs in Sir Edwin Arnold's poetic version of the story of Buddha's birth:

Queen Maya stood at noon, her days fulfilled,

Under a palsa in the palace-grounds,

A stately trunk, straight as a temple-shaft,

With crown of glossy leaves and fragrant blooms.

And knowing the time come for all things knew

The conscious tree bent down its boughs to make.

A bower about Queen Maya's majesty:

And Earth put forth a thousand sudden flowers.

To spread a couch; while, ready for the bath,

The rock hard by gave out a limpid stream.

Of crystal flow. So brought she forth her child (The Light of Asia, p. 5) Carl Jung, CW 5, Para 362

There is a very similar motif in the cult-legend of the Samian Hera. Every year her image "disappeared" from the temple, attached itself to a lygos-tree somewhere on the seashore, and was entwined in its branches Carl Jung, CW 5, Para 363

In Plataea and Argos a wedding procession was staged in their honour with bridesmaids, wedding feast, etc. The festival took place in the "wedding month" of Gamelion (beginning of February). The image was carried to a lonely spot in the woods, which is in keeping with

Plutarch's story that Zeus kidnapped Hera and hid her in a cave on Mount Cithaeron Carl Jung, CW 5, Para 363

After our previous remarks we have to conclude that there is still another train of thought connected with the hierosgamos, namely, rejuvenation magic. The disappearance and hiding of the image in the wood, in the cave, on the seashore, its twining-about by the lygos-treefall this points to death and rebirth. The early springtime, Gamelion, fits in very well with this theory. In fact, Pausanias tells us that the Argive Hera became a virgin again by taking a yearly dip in the fountain of Kanathos Carl Jung, CW 5, Para 363

The motif of "devouring" which Frobenius has shown to be one of the commonest components of the sun myth, is closely connected with embracing and entwining Carl Jung, CW 5, Para 365

The "whale-dragon" always "devours" the hero, but the devouring can also be partial. For instance, a six-year-old girl who hated going to school once dreamt that her leg was encircled by a large red worm. Contrary to what might be expected, she evinced a tender interest in the creature Carl Jung, CW 5, Para 365

The motif of entwining is a mother-symbol. The entwining trees are at the same time birth-giving mothers, as in the Greek myth where there ash-trees, the mothers of the men of the Bronze Age. According to a Nordic myth, God created man by breathing life into a substance called tre (tree, wood) Carl Jung, CW 5, Para 367

In the wood of the world-ash Yggdrasill a human pair hide themselves at the end of the world, and from them will spring a new race of men. At the moment of universal destruction the world-ash becomes the guardian mother, the tree pregnant with death and life Carl Jung, CW 5, Para 367

The regenerative function of the world-ash helps to explain the image in the chapter of the Egyptian Book of the Dead called "The Gate of Knowledge of the Souls of the East": Carl Jung, CW 5, Para 367

The hero often has to steer his ship between two rocks that clash together. (A similar idea is that of the biting door or the snapping tree-trunk.) In its passage the stern of the ship (or the tail of the bird) is pinched off, another reminder of the mutilation motif (twisting out the arm) Carl Jung, CW 5, Para 367

The 19th-cent. German poet J. V. von Scheffel uses this image in his poem "A herring loved an oyster." The poem ends with the oyster nipping off the herring's head in a kiss. The doves which bring Zeus his ambrosia have to pass through the clashing rocks Carl Jung, CW 5, Para 367

Frobenius points out that these rocks are closely connected with the rocks or caves that only open at a magic word. The most striking illustration of this is a South African myth: "You must call the rock by name and cry loudly: 'Rock Untunjambili, open, so that I may enter."' But if the rock does not want to open, it answers: "The rock will not open to children, it opens to the swallows that fly in the air" (Frobenius, Zeitalter p. 407) Carl Jung, CW 5, Para 367

The remarkable thing is that no human power can open the rock, only the magic word or a bird. This formulation implies that opening the rock is an undertaking that can never be

accomplished in reality, it can only be wished. Wünschen (wish) in Middle High German means the “power to do something extraordinary.” The bird is a symbol of “wishful thinking” Carl Jung, CW 5, Para 367

The idea is that Ra rises up, born from the tree. The representations of the sun-god Mithras should probably be interpreted in the same way Carl Jung, CW 5, Para 368

In the Heddernheim Relief, Mithras is shown with half his body rising from the top of a tree, and in other monuments half his body is stuck in the rock, which clearly points to the rock-birth Carl Jung, CW 5, Para 368

Often there is a stream near Mithras’ birthplace. This conglomeration of symbols is also found in the birth of Aschanes, the first Saxon king, who grew from the Harz rocks in the middle of a wood near a fountain Carl Jung, CW 5, Para 368

Nor is it surprising that Christian legend transformed the tree of death, the Cross, into the Tree of Life, so that Christ is often shown hanging on a green tree among the fruit Carl Jung, CW 5, Para 368

The derivation of the Cross from the Tree of Life, which was an authentic religious symbol even in Babylonian times, is considered entirely probable by Zöckler, an authority on the history of the Cross. The pre-Christian meaning of so universal a symbol does not contradict this view; quite the contrary, for its meaning is life Carl Jung, CW 5, Para 368

Nor does the existence of the cross in the sun-cult (where the regular cross and the swastika represent the sun-wheel) and in the cult of the love-goddesses in any way contradict its historical significance. Christian legend has made abundant use of this symbolism Carl Jung, CW 5, Para 368

As we know, it was through Adam’s guilt that sin and death came into the world, and Christ through his death redeemed us from the guilt. If we ask, In what did Adam’s guilt consist? the answer is that the unpardonable sin to be punished by death was that he dared to eat of the tree of Paradise Carl Jung, CW 5, Para 368

The consequences of this are described in a Jewish legend: one who was permitted to gaze into Paradise after the Fall saw the tree and the four streams, but the tree was withered, and in its branches lay a babe. The “mother” had become pregnant Carl Jung, CW 5, Para 368

According to German legend, the saviour will be born when he can be rocked in a cradle made from the wood of a tree that is now but a feeble shoot sprouting from a wall Carl Jung, CW 5, Para 368

The formula runs: “A lime tree shall be planted, that shall throw out two plantschen [boughs] above, and out of their wood is a poie [buoy] to be made; the first child that therein lies is doomed to be brought from life to death by the sword, and then will salvation ensue” (Grimm, III, p. 969) Carl Jung, CW 5, Para 368

The legend relates that Lilith rose up into the air through the magic of God’s name and hid herself in the sea. Adam forced her to come back with the help of three angels, whereupon

Lilith changed into a nightmare or lamia who haunted pregnant women and kidnapped new-born infants Carl Jung, CW 5, Para 369

The original legend is that Lamia seduced Zeus, but the jealous Hera caused her to bring only dead children into the world. Ever since then, the raging Lamia has persecuted children, whom she destroys whenever she can Carl Jung, CW 5, Para 369

This motif is a recurrent one in fairytales, where the mother often appears as a murderess or eater of human flesh; a well-known German paradigm is the story of Hansel and Gretel. Lamia is also the name of a large, voracious fish, which links up with the whale-dragon motif worked out by Frobenius. Once again we meet the idea of the Terrible Mother in the form of a voracious fish, a personification of death Carl Jung, CW 5, Para 369

As mentioned above, Adam forced Lilith to come back with the help of three angels. Here we may discern, perhaps, the motif of the "helpful bird "angels are really birds. Cf. the feather-dress of the "soul-birds" in the underworld Carl Jung, CW 5, Para 369

In the Mithraic sacrifice the messenger of the gods the "angel "was a raven; the messenger is winged (Hermes) Carl Jung, CW 5, Para 369

In Jewish tradition angels are masculine. The symbolism of the three angels is important because it signifies the upper, aerial, spiritual triad in conflict with the one lower, feminine power Carl Jung, CW 5, Para 369

The riding takes on a special aspect in the light of researches into child psychology: the two contributions of Freud and myself have established the fear-significance of horses on the one hand, and the sexual meaning of riding fantasies on the other Carl Jung, CW 5, Para 370

The essential feature is the rhythm, which assumes a sexual significance only secondarily. If we take these factors into account, it will not surprise us to hear that the maternal world-ash Yggdrasill is called the Schreckross (terrible horse) in German Carl Jung, CW 5, Para 370

Cannegieter says of nightmares: Even today the peasants drive away these female spirits (mother-goddesses, moirae) by throwing the bone of a horse's head upon the roof, and you can often see such bones on peasant houses hereabouts. But at night lamias are believed to ride at the time of the first sleep and to tire out the horses for long journeys (Epistola de ara ad Noviomagum reperta, p. 25) Carl Jung, CW 5, Para 370

A synonym for the nightmare is the troll or "treader." The treading movement has been verified by the experience of Freud and myself with children, which shows that a secondary sexual meaning attaches to stamping or kicking, though the rhythm is obviously primary Carl Jung, CW 5, Para 370

May it perhaps point back to the great primordial image of the mother, who was once our only world and later became the symbol of the whole world? Carl Jung, CW 5, Para 373

Goethe says of the Mothers that they are "thronged round with images of all creation." Even the Christians could not refrain from reuniting their Mother of God with the water: "Ave maris stella" are the opening words of a hymn to Mary Carl Jung, CW 5, Para 373

It is probably significant that the infantile word ma-ma (mother's breast) is found in all languages, and that the mothers of two religious heroes were called Mary and Maya Carl Jung, CW 5, Para 373

Horus vanquished the wicked Set who had murdered his father Osiris, but Isis set him free again Carl Jung, CW 5, Para 374

Outraged, Horus lifted his hand against his mother and snatched the royal diadem from her head, in place of which Thoth gave her a cow's head. Horus then vanquished Set for a second time Carl Jung, CW 5, Para 374

In the Greek legend, Typhon (Set) is a dragon. But even without this confirmation it is evident that Horus' fight is the typical fight of the sun-hero with the "whale dragon" who, as we know, is a symbol of the Terrible Mother, of the voracious maw, the jaws of death in which men are crunched and ground to pieces Carl Jung, CW 5, Para 374

Whoever conquers this monster wins to eternal youth. But to this end, defying all danger, he must descend into the belly of the monster ("journey to hell") and sojourn there for some time ("night sea imprisonment:" Frobenius) Carl Jung, CW 5, Para 374

The fight with the "nocturnal serpent" accordingly signifies conquest of the mother, who is suspected of an infamous crime, namely the betrayal of her son. Complete confirmation of all this is furnished by the fragments of the Babylonian Creation Epic discovered by George Smith, most of which come from the library of Assurbanipal. The text dates from about the time of Hammurabi (2000 B.C.) Carl Jung, CW 5, Para 375

From this account of the Creation we learn that Ea, the son of the watery deep and god of wisdom, has overthrown Apsu. Apsu is the progenitor of the great gods, so Ea has conquered the father. But Tiamat, the mother of the gods, plots revenge, and arrays herself for battle against them Carl Jung, CW 5, Para 375

Against the fearful hosts of Tiamat the gods finally put up Marduk, the god of spring, who represents the victorious sun. Marduk prepares himself for battle and forges his invincible weapons Carl Jung, CW 5, Para 376

Since he [Marduk] is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily

be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299

It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

Thus Khnum, the

maker,' the

potter,' the 'builder,' shapes his egg on the potter's wheel, for he is "immortal growth, his own generation and his own self-birth, the creator of the egg that came out of the primeval waters" Carl Jung, CW 5, Para 389

The Egyptian Book of the Dead says: "I have risen like the mighty hawk that comes forth from his egg," and: "I am the creator of Nun, who has taken up his abode in the underworld. My nest is not seen and my egg is not broken" Carl Jung, CW 5, Para 389

Yet another passage speaks of "that great and glorious god in his egg, who created himself for that which came forth from him". Therefore the god is also called Nagaga-uer, the "Great Cackler." (Book of the Dead 98:2: "I cackle like the goose, and whistle like the hawk") Carl Jung, CW 5, Para 389

The legend says that all creatures had pledged themselves not to harm Baldur; only the mistletoe was forgotten, because she was supposed to be too young Carl Jung, CW 5, Para 392

Mistletoe was also a sovereign remedy against barrenness. In Gaul, it was only after offering sacrifice that the Druid was allowed, amid solemn ceremonies, to climb the sacred oak and cut the ritual branch of mistletoe Carl Jung, CW 5, Para 392

That which grows on the tree is the child, or oneself, in renewed and rejuvenated form; and that is precisely what one cannot have, because the incest prohibition forbids it Carl Jung, CW 5, Para 392

We are told that the mistletoe which killed Baldur was "too young"; hence this clinging parasite could be interpreted as the "child of the tree" Carl Jung, CW 5, Para 392

But as the tree signifies the origin in the sense of the mother, it represents the source of life, of that magical life-force whose yearly renewal was celebrated in primitive times by the homage paid to a divine son, a puer aeternus Carl Jung, CW 5, Para 392

The graceful Baldur is such a figure. This type is granted only a fleeting existence, because he is never anything but an anticipation of something desired and hoped for Carl Jung, CW 5, Para 392

This is so literally true that a certain type of “mother’s son” actually exhibits all the characteristics of the flower-like, youthful god, and even dies an early death Carl Jung, CW 5, Para 392

The reason is that he only lives on and through the mother and can strike no roots in the world, so that he finds himself in a state of permanent incest. He is, as it were, only a dream of the mother, an ideal which she soon takes back to herself, as we can see from the Near Eastern “son-gods,” like Tammuz, Attis, Adonis, and Christ Carl Jung, CW 5, Para 392

The mistletoe, like Baldur, represents the “child of the mother,” the longed-for, revivified life-force that flows from her Carl Jung, CW 5, Para 392

But, separated from its host, the mistletoe dies. Therefore, when the Druid cuts it, he kills it and by this act symbolically repeats the fatal self-castration of Attis and the wounding of Adonis by the boar’s tusk Carl Jung, CW 5, Para 392

This is the dream of the mother in matriarchal times, when there was as yet no father to stand by the side of the son Carl Jung, CW 5, Para 392

But why should the mistletoe kill Baldur, since it is, in a sense, his sister or brother? The lovely apparition of the puer aeternus is, alas, a form of illusion. In reality he is a parasite on the mother, a creature of her imagination, who only lives when rooted in the maternal body Carl Jung, CW 5, Para 393

In actual psychic experience the mother corresponds to the collective unconscious, and the son to consciousness, which fancies itself free but must ever again succumb to the power of sleep and a deadening unconsciousness Carl Jung, CW 5, Para 393

The mistletoe, however, corresponds to the shadow brother, and whom the psychotherapist regularly meets as a personification of the personal unconscious. Just as, at evening, the shadows lengthen and finally engulf everything, so the mistletoe betokens Baldur’s end. Being an equivalent of Baldur himself, it is fetched down from the tree like the “treasure hard to attain “The shadow becomes fatal when there is too little vitality or too little consciousness in the hero for him to complete his heroic task Carl Jung, CW 5, Para 393

The “son of the mother” as a mere mortal, dies young, but as a god he can do that which is forbidden and superhuman: he commits the magical incest and thus obtains immortality. In the myths the hero does not die; instead, he has to overcome the dragon of death Carl Jung, CW 5, Para 394

The black horse Apaosha also has this meaning in the old Persian Song of Tishtriya, where he blocks up the sources of the rain-lake. The white horse, Tishtriya, makes two futile attempts to vanquish Apaosha; at the third attempt he succeeds with the help of Ahura-Mazda. Whereupon the sluices of heaven are opened and the fertilizing rain pours down upon the earth Carl Jung, CW 5, Para 395

In this symbolism we can see very clearly how libido fights against libido, instinct against

instinct, how the unconscious is in conflict with itself, and how mythological man perceived the unconscious in all the adversities and contrarieties of external nature without ever suspecting that he was gazing at the paradoxical background of his own consciousness Carl Jung, CW 5, Para 395

The dragon represents the negative mother-imago and thus expresses resistance to incest or fear of it. Dragon and snake are symbolic representations of the fear of the consequences of breaking the taboo and regressing to incest. It is therefore understandable that we should come over and over again upon the motif of the tree and the snake. Snakes and dragons are especially significant as guardians or defenders of the treasure Carl Jung, CW 5, Para 395

The tree entwined by the snake may therefore be taken as the symbol of the mother who is protecting against incest by fear. This symbol is frequently found on Mithraic monuments. The rock with a snake coiled round it has a similar meaning, for Mithras was born from a rock, as was the god Men Carl Jung, CW 5, Para 396

This fact points to the father as the cause of the fear, which as we know prompted Freud to his famous aetiological myth of the primal horde with the jealous old patriarch at the top Carl Jung, CW 5, Para 396

The immediate model for this is obviously the jealous Yahweh, struggling to protect his wife Israel from whoredoms with strange gods Carl Jung, CW 5, Para 396

The father represents the world of moral commandments and prohibitions, although, for lack of information about conditions in prehistoric times, it remains an open question how far the first moral laws arose from dire necessity rather than from the family preoccupations of the tribal father. At all events it would be easier to keep one's eye on a box full of spiders than on the females of a primal horde Carl Jung, CW 5, Para 396

The father is the representative of the spirit, whose function it is to oppose pure instinctuality. That is his archetypal role, which falls to him regardless of his personal qualities; hence he is very often an object of neurotic fears for the son Carl Jung, CW 5, Para 396

Accordingly, the monster to be overcome by the son frequently appears as a giant who guards the treasure Carl Jung, CW 5, Para 396

An excellent example of this is the giant Humbaba in the Gilgamesh Epic, who guards the garden of Ishtar. Gilgamesh conquers the giant and wins Ishtar, whereupon Ishtar immediately makes sexual advances to her deliverer. These facts should be sufficient to explain the role played by Horus in Plutarch, and especially the violent treatment of Isis Carl Jung, CW 5, Para 396

Here the bull has the same significance as the monster and may be compared with the bull that was conquered by Gilgamesh. He represents the father who paradoxically enforces the incest prohibition as a giant and dangerous animal Carl Jung, CW 5, Para 396

The paradox lies in the fact that, like the mother who gives life and takes it away again as the "terrible" or "devouring" mother, the father apparently lives a life of unbridled instinct and yet is the living embodiment of the law that thwarts instinct Carl Jung, CW 5, Para 396

There is, however, a subtle though important distinction to be made here: the father commits no incest, whereas the son has tendencies in that direction. The paternal law is directed against incest with all the violence and fury of the uninhibited instinct. Freud overlooks the fact that the spirit too is dynamic, as indeed it must be if the psyche is not to lose its self-regulating equilibrium Carl Jung, CW 5, Para 396

But as the "father," the representative of moral law, is not only an objective fact, but a subjective psychic factor in the son himself, the killing of the bull clearly denotes an overcoming of animal instinct, and at the same time a secret and furtive overcoming of the power of the law, and hence a criminal usurpation of justice. Since the better is always the enemy of the good, every drastic innovation is an infringement of what is traditionally right, and may sometimes even be a crime punishable by death Carl Jung, CW 5, Para 396

As we know, this dilemma played an important part in the psychology of early Christianity, at the time when it came into conflict with Jewish law. In the eyes of the Jews, Christ was undoubtedly a law-breaker. Not unjustly is he called Adam Secundus; for just as the first Adam became conscious through sin, through eating of the tree of knowledge, so the second Adam broke through to the necessary relation with a fundamentally different God Carl Jung, CW 5, Para 396

A third image shows Mithras reaching for the nimbus on the head of Sol. This act recalls the Christian idea that those who have conquered win the crown of eternal life Carl Jung, CW 5, Para 397

In the fourth image Sol kneels before Mithras These last two pictures [3 and 4], show that Mithras has arrogated to himself the strength of the sun and become its lord. He has conquered his animal nature (the bull). Animals represent instinct, and also the prohibition of instinct, so that man becomes human through conquering his animal instinctuality. Mithras has thus sacrificed his animal naturae solution already anticipated in the Gilgamesh Epic by the hero's renunciation of the terrible Ishtar Carl Jung, CW 5, Para 398

In the Mithraic sacrifice the conquest of instinctuality no longer takes the archaic form of overpowering the mother, but of renouncing one's own instinctive desires. The primitive idea of reproducing oneself by entering into the mother's body has become so remote that the hero, instead of committing incest, is now sufficiently far advanced in the domestic virtues to seek immortality through the sacrifice of the incest tendency Carl Jung, CW 5, Para 398

This significant change finds its true fulfillment only in the symbol of the crucified God. In atonement for Adam's sin a bloody human sacrifice is hung upon the tree of life. Although the tree of life has a mother significance, it is no longer the mother, but a symbolic equivalent to which the hero offers up his life. One can hardly imagine a symbol which expresses more drastically the subjugation of instinct Carl Jung, CW 5, Para 398

Underlying all fertility magic is the thought of renewal, which in turn is intimately connected with the cross. The idea of union expressed in the cross symbol is found in Plato's Timaeus, where the demiurge joins the parts of the world-soul together by means of two sutures, which form a X (chi) Carl Jung, CW 5, Para 404

A peculiar use is made of the cross symbol by the Muyscas Indians, of Peru; two ropes are stretched crosswise over the surface of the water (pool or stream), and fruits, oil, and

precious stones are thrown in as a sacrifice at the point of intersection Carl Jung, CW 5, Para 407

Here the divinity is evidently the water, not the cross, which only signifies the place of sacrifice. The symbolism is somewhat obscure. Water, and particularly deep water, usually has a maternal significance, roughly corresponding to “womb.” The point of intersection of the two ropes is the point of union where the “crossing” takes place Carl Jung, CW 5, Para 407

It is clear from all this that the cross is a many-faceted symbol, and its chief meaning is that of the “tree of life” and the “mother.” Its symbolization in human form is therefore quite understandable Carl Jung, CW 5, Para 411

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It is important to know something about the attributes of this life-giving god. Tum of On-Heliopolis bears the name “the father of his mother,” and his attendant goddess, Jusas or Nebit-Hotpet, is called sometimes the mother, sometimes the daughter, and sometimes the wife of the god Carl Jung, CW 5, Para 408

The first day in autumn is known in the Heliopolitan inscriptions as the “feast-day of the goddess Jusasit,” as the arrival of the “sister who makes ready to unite herself with her father.” It is the day on which “the goddess Mehnit completes her work, so that the god Osiris may enter the left eye.” It is also called “the day for filling the sacred eye with what it needs” Carl Jung, CW 5, Para 408

In the autumn equinox the heavenly cow with the moon-eye, Isis, receives the seed that begets Horus (the moon being the guardian of the seed) Carl Jung, CW 5, Para 408

The “eye” evidently stands for the female genitals, as is clear from the myth of Indra, who, as a punishment for his wantonness, was smitten with yonis all over his body, but was so far pardoned by the gods that the shameful yonis were changed into eyes Carl Jung, CW 5, Para 408

The little image reflected in the eye, the “pupilla,” is a “child.” The great god becomes a child again: he enters into the mother’s womb for self-renewal Carl Jung, CW 5, Para 408

Tum of Pithum-Heroopolis not only carries the crux ansata as a symbol, but even has this emblem as the commonest of his titles, ankh or ankhi, which means

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life' or the
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Living One’ Carl Jung, CW 5, Para 410

Tum was chiefly worshipped as the Agathodaimon serpent, of whom it was said: “The sacred Agathodaimon serpent goes forth from the city of Nezi.” The snake, because it casts its skin, is a symbol of renewal, like the scarab beetle, a sun-symbol, which was believed to be of masculine sex only and to beget itself Carl Jung, CW 5, Para 410

“Khnum” (another name for Tum, but always the sun-god is meant) comes from the verb num, ‘to combine or unite.’ Khnum appears as the potter and maker of his own egg Carl Jung, CW 5, Para 410

The various forms of the crux ansata have the meaning of “life” and “fruitfulness,” and also of “union,” which can be interpreted as the hierosgamos of the god with his mother for the purpose of conquering death and renewing life. This mythologem, it is plain, has passed into Christianity CW Carl Jung, CW 5, 411

The separation of the son from the mother signifies man’s leave-taking from animal unconsciousness. It was only the power of the “incest prohibition” that created the self-conscious individual, who before had been mindlessly one with the tribe; and it was only then that the idea of the final death of the individual became possible Carl Jung, CW 5, Para 415

Thus through Adam’s sin, which lay precisely in his becoming conscious, death came into the world Carl Jung, CW 5, Para 415

The neurotic who cannot leave his mother has good reasons for not doing so: ultimately, it is the fear of death that holds him there. It seems as if no idea and no word were powerful enough to express the meaning of this conflict Carl Jung, CW 5, Para 415

Certainly the struggle for expression which has continued through the centuries cannot be motivated by what is narrowly and crudely conceived as “incest” Carl Jung, CW 5, Para 415

We ought rather to conceive the law that expresses itself first and last in the “incest prohibition” as the impulse to domestication, and regard the religious systems as institutions which take up the instinctual forces of man’s animal nature, organize them, and gradually make them available for higher cultural purposes Carl Jung, CW 5, Para 415

Incest prohibition is more a question of phenomena requiring a teleological explanation than of simple causalities Carl Jung, CW 5, Para 332

The incest prohibition acts as an obstacle and makes the creative fantasy inventive: for instance, there are attempts to make the mother pregnant by means of fertility magic Carl Jung, CW 5, Para 332

It does not constitute a primary phenomenon [as Freud believed] in the process of symbol-formation, but goes back to something more fundamental, namely the primitive system of marriage classes Carl Jung, CW 5, Para 332

His [Faust] equally importunate longing for the beauties of this world plunged him into renewed ruin, doubt and wretchedness, which culminated in the tragedy of Gretchen’s death Carl Jung, CW 5, Para 119

Faust’s mistake was that he made the worst of both worlds by blindly following the urge of his libido, like a man overcome by strong and violent passions. Faust’s conflict is a reflection of the collective conflict at the beginning of the Christian era, but in him, curiously enough, it takes the opposite course Carl Jung, CW 5, Para 119

Faust takes the opposite road; for him the ascetic ideal is sheer death. He struggles for liberation and wins life by binding himself over to evil, thereby bringing about the death of what he loves most: Gretchen Carl Jung, CW 5, Para 120

He [Faust] tears himself away from his grief, and sacrifices his life in unceasing work, thus saving many lives. His double mission as saviour and destroyer had been hinted at from the beginning Carl Jung, CW 5, Para 120

Faust's desire, like that of every hero, is a yearning for the mystery of rebirth, for immortality; therefore his way leads out to sea and down into the maw of death, that frighteningly narrow "passage" which signals the new day Carl Jung, CW 5, Para 417

We have already seen that the libido directed towards the mother actually symbolizes her as a horse. The mother-imago is a libido-symbol and so is the horse; at some points the meaning of the two symbols overlaps. But the factor common to both is the libido Carl Jung, CW 5 Para 421

The steeds of mythology are always invested with great significance and very often appear anthropomorphized. Thus Men's horse has human forelegs, Balaam's ass human speech, and the bull upon whose back Mithras springs to deliver the death blow is a life-giving deity Carl Jung, CW 5, Para 421

In the Iliad, the horse prophesies evil. They hear the words the corpse utters on its way to the grave words which no human can hear. Caesar was told by his human-footed horse (probably derived from an identification of Caesar with the Phrygian Men) that he would conquer the world Carl Jung, CW 5, Para 421

An ass prophesied to Augustus the victory of Actium. Horses also see ghosts. All these things are typical manifestations of the unconscious. We can therefore see why the horse, as a symbol of the animal component in man, has numerous connections with the devil Carl Jung, CW 5, Para 421

The Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

Horses also signify fire and light, like the fiery horses of Helios. Hector's horses were called Xanthos (yellow, glaring), Podargos (swift-footed), Lampos (shining), and Aithon (burning). Siegfried leaps over the wall of fi re on the thunder-horse Grani, who was sired by Sleipnir and was the only one capable of taking the fiery hedge. There is a distinct fi re symbolism in the mysticquadriga mentioned by Dio Chrysostom: the highest god always drives his chariot round in a circle. The chariot is drawn by four horses, and the outside horse moves very quickly. He has a shining coat, bearing on it the signs of the zodiac and the constellations. The second horse goes more slowly and is illuminated on one side only. The third horse is slower still, and the fourth horse runs round himself. Once, however, the outside horse set the mane of the second horse on fi re with his fiery breath, and the third horse drenched the fourth with streams of sweat. Then the horses dissolve and merge with the substance of the strongest and most fiery, which now becomes the charioteer. The horses represent the four elements. The catastrophe signifies world conflagration and the deluge, after which the division of God

into Many cases, and the divine One is restored. 27 There can be no doubt that the quadriga is meant as an astronomical symbol of Time. We saw in Part I that the Stoic conception of fate is a fi re-symbol, so it is a logical continuation of this idea when the closely related conception of time exhibits the same libido symbolism. Carl Jung, CW 5, Para 423

The Brihadaranyaka Upanishad says:

Carl Jung, CW 5, Para 424

Here the horse is undoubtedly conceived as a time-symbol, besides being the whole world. In the Mithraic religion we meet with a strange god, Aion (pl. XLIV), also called Chronos or deus leontocephalus because he is conventionally represented as a lion-headed human figure. He stands in a rigid attitude, wrapped in the coils of a serpent whose head juts forward over the head of the lion. In each hand he holds a key, on his breast is a thunderbolt, on his back are the four wings of the wind, and on his body are the signs of the zodiac.

His attributes are a cock and implements. In the Carolingian Utrecht Psalter, which was based on classical models, Aion is shown as a naked man bearing in his hand a snake. As the name indicates, he is a time-symbol, and is composed entirely of libido-images. The lion, the zodiacal sign for the torrid heat of summer, is the symbol of concupiscentia effrenata, “frenzied desire.” (“My soul roars with the voice of a hungry lion,” says Mechthild of Magdeburg.)

In the Mithraic mysteries the snake is often shown as the antagonist of the lion, in accordance with the myth of the sun’s fight with the dragon. In the Egyptian Book of the Dead, Tum is addressed as a tom-cat, because in that form he fought the Apophis-serpent. To be “entwined” or embraced is the same as to be “devoured,” which as we saw means entering into the mother’s womb. Time is thus defined by the rising and setting sun, by the death and renewal of libido, the dawning and extinction of consciousness. Carl Jung, CW 5, Para 425

The attribute of the cock again points to time, and the implements to creation through time (Bergson’s “durée créatrice”). Oazdes (Ahura-Mazda) and Ahriman came into being through Zrwan akarana, “infinitely long duration.” So time, this empty and purely formal concept, is expressed in the mysteries through transformations of the creative force, libido, just as time in physics is identical with the flow of the energic process. Macrobius remarks: “By the lion’s head the present time is indicated . . . because its condition is strong and fervent.” 31 Philo Judaeus evidently knows better: Time is regarded as a god by evil men who wish to hide the Essential Being. . .. Vicious men think that Time is the cause of the world, but the wise and good think it is God. Carl Jung, CW 5, Para Carl Jung, CW 5, Para 425

There is a similar instinct-sacrificing symbolism in the Mithraic religion, where the essential portions of the mystery consisted in the catching and subduing of the bull. A parallel figure to Mithras is the Original Man, Gayomart. He was created together with his ox, and the two lived in a state of bliss for six thousand years. But when the world entered the Aeon of Libra (the seventh zodiacal sign), the evil principle broke loose. In astrology, Libra is known as the “Positive House” of Venus, so the evil principle came under the dominion of the goddess of love, who personifies the erotic aspect of the mother. Since this aspect, as we have seen, is psychologically extremely dangerous, the classical catastrophe threatened to overtake the son. As a result of this constellation, Gayomart and his ox died only thirty years later. (The trials of Zarathustra also lasted for thirty years.) Fifty-five species of grain and twelve kinds of healing plants came from the dead ox. His seed entered into the moon for purification, but the seed of

Gayomart entered into the sun. This seems to suggest that the bull has a hidden feminine significance. Gosh or Drvashpa was the bull's soul and it was worshipped as a female divinity. At first she was so faint-hearted that she refused to become the goddess of cattle until, as a consolation, the coming of Zarathustra was announced to her. This has its parallel in the Purana where the earth received the promise of Krishna's coming. 33 Like Ardvisura, the goddess of love, Gosh rides in a chariot. So the bull-anima appears to be decidedly feminine. In astrology Taurus, too, is a House of Venus. The myth of Gayomart repeats in modified form the primitive "closed circle" of a self-reproducing masculine and feminine divinity. Carl Jung, CW 5, Para 662

That the thing perceived as an inner light, as the sun of the other world, is an emotional component of the psyche, is clear from Symeon's words: And questing after it, my spirit sought to comprehend the splendour it had seen but found it not as a creature and could not get away from created things, that it might embrace that uncreated and uncomprehended splendour. Nevertheless it wandered everywhere and strove to behold it. It searched through the air, it wandered over the heavens, it crossed the abysses, it searched, so it seemed, to the ends of the world. 36 But in all that it found nothing, for all was created. And I lamented and was sorrowful, and my heart burned, and I lived as one distraught in mind. But it came as it was wont, and descending like a luminous cloud, seemed to envelop my whole head, so that I cried out dismayed. But flying away again it left me alone. And when I wearily sought it, I realized suddenly that it was within me, and in the midst of my heart it shone like the light of a spherical sun. Carl Jung, CW 5, Para 141

Amenophis IV achieved, by his reforms, a psychologically valuable work of interpretation. He united all the bull, ram, crocodile, and pile-dwelling gods into the sun-disc and made it clear that their various attributes were compatible with those of the sun. A similar fate overtook Hellenic and Roman polytheism as a result of the syncretistic strivings of later centuries. An excellent illustration of this is in the beautiful prayer of Lucius to the Queen of Heaven (the moon): Queen of heaven, whether thou be named Ceres, bountiful mother of earthly fruits, or heavenly Venus, or Phoebus' sister, or Proserpina, who strikest terror with midnight ululations . . .. thou that with soft feminine brightness dost illume the walls of all cities . . . Carl Jung, CW 5, Para 138

Not a few traces of sun-worship are preserved in ecclesiastical art, for instance the nimbus round the head of Christ, and the haloes of the saints. Numerous fi re- and light-symbols are attributed to the saints in Christian legend. The twelve apostles, for example, were likened to the twelve signs of the zodiac and were therefore represented each with a star over his head. No wonder the heathen, as Tertullian reports, took the sun for the God of the Christians! "Some, in a more human and probable way, believe the Sun to be our god." Among the Manichees the sun actually was God. One of the most remarkable records of this period, an amalgam of pagan-Asiatic, Hellenistic, and Christian beliefs, is the 'Εξηϒησις περι των εν Ιερσιδι πραχθεντων, a book of fables which affords deep insight into syncretistic symbolism. There we find the following magical dedication: Δι 'Ηλιω θεϖ μεϒαλω βασιλει 'Ιησον. In certain parts of Armenia, Christians still pray to the rising sun, that it may "let its foot rest on the face of the worshipper." Carl Jung, CW 5, Para 163

Before I enter upon the contents of this second part, it seems necessary to cast a backward glance over the singular train of thought which the analysis of the poem "The Moth to the Sun" has revealed. Although this poem is very different from the preceding "Hymn of Creation," closer investigation of the longing for the sun has led us into a realm of mythological ideas that are closely related to those considered in the first poem: the Creator God, whose

dual nature was plainly apparent in the case of Job, has now taken on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. The sun, as Renan has observed, is the only truly “rational” image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and the harmful, the good and the bad. That this comparison is not just a matter of words can be seen from the teachings of the mystics: when they descend into the depths of their own being they find “in their heart” the image of the sun, they find their own life-force which they call the “sun” for a legitimate and, I would say, a physical reason, because our source of energy and life actually is the sun. Our physiological life, regarded as an energy process, is entirely solar. The peculiar nature of this solar energy as inwardly perceived by the mystic is made clear in Indian mythology. The following passages, referring to Rudra, are taken from the Shvetashvatara Upanishad: There is one Rudra only, they do not allow a second, who rules all the worlds by his powers. Behind all creatures he stands, the Protector; having treated them, he gathers all beings together at the end of time. He has eyes on all sides, faces on all sides, arms on all sides, feet on all sides. He is the one God who created heaven and earth, forging all things together with his hands and wings. You who are the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old gave birth to the Golden Seed – give us enlightenment! Carl Jung, CW 5, Para 176

The symbol for that portion of the zodiac in which the sun re-enters the yearly cycle at the time of the winter solstice is Capricorn, originally known as the “Goat-Fish” (αίγόχερως, “goat-horned”): the sun mounts like a goat to the tops of the highest mountains, and then plunges into the depths of the sea like a fish. The fish in dreams occasionally signifies the unborn child, because the child before its birth lives in the water like a fish; similarly, when the sun sinks into the sea, it becomes child and fish at once. The fish is therefore a symbol of renewal and rebirth. Carl Jung, CW 5, Para 290

The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun). When the two notice their loss, they discover at the place where the source life is found (where the dead fish revived and sprang into the sea) Khidr wrapped in his mantle, sitting on the ground. In another version he was sitting on an island in sea, “in the wettest place on earth,” which means that he had just been born from the maternal depths. Where the fish vanished Khidr, the Verdant One, was born as a “son of the watery deep,” his head veiled, proclaiming divine wisdom, like the Babylonian Oannes-Ea, who was represented in fish form and daily came out of the sea as a fish to teach the people wisdom. Carl Jung, CW 5, Para 291

Oannes’ name was brought into connection with John’s. With the rising of the reborn sun the fish that dwelt in darkness, surrounded by all the terrors of night and death, becomes the

shining, fiery day-star. This gives the words of John the Baptist a special significance (Matthew 3:11): I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire. Carl Jung, CW 5, Para 292

Following Vollers, we may compare Khidr and Elias (or Moses and his servant Joshua) with Gilgamesh and his brother Eabani (Enkidu). Gilgamesh wanders through the world, driven by fear and longing, to find immortality. His journey takes him across the sea to the wise Utnapishtim (Noah), who knows how to cross the waters of death. There Gilgamesh has to dive down to the bottom of the sea for the magical herb that is to lead him back to the land of men. On the return journey he is accompanied by an immortal mariner, who, banished by the curse of Utnapishtim, has been forbidden to return to the land of the blessed. But when Gilgamesh arrives home, a serpent steals the magic herb from him (i.e., the fish slips back into the sea). Because of the loss of the magic herb, Gilgamesh's journey has been in vain; instead he comes back in the company of an immortal, whose fate we cannot learn from the fragments of the epic. Jensen believes that this banished immortal is the prototype of Ahasuerus. Once again we meet the motif of the Dioscuri: mortal and immortal, the setting and rising sun. The Mithraic bull-sacrifice is often represented as flanked by the two dadophors, Gautes and Cautopates, one with a raised and the other with a lowered torch. They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects them with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life. There are certain points of resemblance between the Mithraic sacrifice (where the bull in the centre is flanked on either side by dadophors and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell. The Semitic gods were often flanked by two paredroi; for instance, the Baal of Edessa was accompanied by Aziz and Monimos (Baal being astrologically interpreted as the sun, and Aziz and Monimos as Mars and Mercury). According to the Babylonian view, the gods are grouped into triads. Thus the two thieves somehow go together with Christ. The two dadophors are, as Cumont has shown, offshoots 61 from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honour of τοϋ τρι-πλασίου Μίθρον (the threefold Mithras). Carl Jung, CW 5, Para 293

As Cumont observes, Cautes and Cautopates sometimes carry in their hands the head of a bull and of a scorpion respectively. Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun. Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it. Carl Jung, CW 5, Para 295

The psychic life-force, the libido, symbolizes itself in the sun or personifies itself in figures of heroes with solar attributes. At the same time it expresses itself through phallic symbols. Both possibilities are found on a late Babylonian gem from Lajard's collection. In the middle stands an androgynous deity. On the masculine side there is a snake with a sun halo round its head; on the feminine side another snake with a sickle moon above it. This picture has a symbolic sexual nuance: on the masculine side there is a lozenge, a favourite symbol of the female genitals, and on the feminine side a wheel without its rim. The spokes are thickened at the ends into knobs, which, like the fingers we mentioned earlier, have a phallic meaning. It seems to be a phallic wheel such as was not unknown in antiquity. There are obscene gems on which Cupid is shown turning a wheel consisting entirely of phalli. As to what the sun signifies, I discovered in the collection of antiquities at Verona a late Roman

inscription with the following symbols. Carl Jung, CW 5, Para 297

The symbolism is plain: sun = phallus, moon = vessel (uterus). This interpretation is confirmed by another monument from the same collection. The symbols are the same, except that the vessel has been replaced by the figure of a woman. Certain symbols on coins can probably be interpreted in a similar manner. In Lajards Recherches sur la culte de Vénus there is a coin from Perga, showing Artemis as a conical stone flanked by a masculine figure (alleged to be the deity Men) and a female figure (alleged to be Artemis). Men (otherwise called Lunus) appears on an Attic bas-relief with a spear, flanked by Pan with a club, and a female figure. From this it is clear that sexuality as well as the sun can be used to symbolize the libido. Carl Jung, CW 5, Para 298

One further point deserves mention here. The dadophor Cautopates is often represented with a cock and pine-cones. These are the attributes of the Phrygian god Men; whose cult was very widespread. He was shown with the pileus (or “Phrygian cap”) and pine-cones, riding on the cock, and also in the form of a boy, just as the dadophors were boyish figures. (This latter characteristic relates both them and Men to the Cabiri and Dactyls.) Now Men has affinities with Attis, the son and lover of Cybele. In Imperial times Men and Attis merged into one. Attis also wears the pileus like Men, Mithras, and the dadophors. As the son and lover of his mother he raises the incest problem. Incest leads logically to ritual castration in the Attis-Cybele cult; for according to legend the hero, driven mad by his mother, mutilates himself. I must refrain from going into this question more deeply at present, as I would prefer to discuss the incest problem at the end of this book. Here I would only point out that the incest motif is bound to arise, because when the regressing libido is introverted for internal or external reasons it always reactivates the parental imagos and thus apparently re-establishes the infantile relationship. But this relationship cannot be re-established, because the libido is an adult libido which is already bound to sexuality and inevitably imports an incompatible, incestuous character into the reactivated relationship to the parents. It is this sexual character that now gives rise to the incest symbolism. Since incest must be avoided at all costs, the result is either the death of the son lover or his self-castration as punishment for the incest he has committed, or else the sacrifice of instinctuality, and especially of sexuality, as a means of preventing or expiating the incestuous longing. Sex being one of the most obvious examples of instinctuality, it is sex which is liable to be most affected by these sacrificial measures, i.e., through abstinence. The heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth. It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o’ the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

The devil has a horse’s hoof and sometimes a horse’s form. At critical moments he shows the proverbial cloven hoof, just as, during the abduction of Hadding, Sleipnir suddenly looked out from behind Wotan’s mantle. The devil, like the nightmare, rides the sleeper; hence it is said that those who have nightmares are ridden by the devil. In Persian lore the devil is the steed of God. He represents the sexual instinct; consequently at the Witches’ Sabbath he appears in the form of a goat or horse Carl Jung, CW 5, Para 421

The sexual nature of the devil is imparted to the horse as well, so that this symbol is found in contexts where the sexual interpretation is the only one that fits. Loki propagates in the form of a horse, and so does the devil, as an ancient god of fire Carl Jung, CW 5, Para 421

Lightning, too, is represented theriomorphically as a horse. An uneducated hysterical patient once told me that as a child she was terrified of thunderstorms, because after each flash of lightning she saw a huge black horse rearing up to the sky. Indian legend tells of the black thunder-horse of Yama, the god of death, who dwells in the south, the mythical place of storms. In German folklore the devil is a god of lightning who hurls the horse's hoof lightning on the rooftops Carl Jung, CW 5, Para 421

In accordance with the primitive idea that thunder fertilizes the earth, lightning and horses' hoofs both have a phallic meaning. An uneducated woman patient who had been violently forced by her husband to have coitus with him often dreamt that a wild horse leapt over her and kicked her in the abdomen with his hind foot Carl Jung, CW 5, Para 421

Pegasus struck the fountain of Hippocrene from the earth with his hoof. A Corinthian statue of Bellerophon, which was also a fountain, was made so that the water flowed from the hoof of the horse. Baldur's horse struck forth a spring with his kick. The horse's foot is therefore the dispenser of fruitful moisture Carl Jung, CW 5, Para 421

In German legend, Mother Holle, the goddess of childbirth, comes on horseback. Pregnant women nearing confinement would often give oats to a white horse from their aprons and ask him for a speedy delivery. Originally it was the custom for the horse to nuzzle the woman's genitals Carl Jung, CW 5, Para 421

The horse, like the ass, has the significance of a priapic animal. Hoof-marks were once worshipped as dispensers of blessings and fertility; they also established the right of possession and were of importance in determining boundaries, like the Priapic statues of Latin antiquity Carl Jung, CW 5, Para 421

It was a horse who, like the Dactyls, discovered the mineral wealth of the Harz Mountains with his hoof. The horse-shoe, an equivalent for the horse's foot, brings luck and has an apotropaic meaning. In the Netherlands, a hoof is hung up in the stable to ward off sorcery. The analogous effect of the phallus is well known, hence the phalli on gates. The shank in particular is supposed to keep off lightning, on the principle that like cures like Carl Jung, CW 5, Para 421

The goddess of the underworld, Hecate, is sometimes represented with a horse's head. Demeter and Philyra, wishing to escape the attentions of Kronos or Poseidon, change themselves into mares Carl Jung, CW 5, Para 421

Witches can easily change into horses; hence the nail-marks of the horseshoe may be seen on their hands. The devil rides on the witch's horse, and priests' housekeepers are changed after death into horses Carl Jung, CW 5, Para 421

On account of their speed, horses signify wind, and here again the tertium comparationis is the libido-symbol. German legend knows the wind as the wild huntsman in lustful pursuit of the maiden. Wotan gallops along in a storm after the wind-bride (Frigg) fleeing before him Carl Jung, CW 5, Para 422

Storm-centres often get their names from horses, e.g., the Schimmelberge (‘white horse hills’) on Lüneburg heath. The centaurs are, among other things, wind-gods Carl Jung, CW 5, Para 422

We have already seen that the horse is connected through Yggdrasill with the symbolism of the tree. The horse too is a “tree of death;” for instance in the Middle Ages the bier was called “St. Michael’s Horse,” and the modern Persian word for coffin means ‘wooden horse.’ The horse also plays the part of a psychopomp who leads the way to the other world the souls of the dead are fetched by horsewomen, the Valkyries. Modern Greek songs speak of Charon as riding on a horse Carl Jung, CW 5, Para 427

Finally, the horse symbol appears in yet another form: sometimes the devil rides on a three-legged horse. The goddess of death, Hel, rides on a three-legged horse in time of pestilence Carl Jung, CW 5, Para 428

In the Bundahish there is a monstrous three-legged ass who stands in the heavenly rain-lake Vouru-Kasha; his urine purifies its waters, and at his cry all useful animals become pregnant and all harmful animals drop their young. The contrasting symbolism of Hel is fused into one image in the ass of Vouru-Kasha. The libido is fructifying as well as destructive Carl Jung, CW 5, Para 428

Mithras springs upon the bull to deliver the death blow the bull being a life-giving deity Carl Jung, CW 5, Para 421

The conquered bull has the same significance as the monster conquered by Gilgamesh who represents the father as a giant and dangerous animal Carl Jung, CW 5, Para 396

Hector’s horses were called Xanthos (yellow, glaring), Podargus (swift-footed), Lampos (shining), and Aithon (burning) Carl Jung, CW 5, Para 423

Siegfried leaps over the wall of fire on the thunder-horse Grani, who was sired by Sleipnir and was the only one capable of taking the fiery hedge Carl Jung, CW 5, Para 423

The idea is that Ra rises up, born from the tree. The representations of the sun-god Mithras should probably be interpreted in the same way Carl Jung, CW 5, Para 368

In the Heddernheim Relief, Mithras is shown with half his body rising from the top of a tree, and in other monuments half his body is stuck in the rock, which clearly points to the rock-birth Carl Jung, CW 5, Para 368

Often there is a stream near Mithras’ birthplace. This conglomeration of symbols is also found in the birth of Aschanes, the first Saxon king, who grew from the Harz rocks in the middle of a wood near a fountain Carl Jung, CW 5, Para 368

Here all the mother symbols are united earth, wood, and water. So it is only logical that in the Middle Ages the tree was poetically addressed with the honorific title of “Lady” Carl Jung, CW 5, Para 368

Nor is it surprising that Christian legend transformed the tree of death, the Cross, into

the Tree of Life, so that Christ is often shown hanging on a green tree among the fruit Carl Jung, CW 5, Para 368

The derivation of the Cross from the Tree of Life, which was an authentic religious symbol even in Babylonian times, is considered entirely probable by Zöckler, an authority on the history of the Cross. The pre-Christian meaning of so universal a symbol does not contradict this view; quite the contrary, for its meaning is life Carl Jung, CW 5, Para 368

Nor does the existence of the cross in the sun-cult (where the regular cross and the swastika represent the sun-wheel) and in the cult of the love-goddesses in any way contradict its historical significance. Christian legend has made abundant use of this symbolism Carl Jung, CW 5, Para 368

The student of medieval art will be familiar with the representation of the Cross growing from Adam's grave (fig. 258.37). The legend says that Adam was buried on Golgotha, and that Seth planted on his grave a twig from the tree of Paradise, which grew into Christ's Cross, the Tree of Death Carl Jung, CW 5, Para 368

What is remarkable that in the German legends the heralding of the future event is connected with a budding tree. Christ was sometimes called a "branch" or a "rod" Carl Jung, CW 5, Para 368

In mythology, too, the blossoming and withering of the tree of life denotes the turning point, the beginning of a new age Carl Jung, CW 5, Para 423

The highest god always drives his chariot round in a circle. The chariot is drawn by four horses, and the outside horse moves very quickly. He has a shining coat, bearing on it the sign of the zodiac and the constellations Carl Jung, CW 5, Para 423

The horses represent the four elements. The catastrophe signifies world conflagration and the deluge, after which the division of God into Many cases, and the divine One is restored Carl Jung, CW 5, Para 423

As the name indicates, he is a time-symbol, and is composed entirely of libido-images. The lion, the zodiacal sign for the torrid heat of summer, is the symbol of concupiscentia effrenata, 'frenzied desire.' ("My soul roars with the voice of a hungry lion," says Mechthild of Magdeburg) Carl Jung, CW 5, Para 425

In the Mithraic mysteries the snake is often shown as the antagonist of the lion, in accordance with the myth of the sun's fight with the dragon. In the Egyptian Book of the Dead, Tum is addressed as a tom-cat, because in that form he fought the Apophis-serpent. To be "entwined" or embraced is the same as to be "devoured," which as we saw means entering into the mother's womb Carl Jung, CW 5, Para 425

So time, this empty and purely formal concept, is expressed in the mysteries through transformations of the creative force, libido, just as time in physics is identical with the flow of the energic process Carl Jung, CW 5, Para 425

The hero Chiwantopel represents her ideal, who is here projected as a masculine figure; for Miss Miller is still youthful enough to see her ideal in a man. She has evidently received

no salutary disappointments in this respect, but is still enjoying her illusions Carl Jung, CW 5, Para 432

She does not yet know that her ideal figure ought really to be feminine, because such a figure might touch her too closely. So long as the ideal is portrayed in the person of a man, it does not commit her to anything; it merely stimulates her fantastic demands Carl Jung, CW 5, Para 432

This yearning for death anticipates the inevitable end of the illusion that the other person is the ideal. Miss Miller's ideal figure is evidently about to change his psychic localization he might even take up his abode in the author herself. That would mark a very critical point in her career Carl Jung, CW 5, Para 432

For when such a vitally important figure as the ideal is about to change, it is as though that figure had to die. It then creates in the individual all sorts of unaccountable and apparently unfounded presentiments of death romantic world weariness. Her infantile world wants to come to an end and be replaced by the adult phase Carl Jung, CW 5, Para 432

The wish of young girls to die is often only an indirect expression of this, but it remains a pose even if they really do die, for even death can be dramatized. Such an outcome merely makes the pose more effective Carl Jung, CW 5, Para 432

As an infantile person Miss Miller cannot realize what her task is in life; she cannot set herself any goal or standard for which she feels responsible. Therefore she is not yet prepared to accept the problem of love either, for this demands full consciousness and responsibility, circumspection and foresight. It is a decision in favour of life, at whose end death stands. Love and death have not a little to do with one another Carl Jung, CW 5, Para 432

It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed. Catherina Emmerich's biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains Carl Jung, CW 5, Para 436

The facts of the matter are rather different: the renunciation of all life's joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible Carl Jung, CW 5, Para 436

It is a well-known fact that scenes of mystic union with the Saviour are strongly tinged with erotic libido. Stigmatization amounts to an incubation with the Saviour, a slight modification of the ancient conception of the unio mystica as cohabitation with the god Carl Jung, CW 5, Para 438

[Dr. Jung acknowledges the work of Sabina Spielrein] Spielrein, Sabina: on archaic definitions of words, in paranoia, 140; on death-instinct, 32871; on symbols, 141; case, 13972, 28172, 43777; allusions to dismemberment, 237; "arrows from God." 353; association of boring with fire and procreation, 153; communion, 40972; God's ray, 412; images, 30277; sickness, 3017?; snake, 437; splitting the earth, 28872; wine and water, 37672 Carl Jung, CW 5, Para 549

“To make sharp arrows” is an Arabic expression for begetting valiant sons. To announce the birth of a son the Chinese used to hang a bow and arrow in front of the house. Accordingly the Psalms declare (127: 4, RV): “As arrows in the hand of a mighty man, so are the children of youth” Carl Jung, CW 5, Para 439

A similar significance attaches to the lance: men are descended from the lance; the ash is the mother of lances; therefore the men of the Bronze Age are derived from her Carl Jung, CW 5, Para 439

Kaineus commanded that his lance was to be worshipped. Pindar says of this Kaineus that, in the legend, “he descended into the depths, splitting the earth with a straight foot.” Originally he is supposed to have been a maiden named Kainis, who, as a reward for her submissiveness, was changed by Poseidon into an invulnerable man Carl Jung, CW 5, Para 439

“Iron is used for boring into the earth With iron you can make menthe earth is split, burst open, man is divided Man is cut up and put together again In order to put a stop to being buried alive, Jesus told his disciples to bore into the earth” Carl Jung, CW 5, Para 439

Mithras shoots water from the rock with his arrow in order to stop the drought. On Mithraic monuments the knife, otherwise used as the sacrificial instrument for killing the bull, is sometimes found stuck in the earth (Cumont, Textes, I, pp. 115, 116, 165) Carl Jung, CW 5, Para Carl Jung, CW 5, Para 439

In other words, they remained stuck in the mother and were lost to the upper world. Later Theseus was rescued by Heracles, who appeared in the role of the death-conquering hero. The Theseus myth is therefore a representation of the individuation process Carl Jung, CW 5, Para 449

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us Carl Jung, CW 5, Para 449

Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead and that is the dangerous moment when the issue hangs between annihilation and new life Carl Jung, CW 5, Para 449

For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill Carl Jung, CW 5, Para 449

But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness Carl Jung, CW 5, Para 449

Vishnu sank into a profound trance, and in his slumber brought forth Brahma who, enthroned on a lotus, rose out of Vishnu’s navel, bringing with him the Vedas, which he diligently read (Birth of creative thought from introversion) Carl Jung, CW 5, Para 449

But through Vishnu's ecstatic absentmindedness a mighty flood came upon the world (Devouring and destruction of the world through introversion) Carl Jung, CW 5, Para 449

For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill Carl Jung, CW 5, Para 449

A state of introversion. What this means we already know: the libido sinks "into its own depths" (a favourite image of Nietzsche's), and discovers in the darkness a substitute for the upper world it has abandoned the world of memories ("Amidst a hundred memories"), the strongest and most influential of which are the earliest ones Carl Jung, CW 5, Para 448

It is the world of the child, the paradisal state of early infancy, from which we are driven out by the relentless law of time. In this subterranean kingdom slumber sweet feelings of home and the hopes of all that is to be Carl Jung, CW 5, Para 448

The deadly arrows do not strike the hero from without; it is himself who hunts, fights, and tortures himself. In him, instinct wars with instinct; therefore the poet says, "Thyself pierced through," which means that he is wounded by his own arrow. As we know that the arrow is a libido-symbol, the meaning of this "piercing" is clear: it is the act of union with one-self, a sort of self-fertilization, and also a self-violation, a self-murder Carl Jung, CW 5, Para 447

These are the primordial images, the archetypes, which have been so enriched with individual memories through the introversion of libido as to become perceptible to the conscious mind, in much the same way as the crystalline structure latent in the saturated solution takes visible shape from the aggregation of molecules Carl Jung, CW 5, Para 450

Since these introversions and regressions only occur at moments when a new orientation and a new adaptation are necessary, the constellated archetype is always the primordial image of the need of the moment Carl Jung, CW 5, Para 450

Although the changing situations of life must appear infinitely various to our way of thinking, their possible number never exceeds certain natural limits; they fall into more or less typical patterns that repeat themselves over and over again Carl Jung, CW 5, Para 450

The archetypal structure of the unconscious corresponds to the average run of events. When therefore a distressing situation arises, the corresponding archetype will be constellated in the unconscious Carl Jung, CW 5, Para 450

Since this archetype is numinous, i.e., possesses a specific energy, it will attract to itself the contents of consciousness conscious ideas that render it perceptible and hence capable of conscious realization. Its passing over into consciousness is felt as an illumination, a revelation, or repeated experience of this process has had the general result that, whenever a critical situation arises, the mechanism of introversion is made to function artificially by means of ritual actions which bring about a spiritual preparation, e.g., magical ceremonies, sacrifices, invocations, prayers, and suchlike. The aim of these ritual actions is to direct the libido towards the unconscious and compel it to introvert Carl Jung, CW 5, Para 450

If the libido connects with the unconscious, it is as though it were connecting with the mother, and this raises the incest-taboo. But as the unconscious is infinitely greater than the mother and is only symbolized by her, the fear of incest must be conquered if one is to gain

possession of those “saving” contents the treasure hard to attain Carl Jung, CW 5, Para 450

Since the son is not conscious of his incest tendency, it is projected upon the mother or her symbol. But the symbol of the mother is not the mother herself, so in reality there is not the slightest possibility of incest, and the taboo can therefore be ruled out as a reason for resistance. In so far as the mother represents the unconscious, the incest tendency, particularly when it appears as the amorous desire of the mother (e.g., Ishtar and Gilgamesh) or of the anima (e.g., Chryse and Philoctetes), is really only the desire of the unconscious to be taken notice of Carl Jung, CW 5, Para 450

The rejection of the unconscious usually has unfortunate results; its instinctive forces, if persistently disregarded, rise up in opposition: Chryse changes into a venomous serpent Carl Jung, CW 5, Para 450

The more negative the attitude of the conscious towards the unconscious, the more dangerous does the latter become. Chryse’s curse was fulfilled so completely that Philoctetes, on approaching her altar, wounded himself in the foot with his own poison-tipped arrow, or, according to other versions which are in fact better attested, was bitten in the foot by a poisonous snake, and fell into a decline Carl Jung, CW 5, Para 450

So when the sun-god Ra retires on the back of the heavenly cow, it means that he is going back into the mother in order to rise again as Horus. In the morning the goddess is the mother, at noon she is the sister-wife, and at evening once more the mother who takes back the dead into her womb Carl Jung, CW 5, Para 360

The poisonous worm is a deadly form of libido instead of an animating form. The “true name” is Ra’s soul and magic power (his libido). What Isis demands is the transference of libido to the mother. This request is fulfilled to the letter, for the aging god returns to the heavenly cow, the symbol of the mother Carl Jung, CW 5, Para 455

But the real cause of the wound is the incest-taboo, which cuts a man off from the security of childhood and early youth, from all those unconscious, instinctive happenings that allow the child to live without responsibility as an appendage of his parents Carl Jung, CW 5, Para 351

The more a person shrinks from adapting himself to reality, the greater becomes the fear which increasingly besets his path at every point. Thus a vicious circle is formed: fear of life and people causes more shrinking back, and this in turn leads to infantilism and finally “into the mother” Carl Jung, CW 5, Para 456

The reasons for this are generally projected outside oneself: the fault lies with external circumstances, or else the parents are made responsible Carl Jung, CW 5, Para 456

And indeed, it remains to be found out how much the mother is to blame for not letting the son go. The son will naturally try to explain everything by the wrong attitude of the mother, but he would do better to refrain from all such futile attempts to excuse his own ineptitude by laying the blame on his parents Carl Jung, CW 5, Para 456

This fear of life is not just an imaginary bogy, but a very real panic, which seems disproportionate only because its real source is unconscious and therefore projected: the young, growing part of the personality, if prevented from living or kept in check, generates fear and

changes into fear Carl Jung, CW 5, Para 457

The fear seems to come from the mother, but actually it is the deadly fear of the instinctive, unconscious, inner man who is cut off from life by the continual shrinking back from reality Carl Jung, CW 5, Para 457

If the mother is felt as the obstacle, she then becomes the vengeful pursuer. Naturally it is not the real mother, although she too may seriously injure her child by the morbid tenderness with which she pursues it into adult life, thus prolonging the infantile attitude beyond the proper time Carl Jung, CW 5, Para 457

It is rather the mother-imago that has turned into a lamia. The mother-imago, however, represents the unconscious, and it is as much a vital necessity for the unconscious to be joined to the conscious as it is for the conscious not to lose contact with the unconscious Carl Jung, CW 5, Para 457

Nothing endangers this connection more in a man than a successful life; it makes him forget his dependence on the unconscious. The case of Gilgamesh is instructive in this respect: he was so successful that the gods, the representatives of the unconscious, saw themselves compelled to deliberate how they could best bring about his downfall. Their efforts were unavailing at first, but when the hero had won the herb of immortality and was almost at his goal, a serpent stole the elixir of life from him while he slept Carl Jung, CW 5, Para 457

Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind Carl Jung, CW 5, Para 458

The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth Carl Jung, CW 5, Para 458

According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her Carl Jung, CW 5, Para 458

Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength Carl Jung, CW 5, Para 458

This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality Carl Jung, CW 5, Para 458

I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. Carl Jung, CW 5, Para 458

The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept “animus” opinions. Carl Jung, CW 5, Para 458

The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. Carl Jung, CW 5, Para 458

It seems like an unwelcome accident or a disagreeable positive catastrophe, which one would naturally rather avoid. In most cases the conscious personality rises up against the assault of the unconscious and resists its demands, which, it is clearly felt, are directed not only against all the weak spots in the man’s character, but also against his chief virtue (the differentiated function and the ideal) Carl Jung, CW 5, Para 459

It is evident from the myths of Heracles and Gilgamesh that this assault can become the source of energy for a heroic conflict; indeed, so obvious is this impression that one has to ask oneself whether the apparent enmity of the maternal archetype is not a ruse on the part of Mater Natura for spurring on her favored child to his highest achievement Carl Jung, CW 5, Para 459

The vengeful Hera would then appear as the stern “Mistress Soul,” who imposes the most difficult labors on her hero and threatens him with destruction unless he plucks up courage for the supreme deed and actually becomes what he always potentially was. Carl Jung, CW 5, Para 459

The hero’s victory over the “mother,” or over her daemonic representative (dragon, etc.), is never anything but temporary. What must be regarded as a regression in a young person feminization of the man (partial identity with the father) acquired different meaning in the second half of life Carl Jung, CW 5, Para 459

The assimilation of contrasexual tendencies then becomes a task that must be fulfilled in order to keep the libido in a state of progression. The task consists in integrating the unconscious, in bringing together “conscious” and “unconscious.” I have called this the individuation process. At this stage the mother-symbol no longer connects back to the beginnings, but points towards the unconscious as the creative matrix of the future. “Entry into the mother” then means establishing a relationship between the ego and the unconscious Carl Jung, CW 5, Para 459

The way of this passion leads to the cave in which the bull is sacrificed. So, too, Christ had to bear the Cross to the place of sacrifice, where, according to the Christian version, the Lamb was slain in the form of the god, and was then laid to earth in the sepulchre Carl Jung, CW 5, Para 460

The cross, or whatever other heavy burden the hero carries, is himself, or rather the Self, his wholeness, which is both God and animal not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine Carl Jung, CW 5, Para 460

His [Christ] wholeness implies a tremendous tension of opposites paradoxically at one with themselves, as in the cross, their most perfect symbol Carl Jung, CW 5, Para 460

Ixion first murdered his father-in-law but was afterwards absolved from guilt by Zeus and blessed with his favour Carl Jung, CW 5, Para 460

Ixion, with gross ingratitude, then tried to seduce Hera, but Zeus tricked him by getting the cloud-goddess Nephele to assume Hera's shape. From this union the centaurs are said to have sprung Carl Jung, CW 5, Para 460

Ixion boasted of his deed, but as a punishment for his crimes Zeus cast him into the underworld, where he was bound on a wheel that turned forever in the wind Carl Jung, CW 5, Para 460

Samson carried the gate-posts of the city of Gaza, and died between the pillars of the temple of the Philistines Carl Jung, CW 5, Para 460

Heracles carried his pillars to Gades (Cadiz), where, according to the Syrian version of the legend, he died. The Pillars of Hercules mark the point in the west where the sun sinks into the sea Carl Jung, CW 5, Para 460

The cross of Heracles may well be the sun-wheel, for which the Greeks used the symbol of the cross Carl Jung, CW 5, Para 460

The fantasy of the arrow-shot is part of this struggle for personal independence. As yet, however, the need for such a decision has not penetrated to the conscious mind of the dreamer: the fatal arrow of Cupid has not yet found its mark Carl Jung, CW 5, Para 462

Chiwantopel, playing the role of the author, is not yet wounded or killed. He is the bold adventurer who dares to do what Miss Miller obviously shrinks from doing: he offers himself, of his own free will, as a target for the fatal arrow-shot Carl Jung, CW 5, Para 462

The fact that this gesture of self-exposure is projected upon a masculine figure is direct proof that the dreamer is quite unconscious of its necessity Carl Jung, CW 5, Para 462

Chiwantopel is a typical animus-figure, that is to say, a personification of the masculine side of the woman's psyche. He is an archetypal figure who becomes particularly active when the conscious mind refuses to follow the feelings and instincts prompted by the unconscious: instead of love and surrender there is mannishness, argumentativeness, obstinate self-assertion, and the demon of opinion in every possible shape and form (power instead of love) Carl Jung, CW 5, Para 462

The animus is not a real man at all; he is a slightly hysterical, infantile hero whose longing to be loved shows through the gaps in his armour. Carl Jung, CW 5, Para 462

Chiwantopel is a significant relation for Miss Miller where the hero is her brother-beloved, her "ghostly lover," she being his life-snake ultimately bringing death to him Carl Jung, CW 5, Para 679

The hero as an animus-figure acts vicariously for the conscious individual; that is to say,

he does what the subject ought, could, would like to do, but does not do. All the things that could happen in conscious life, but do not happen, are acted out in the unconscious and consequently appear in projection Carl Jung, CW 5, Para 469

Chiwantopel is characterized as the hero who leaves his family and his ancestral home in order to seek his psychic counterpart. He thus represents what in the normal course of events ought to happen Carl Jung, CW 5, Para 469

The fact that this appears as a fantasy-figure shows how little the author is doing it herself. What happens in fantasy is therefore compensatory to the situation or attitude of the conscious mind. This is also the rule in dreams Carl Jung, CW 5, Para 469

The animus, a typical “son”-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death (fig. 020) Carl Jung, CW 5, Para 466

The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower Carl Jung, CW 5, Para 466

He [Animus [is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny Carl Jung, CW 5, Para 468

For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess Carl Jung, CW 5, Para 468

The original concrete meaning of words like comprehend, comprendre, begreifen, erfassen (grasp, seize), etc., is literally to seize hold of something with the hands and hold it tight in the arms Carl Jung, CW 5, Para 465

That is just what the mother does with her child when it asks for help or protection, and what binds the child to its mother Carl Jung, CW 5, Para 465

The older the child grows, the greater becomes the danger of this kind of “comprehension” hindering its natural development. Instead of adapting itself, as is necessary, to its new surroundings, the libido of the child regresses to the sheltering ease of the mother’s arms and fails to keep pace with the passing of time Carl Jung, CW 5, Para 465

I observed that the dance-step of the Pueblo Indians consisted in a “calcare terram” a persistent, vigorous pounding of the earth with the heels. (: “with unfettered foot now we are to beat on the ground”) Carl Jung, CW 5, Para 480

Kaineus, as we saw, descended into the depths, “splitting the earth with a straight foot.” Faust reached the Mothers by stamping on the ground: “Stamping descend and stamping rise up again!” Carl Jung, CW 5, Para 480

The heroes in the sun-devouring myths often stamp or kick in the gullet of the monster.

Thor stamped clean through the bottom of the boat in his struggle with the monster and touched the bottom of the sea Carl Jung, CW 5, Para 481

The regression of libido makes the ritual act of treading out the dance-step seem like a repetition of the infantile "kicking." Kicking is associated with the mother and with pleasurable sensations and recapitulates a movement that was already practised inside the mother's womb. The foot and the treading movement are invested with a phallic significance, or with that of re-entry into the womb, so that the rhythm of the dance transports the dancer into an unconscious state. The Dancing Dervishes and other primitive dancers offer confirmation of this Carl Jung, CW 5, Para 481

The comparison of the water flowing from Gitche Manito's footprints with a comet means that it is a light- or libido-symbol for the fertilizing moisture (sperma) Carl Jung, CW 5, Para 481

According to a note in Humboldt's Cosmos, certain South American Indian tribes call meteors the "piss of the stars" (Humboldt, Cosmos, I, p. 99. n.) Carl Jung, CW 5, Para 481

We should also mention that Gitche Manito is a fire-maker: he blows upon a forest so that the trees rub against one another and burst into flame. Hence this god too is a libido-symbol, since he produces not only water but fire Carl Jung, CW 5, Para 481

The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers Carl Jung, CW 5, Para 494

One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers. (This motif is by no means uncommon in the hero-myths) Carl Jung, CW 5, Para 493

As a general rule, however, the story of his origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs? Carl Jung, CW 5, Para 493

The immaculate conception tells us that a content of the unconscious ("child") has come into existence without the help of a human father, (i.e., consciousness) (fig. 258.08) Carl Jung, CW 5, Para 497

It tells us, on the contrary, that some god has begotten the son, and further that the son is identical with the father, which in psychological language means that a central archetype, the God image, has renewed itself ("been reborn") and become "incarnate" in a way perceptible to consciousness Carl Jung, CW 5, Para 497

The "mother" corresponds to the "virgin anima," who is not turned towards the outer world and therefore not corrupted by it. She is turned rather to the "inner sun," the archetype of transcendent wholeness the Self Carl Jung, CW 5, Para 497

This is typical of Hiawatha's deeds. Whatever he kills generally lies by or in the water, or better still, half in water and half on land. His subsequent adventures will explain why this is so. Further, the roebuck was no ordinary animal, but a magic one with an unconscious (i.e.,

symbolical) significance Carl Jung, CW 5, Para 503

Hiawatha made himself gloves and moccasins from its hide: the gloves gave such power to his arms that he could crumble rocks to dust, and the moccasins had the virtue of seven-leagued boots. By clothing himself in the hide he became a sort of giant Carl Jung, CW 5, Para 503

Therefore the roebuck killed at the ford was a “doctor animal,” a magician who had changed his shape, or a daemonic being a symbol, that is to say, which points to the “animal” and other such powers of the unconscious Carl Jung, CW 5, Para 503

That is why it was killed at the ford, i.e., at the crossing, on the border-line between conscious and unconscious. The animal is a representative of the unconscious, and the unconscious, as the matrix of consciousness, has a maternal significance, which explains why the mother was also represented by the bear Carl Jung, CW 5, Para 503

All animals belong to the Great Mother (fig. 258.51), and the killing of any wild animal is a transgression against the mother. Just as the mother seems a giantess to the small child, so the attribute of size passes to the archetypal Great Mother, Mother Nature Carl Jung, CW 5, Para 503

Whoever succeeds in killing the “magic” animal, the symbolic representative of the animal mother, acquires something of her gigantic strength. This is expressed by saying that the hero clothes himself in the animal’s skin and in this way obtains for the magic animal a sort of resurrection Carl Jung, CW 5, Para 503

At the Aztec human sacrifices criminals played the part of gods: they were slaughtered and flayed, and the priests then wrapped themselves in the dripping pelts in order to represent the gods’ resurrection and renewal Carl Jung, CW 5, Para 503

In killing his first roebuck, therefore, Hiawatha was killing the symbolic representative of the unconscious, i.e., his own participation mystique with animal nature, and from that comes his giant strength Carl Jung, CW 5, Para 504

He now sallies forth to do battle with Mudjekeewis, the father, in order to avenge his mother Wenonah. (Cf. Gilgamesh’s fight with the giant Humbaba.) In this fight the father may also be represented by some sort of magic animal which has to be overcome, but he can equally well be represented by a giant or a magician or a wicked tyrant Carl Jung, CW 5, Para 504

Mutatis mutandis the animals can be interpreted as the “mother,” as the “mater saeva cupidinum,” or again as that amiable Isis who laid a horned viper in her husband’s path in short, they can be interpreted as the Terrible Mother who devours and destroys, and thus symbolizes death itself Carl Jung, CW 5, Para 504

I remember the case of a mother who kept her children tied to her with unnatural love and devotion. At the time of the climacteric she fell into a depressive psychosis and had delirious states in which she saw herself as an animal, especially as a wolf or pig, and acted accordingly, running about on all fours, howling like a wolf or grunting like a pig. In her psychosis she had herself become the symbol of the all-devouring mother Carl Jung, CW 5, Para 504

The imagos are representations which have arisen from the conjunction of parental peculiarities with the individual disposition of the child Carl Jung, CW 5, Para 505

The imagos are activated and varied in every possible manner by an energy which likewise pertains to the individual; it derives from the sphere of instinct and expresses itself as instinctuality. This dynamism is represented in dreams by theriomorphic symbols Carl Jung, CW 5, Para 505

All the lions, bulls, dogs, and snakes that populate our dreams represent an undifferentiated and as yet unnamed libido, which at the same time forms part of the human personality and can therefore fittingly be described as the anthropoid psyche Carl Jung, CW 5, Para 505

The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515

The question of nourishment has to be considered here because regression to the mother is bound to revive the memory of the "alma mater," the mother as the nourishing source. Incest is not the only aspect characteristic of regression: there is also the hunger that drives the child to its mother Carl Jung, CW 5, Para 519

Whoever gives up the struggle to adapt and regresses into the bosom of the family, which in the last resort is the mother's bosom, expects not only to be warmed and loved, but also to be fed. If the regression has an infantile character, it aims without of course admitting it at incest and nourishment Carl Jung, CW 5, Para 519

When the regression is only apparent, and is in reality a purposive introversion of libido directed towards a goal, then the endogamous relationship, which is in any case prohibited by the incest-taboo, will be avoided, and the demand for nourishment replaced by intentional fasting Carl Jung, CW 5, Para 519

Solitude and fasting have from time immemorial been the best-known means of strengthening any meditation whose purpose is to open the doors to the unconscious Carl Jung, CW 5, Para 519

Mondamin is the maize, the Indian corn. Hiawatha's introversion gives birth to a god who is eaten. His hunger in the twofold sense his longing for the nourishing mother, calls forth from the unconscious another hero, an edible god, the maize, son of the Earth Mother Carl Jung, CW 5, Para 522

The Christian parallel is obvious. It is hardly necessary to suppose any Christian influence here, since Fray Bernardino de Sahagún had already described the eucharist of Huitzilopochtli among the Aztecs early in the sixteenth century. This god, too, was ceremonially eaten Carl Jung, CW 5, Para 522

Mondamin, the "friend of man," challenges Hiawatha to single combat in the glow of evening. In the "purple twilight" of the setting sun (i.e., in the western land) there now ensues the mythological struggle with the god who has sprung out of the unconscious like a transformed reflection of Hiawatha's introverted consciousness Carl Jung, CW 5, Para 522

As a god or god-man he is the prototype of Hiawatha's heroic destiny; that is to say, Hiawatha has in himself the possibility, indeed the necessity, of confronting his daemon Carl Jung, CW 5, Para 522

On the way to this goal he conquers the parents and breaks his infantile ties. But the deepest tie is to the mother. Once he has conquered this by gaining access to her symbolic equivalent, he can be born again Carl Jung, CW 5, Para 522

In this tie to the maternal source lies the strength that gives the hero his extraordinary powers, his true genius, which he frees from the embrace of the unconscious by his daring and sovereign independence. Thus the god is born in him Carl Jung, CW 5, Para 522

The mystery of the "mother" is divine creative power, which appears here in the form of the corn-god Mondamin Carl Jung, CW 5, Para 522

What the remarkable thing here is that it is not Hiawatha who passes through death and emerges reborn, as might be expected, but the god. It is not man who is transformed into a god, but the god who undergoes transformation in and through man. It is as though he had been asleep in the "mother," i.e., in Hiawatha's unconscious, and had then been roused and fought with so that he should not overpower his host, but should, on the contrary, himself experience death and rebirth and reappear in the corn in a new form beneficial to mankind 524.

Consequently he [the god] appears at first in hostile form, as an assailant with whom the hero has to wrestle. This is in keeping with the violence of all unconscious dynamism. In this manner the god manifests himself and in this form he must be overcome. The struggle has its parallel in Jacob's wrestling with the angel at the ford Jabbok Carl Jung, CW 5, Para 524

The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power Carl Jung, CW 5, Para 524

This ravenous hunger aptly describes man's repressive instinctuality at the stage where the parents have a predominantly nutritive significance Carl Jung, CW 5, Para 526

The image of Iacchus was carried at the head of the great Eleusinian procession. It is not easy to say exactly what god Iacchus is, but he was probably a boy or a new-born son, similar perhaps to the Etruscan Tages, who bore the epithet "the fresh-ploughed boy," because, according to legend, he sprang out of a furrow behind a peasant ploughing his fields Carl Jung, CW 5, Para 527

The lexicographers called him "Demeter's daimon." He was identified with Dionysus, especially with the Thracian Dionysus-Zagreus, who is supposed to have undergone the typical fate of being reborn Carl Jung, CW 5, Para 527

Hera, we are told, had stirred up the Titans against Zagreus, who tried to escape them by changing into various shapes. In the end they caught him when he had taken on the form of a bull. They then killed him, cut him in pieces, and threw the pieces into a cauldron; but Zeus slew the Titans with a thunderbolt and swallowed the still-throbbing heart of Zagreus. In this manner he was regenerated, and Zagreus stepped forth again as Iacchus Carl Jung, CW

5, Para 527

Another thing carried in the Eleusinian procession was the winnowing-basket, the cradle of Iacchus (, mystica vannus Iacchi). The Orphic legend relates that Iacchus was reared by Persephone in the underworld, where after slumbering for three years, he awoke in the winnowing-basket. The 20th of Boedromion (the month of Boedromion lasted from about September 5 to October 5) was called Iacchus, in honour of the hero Carl Jung, CW 5, Para 528

In the Eleusinian procession the 20th of Boedromion (the month of Boedromion lasted from about September 5 to October 5) was called Iacchus, in honour of the hero. On the evening of this day a great torchlight procession was held on the sea-shore, where the search and lament of Demeter were re-enacted Carl Jung, CW 5, Para 527

The part of Demeter, who, abstaining from food and drink, wanders over the face of the earth seeking her lost daughter, has, in the American Indian epic, been taken over by Hiawatha. He turns to all creatures, but receives no answers Carl Jung, CW 5, Para 528

Just as Demeter first gets news of her daughter from the moon-goddess Hecate, so Hiawatha only finds the one he is looking for Mondamin through profound introversion, by a descent into the darkness of night, to the Mothers Carl Jung, CW 5, Para 528

The priestess of Demeter seems to have represented the earth-goddess, or possibly the ploughed furrow Carl Jung, CW 5, Para 528

The parallel to the motif of dying and rising again is that of being lost and found again. It appears ritually at exactly same place, in connection with the hierosgamos-like spring festivities, where the image of the god was hidden and then found again Carl Jung, CW 5, Para 531

There is an uncanonical tradition that Moses left his father’s house at the age of twelve in order to instruct mankind Carl Jung, CW 5, Para 531

Similarly, Christ was lost by his parents, and they found him teaching wisdom in the temple, just as in the Mohammedan legend Moses and Joshua, lose the fish and find in its stead Khidr, the teacher of wisdom Carl Jung, CW 5, Para 531

So, too, does the corn-god, lost and believed dead, suddenly spring from the earth in the splendor of youth Carl Jung, CW 5, Para 531

The believer descends into the grave in order to rise again from the dead with the hero. It can scarcely be doubted that the underlying meaning of the Church is the mother’s womb. The Tantric texts interpret the interior of the temple as the interior of the body, and the adyton is called “garbha griha,” the seeding-place or uterus Carl Jung, CW 5, Para 536

We can see this quite plainly in the worship of the Holy Sepulchre, a good example being the Holy Sepulchre of San Stefano in Bologna Carl Jung, CW 5, Para 536

The church itself, an extremely ancient polygonal building, was built from the remains of a temple to Isis. Inside, there is an artificial spelaeum, known as the Holy Sepulchre, into which one creeps through a tiny door. Worshippers in such a spelaeum could hardly help identifying themselves with him who died and rose again, i.e., with the reborn Carl Jung, CW

5, Para 536

trees are anointed with sweet-smelling waters, sprinkled with powder, adorned with garlands and draperies Carl Jung, CW 5, Para 545

Just as the people pierce their ears as an apotropaic charm against death, so they pierce the sacred tree Carl Jung, CW 5, Para 545

Of all the trees in India there is none more sacred to the Hindus than the peepul or aswatha (Ficus religiosa). It is known to them as Vriksha Raja (king of trees). Brahma, Vishnu, and Maheswar live in it, and the worship of it is the worship of the Triad. Almost every Indian village has an aswatha (Negelein, ed., Der Traumschlüssel des Jaggadeva, p. 256) Carl Jung, CW 5, Para 545

The woodpecker owes his special significance to the fact that he hammers holes in trees. Hence we can understand why he was honoured in Roman legend as an ancient king of the country, who was the possessor or ruler of the sacred tree, and the prototype of the pater familias Carl Jung, CW 5, Para 547

An old fable relates that Circe, the wife of king Picus, changed him into Picus martius, the woodpecker. She killed and magically transformed him into a soul-bird Carl Jung, CW 5, Para 547

Picus was also regarded as a wood demon and incubus, and a soothsayer. He was sometimes equated with Picumnus, the inseparable companion of Pilumnus, both of whom were called infantium dii, ‘gods of small children.’ Pilumnus especially was said to protect new-born infants from the wicked attacks of the wood-imp Sylvanus Carl Jung, CW 5, Para 547

This helpful little bird now counsels our hero [Hiawatha] to aim under the magician’s topknot, the only vulnerable spot. It is situated on the crown of the head, at the point where the mythical “head birth” takes place, which even today figures among the birth-theories of children Carl Jung, CW 5, Para 547

There Hiawatha shoots in three arrows and so makes an end of Megissogwon. He then steals the magic belt of wampum which makes him invisible; the dead magician he leaves lying in the water Carl Jung, CW 5, Para 547

He is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious (cf. fig. 035) and (fig. 258.62) Carl Jung, CW 5, Para 551

For the hero, fear is a challenge and a task, because only boldness can deliver from fear Carl Jung, CW 5, Para 551

If the risk is not taken, the meaning of life is somehow violated, and the whole future is condemned to hopeless staleness, to a drab grey lit only by will-o’-the wisps. Carl Jung, CW 5, Para 551

This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate Carl Jung, CW 5, Para 553

In the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights Carl Jung, CW 5, Para 553

Always he imagines his worst enemy in front of him, yet he carries the enemy within himself a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers Carl Jung, CW 5, Para 553

His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away Carl Jung, CW 5, Para 553

Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest Carl Jung, CW 5, Para 553

If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time Carl Jung, CW 5, Para 553

If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter Carl Jung, CW 5, Para 553

The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth Carl Jung, CW 5, Para 553

The natural course of life demands that the young person should sacrifice his childhood and his childish dependence on the physical parents, lest he remain caught body and soul in the bonds of unconscious incest Carl Jung, CW 5, Para 553

This regressive tendency has been consistently opposed from the most primitive times by the great psychotherapeutic systems which we know as the religions. They seek to create an autonomous consciousness by weaning mankind away from the sleep of childhood Carl Jung, CW 5, Para 553

This archaic fact is expressed here in a rather veiled way. In the legend of the “Entkrist” it is expressed openly by the devil, the father of the Anti-Christ Carl Jung, CW 5, Para 565

Wotan is justly indignant with Brünhilde, for she has taken over the role of Isis and through the birth of a son has deprived the old man of his power Carl Jung, CW 5, Para 565

In psychological terms this means that the “treasure hard to attain” lies hidden in the mother-imago, i.e., in the unconscious. This symbol points to one of life’s secrets which is expressed in countless symbolical ways in mythology. When such symbols occur in individual dreams, they will be found on examination to be pointing to something like a centre of the total personality, of the psychic totality which consists of both conscious and unconscious. Here I must refer the reader to my later works, where I deal at some length with the symbol of the Self Carl Jung, CW 5, Para 569

Last but not least, Siegfried wins the hoard Carl Jung, CW 5, Para 569

Life is put together again from the broken pieces (miracle of Medea). Just as a blacksmith welds the broken pieces together, so the dismembered corpse is reconstituted Carl Jung, CW 5, Para 556

This comparison also occurs in Plato's Timaeus: the world's parts are joined together with pegs. In the Rig-Veda the world creator Brahmanaspati is a blacksmith Carl Jung, CW 5, Para 556

We have already seen that pastries in the form of snakes and phalli were flung into a pit at the Arrhetophoria. We mentioned this in connection with the earth fertilization ceremonies Carl Jung, CW 5, Para 571

It is significant that the deadly flood flowed off into the fissure, back into the mother again, for it was from the mother that death came into the world in the first place. The Deluge is simply the counterpart of the all-vivifying and all-producing water, of "the ocean, which is the origin of all things" Carl Jung, CW 5, Para 571

Honeycakes are offered to the mother that she may spare one from death. In Rome money-offerings were thrown every year into the lacus Curtius, formerly a chasm that had been closed through the sacrificial death of Curtius. He was the hero who went down to the underworld in order to conquer the danger that threatened the Roman state after the opening of the chasm Carl Jung, CW 5, Para 571

In the Anphiaraion at Oropos those healed through incubation in the temple threw their money-offerings into the sacred well. Carl Jung, CW 5, Para 571

Near Eleusis, there was a gorge through which Aidoneus came up and into which he descended after kidnapping the Kore Carl Jung, CW 5, Para 572

There were crevasses in the rocks where the souls could ascend to the upper world Carl Jung, CW 5, Para 572

Behind the temple of Chthonia in Hermione lay a spot sacred to Pluto, with a chasm through which Heracles came up with Cerberus Carl Jung, CW 5, Para 572

There was also an "Acherusian" lake. This chasm, therefore, was the entrance to the place where death had been conquered Carl Jung, CW 5, Para 572

The chasm on the Areopagus in Athens was believed to be the seat of the dwellers in the underworld Carl Jung, CW 5, Para 572

Similar ideas are suggested by an old Greek custom: girls used to be sent for a virginity test to a cave where there lived a poisonous serpent. If they were bitten, it was a sign that they were no longer chaste Carl Jung, CW 5, Para 572

The Self, as a symbol of wholeness, is a coincidentia oppositorum, and therefore contains light and darkness simultaneously (cf. fig. 039), (fig. 258.09), and (fig. 258.60) Carl Jung, CW 5, Para 576

In the Christ-figure the opposites which are united in the archetype are polarized into the “light” son of God on the one hand and the devil on the other. The original unity of opposites is still discernible in the original unity of Satan and Yahweh. Christ and the dragon of the Anti-Christ lie very close together so far as their historical development and cosmic significance are concerned Carl Jung, CW 5, Para 576

The dragon legend concealed under the myth of the Anti-Christ is an essential part of the hero’s life and is therefore immortal Carl Jung, CW 5, Para 576

Nowhere in the latter-day myths are the paired opposites so palpably close together as in the figures of Christ and Anti-Christ. (Here I would refer the reader to Merezhkovsky’s admirable account of this problem in his novel Leonardo da Vinci) Carl Jung, CW 5, Para 576

It is a convenient rationalistic conceit to say that the dragon is only “artificial,” thus banishing the mysterious gods with a word Carl Jung, CW 5, Para 576

Schizophrenic patients often make use of this mechanism for apotropaic purposes. “It’s all a fake,” they say, “all artificially made up.” The following dream of a schizophrenic is typical: Carl Jung, CW 5, Para 576

Sun and moon, as divine equivalents of the parent archetype, possess a tremendous psychic power that has to be weakened apotropaically, because the patient is already far too much under the power of the unconscious Carl Jung, CW 5, Para 576

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577

This arrangement served the purpose of a treasure-house: the snake-pit had become a slot for money, a “poor-box,” and the cave a “hoard.” That this development is fully in accord with the archaeological evidence is proved by a discovery in the temple of Aesculapius and Hygeia at Ptolemaïs Carl Jung, CW 5, Para 577

Here the serpent lies on the treasury as protector of the hoard. Fear of the deadly maternal womb has become the guardian of the treasure of life. That the snake really is a death-symbol is evident from the fact that the souls of the dead, like the chthonic gods, appear as serpents, as dwellers in the kingdom of the deadly mother Carl Jung, CW 5, Para 578

The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612

Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

The hero is the protagonist of God’s transformation in man; he corresponds to what I call the “mana personality.” The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the “inner Christ” is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian

European Carl Jung, CW 5, Para 612

Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299

It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable a yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536

The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon (fig. 258.59a) Carl Jung, CW 5, Para 580

The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness Carl Jung, CW 5, Para 592

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake's eyes Carl Jung, CW 5, Para 593

One of my patients dreamt that a snake shot out of a cave and bit him in the genital region. The dream occurred at the moment when the patient was convinced of the truth of the analysis and was beginning to free himself from the bonds of his mother-complex Carl Jung, CW 5, Para 585

He felt that he was making progress and that he had more control over himself. But the moment he felt the impulse to go forward he also felt the pull of the bond of the mother Carl Jung, CW 5, Para 585

Being bitten in the genital region by a snake (fig. 258.61b) reminds us of Attis whose self-castration was occasioned by his mother's jealousy Carl Jung, CW 5, Para 585

The term tapas is to be translated, according to Deussen, as "he heated himself with his own heat," in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing Carl Jung, CW 5, Para 589

As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself (fig. 036). He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity Carl Jung, CW 5, Para 589

Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion Carl Jung, CW 5, Para 590

Above his subterranean dwelling rose the Parthenon, the temple of the virgin goddess Carl Jung, CW 5, Para 594

The flaying of the god, which we have already touched on in connection with the flaying-ceremonies of the Aztecs, is intimately bound up with the snake-like nature of the hero Carl Jung, CW 5, Para 594

It is reported of Mani, the founder of Manichaeism, that he was killed, flayed, stuffed, and hung up. The hanging up of the god has an unmistakable symbolic value, since suspension is the symbol of unfulfilled longing or tense expectation ("suspense"). Christ, Odin, Attis, and others all hung upon trees Carl Jung, CW 5, Para 594

We can in fact discover the same multiplicity of meanings and the same apparently limitless inter changeability of figures in dreams. On the other hand we are now in a position to establish certain laws, or at any rate rules, which make dream interpretation rather more certain. Thus we know that dreams generally compensate the conscious situation or supply what is lacking to it. This very important principle of dream interpretation also applies to myths Carl Jung, CW 5, Para 611

Furthermore, investigation of the products of the unconscious yields notable traces of archetypal structures which coincide with the myth-motifs among them certain types which deserve the name of dominants Carl Jung, CW 5, Para 611

The reason for this lies in the fact that no part of the hero-myth is single in meaning, and that, at a pinch, all the figures are interchangeable Carl Jung, CW 5, Para 611

The only certain and reliable thing is that the myth exists and shows unmistakable analogies

with other myths Carl Jung, CW 5, Para 611

Myth-interpretation is a tricky business and there is some justification for looking at it askance. Hitherto the myth-interpreter has found himself in a somewhat unenviable position, because he only had exceedingly doubtful points for orientation at his disposal, such as astronomical and meteorological data Carl Jung, CW 5, Para 611

Snake dreams always indicate a discrepancy between the attitude of the conscious mind and instinct, the snake being a personification of the threatening aspect of that conflict Carl Jung, CW 5, Para 615

The appearance of the green viper therefore means: “Look out! Danger ahead!” Carl Jung, CW 5, Para 615

It devoured all human beings (devouring-mother = death) until only one pregnant woman remained. She dug a ditch, covered it with a stone, and there gave birth to twins who afterwards became dragon-killers Carl Jung, CW 5, Para 620

The mating in the mother also occurs in the following West African legend: “In the beginning, Obatala the Sky and Odudua the Earth, his wife, lay pressed close together in a calabash” Carl Jung, CW 5, Para 620

Being “guarded in modest bud” is an image that is found in Plutarch, where it is said that the sun is born at dawn from a flower bud Carl Jung, CW 5, Para 620

Brahma, too, comes out of a bud, and in Assam a bud gave birth to the first human pair Carl Jung, CW 5, Para 620

Separation and differentiation from the mother, “individuation,” produces that confrontation of subject and object which is the foundation of consciousness Carl Jung, CW 5, Para 624

Before this, man was one with the mother; that is to say, he was merged with the world as a whole. He did not yet know the sun was his brother; only after the separation did he begin to realize his affinity with the stars Carl Jung, CW 5, Para 624

This is a not uncommon occurrence in psychosis. For instance, in the case of a young labouring-man who developed schizophrenia, the first symptoms of his illness consisted in the feeling that he had a special relation to the sun and the stars Carl Jung, CW 5, Para 624

The stars became full of meaning for him, he thought they had something to do with him personally, and the sun gave him all sorts of strange ideas. One finds this apparently quite novel feeling for Nature very often in this disease Carl Jung, CW 5, Para 624

Another patient began to understand the language of the birds, who brought him messages from his sweetheart Carl Jung, CW 5, Para 624

The separation from youth has even taken away the golden glamour of Nature, and the future appears hopeless and empty. But what robs Nature of its glamour, and life of its joy, is the habit of looking back for something that used to be outside, instead of looking inside, into the depths of the depressive state Carl Jung, CW 5, Para 625

This looking back leads to regression and is the first step along that path. Regression is also an involuntary introversion in so far as the past is an object of memory and therefore a psychic content, an endopsychic factor. It is a relapse into the past caused by a depression in the present Carl Jung, CW 5, Para 625

Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective Carl Jung, CW 5, Para 625

This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind which was what the depression was aiming at in the first place Carl Jung, CW 5, Para 625

Depression is a condition resulting from a blocking of libido where life ceases to flow Carl Jung, CW 5, Para 250

A person sinks into his childhood memories and vanishes from the existing world. He finds himself apparently in deepest darkness [inside the whale], but then has unexpected visions of a world beyond Carl Jung, CW 5, Para 631

The “mystery” he beholds represents the stock of primordial images which everybody brings with him as his human birthright, the sum total of inborn forms peculiar to the instincts. I have called this “potential” psyche the collective unconscious. If this layer is activated by the regressive libido, there is a possibility of life being renewed, and also of its being destroyed Carl Jung, CW 5, Para 631

Regression carried to its logical conclusion means a linking back with the world of natural instincts, which in its formal or ideal aspect is a kind of prima materia. If the prima materia can be assimilated by the conscious mind it will bring about a reactivation and reorganization of its contents Carl Jung, CW 5, Para 631

If the conscious mind proves incapable of assimilating the new contents pouring in from the unconscious, then a dangerous situation arises in which they keep their original, chaotic, and archaic form and consequently disrupt the unity of consciousness Carl Jung, CW 5, Para 631

All the libido that was tied up in family bonds must be withdrawn from the narrower circle into the larger one, because the psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the center of a new system Carl Jung, CW 5, Para 644

That such a step includes the solution, or at least some consideration, of the sexual problem is obvious enough, for unless this is done the unemployed libido will inevitably remain fixed in the unconscious endogamous relationship to the parents and will seriously hamper the individual’s freedom Carl Jung, CW 5, Para 644

We must remember that Christ’s teaching means ruthlessly separating a man from his family, and we saw in the Nicodemus dialogue how he took especial pains to give regression a symbolic meaning. Both tendencies serve the same goal, namely that of freeing man from his family fixations, from his weakness and uncontrolled infantile feelings Carl Jung, CW 5, Para

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For if he allows his libido to get stuck in a childish milieu, and does not free it for higher purposes, he falls under the spell of unconscious compulsion. Wherever he may be, the unconscious will then recreate the infantile milieu by projecting his complexes, thus reproducing all over again, and in defiance of his vital interests, the same dependence and lack of freedom which formerly characterized his relations with his parents Carl Jung, CW 5, Para 644

His destiny no longer lies in his own hands: his (fortunes and fates) fall from the stars. The Stoics called this condition Heimarmene, compulsion by the stars, to which every "unredeemed" soul is subject Carl Jung, CW 5, Para 644

When the libido thus remains fixed in its most primitive form it keeps men on a correspondingly low level where they have no control over themselves and are at the mercy of their affects Carl Jung, CW 5, Para 644

That was the psychological situation of late antiquity, and the saviour and physician of that time was he who sought to free humanity from bondage to Heimarmene Carl Jung, CW 5, Para 644

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today Carl Jung, CW 5, Para 646

This simple thought is what constitutes the meaning of the cosmic sacrifice, a good example being the slaying of Tiamat (fig. 041), the Babylonian mother-dragon, from whose body heaven and earth were made Carl Jung, CW 5, Para 646

But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. What drives him towards this discovery is conceived by Freud as the "incest barrier." The incest prohibition blocks the infantile longing for the mother and forces the libido along the path of life's biological aim Carl Jung, CW 5, Para 652

The libido, driven back from the mother by the incest prohibition, seeks a sexual object in place of the forbidden mother. The fact that the infant finds pleasure in sucking does not prove that it is a sexual pleasure, for pleasure can have many different sources Carl Jung, CW 5, Para 652

Presumably, the caterpillar finds quite as much pleasure in eating, even though caterpillars possess no sexual function whatever and the food instinct is something quite different from the sex instinct, quite unconcerned about what a later sexual stage may make of these activities Carl Jung, CW 5, Para 652

Kissing, for instance, derives far more from the act of nutrition than from sexuality. Moreover the so-called "incest barrier" is an exceedingly doubtful hypothesis (admirable as it is for describing certain neurotic conditions), because it is a product of culture which nobody invented and which grew up naturally on the basis of complex biological necessities connected with the development of "marriage classes" Carl Jung, CW 5, Para 652

The main purpose of marriage classes is not to prevent incest but to meet the social danger of endogamy by instituting the “cross-cousin marriage.” The typical marriage with the daughter of the maternal uncle is actually implemented by the same libido which could equally well possess the mother or the sister Carl Jung, CW 5, Para 652

So it is not a question of avoiding incest, for which incidentally there are plenty of opportunities in the frequent fits of promiscuity to which primitives are prone, but of the social necessity of spreading the family organization throughout the whole tribe Carl Jung, CW 5, Para 652

Therefore it cannot have been the incest-taboo that forced mankind out of the original psychic state of non-differentiation. On the contrary, it was the evolutionary instinct peculiar to man, which distinguishes him so radically from all other animals and forced upon him countless taboos, among them the incest-taboo Carl Jung, CW 5, Para 653

Against this “other urge” the animal in us fights with all his instinctive conservatism and misoneism hatred of novelty which are the two outstanding features of the primitive and feebly conscious individual. Our mania for progress represents the inevitable morbid compensation Carl Jung, CW 5, Para 653

Even as the world is created by sacrifice, by renouncing the personal tie to childhood, so, according to the teaching of the Upanishads, will be created the new state of man, which can be described as immortal Carl Jung, CW 5, Para 657

This new state beyond the human one is again attained through a sacrifice, the horse-sacrifice, which has cosmic significance Carl Jung, CW 5, Para 657

The horse-sacrifice signifies a renunciation of the world. When the horse is sacrificed the world is sacrificed and destroyed Carl Jung, CW 5, Para 658

Pentheus climbed up into a pine-tree, curious to see the orgies of the Maenads, but was spotted by his mother Carl Jung, CW 5, Para 662

The Maenads cut down the tree, and Pentheus, taken for a wild animal, was torn to pieces by them in their frenzy, his own mother being the first to hurl herself upon him Carl Jung, CW 5, Para 662

The felling of the tree has the phallic meaning of castration, along with its maternal significance of “bearing” Pentheusthemes all present in the Attis-Cybele myth Carl Jung, CW 5, Para 662

The myth of Gayomart repeats in modified form the primitive “closed circle” of a self-reproducing masculine and feminine divinity Carl Jung, CW 5, Para 662

Gayomart was created together with his ox, and the two lived in a state of bliss for six thousand years. But when the world entered the Aeon of Libra (the seventh zodiacal sign), the evil principle broke loose Carl Jung, CW 5, Para 662

In astrology, Libra is known as the “Positive House” of Venus, so the evil principle came under the dominion of the goddess of love, who personifies the erotic aspect of the mother.

Since this aspect, as we have seen, is psychologically extremely dangerous, the classical catastrophe threatened to overtake the son Carl Jung, CW 5, Para 662

As a result of this constellation, Gayomart and his ox died only thirty years later. (The trials of Zarathustra also lasted for thirty years) Carl Jung, CW 5, Para 662

Fifty-five species of grain and twelve kinds of healing plants came from the dead ox. His seed entered into the moon for purification, but the seed of Gayomart entered into the sun Carl Jung, CW 5, Para 662

The hearth spirit is called Chi. He is dressed in bright red, resembling fire, and in appearance is like a lovely, attractive maiden" Carl Jung, CW 5, Para 663

The Book of Rites says: "Wood is burnt in the flames for the Au spirit. This sacrifice to Au is a sacrifice to the old women who are dead" Carl Jung, CW 5, Para 663

These hearth and fire spirits are the souls of departed cooks and are therefore referred to as "old women" Carl Jung, CW 5, Para 663

The god of kitchens grew out of this pre-Buddhistic tradition and later, as a man, became the ruler of the family and the link between it and heaven. In this way the original female fire-spirit became a sort of Logos and mediator Carl Jung, CW 5, Para 66

The annual sacrifice of a maiden to the dragon is perhaps the ideal sacrifice on a mythological level. In order to mollify the wrath of the Terrible Mother the most beautiful girl was sacrificed as a symbol of man's concupiscence Carl Jung, CW 5, Para 671

Milder forms were the sacrifice of the first-born and of various domestic animals Carl Jung, CW 5, Para 671

The alternative ideal is self-castration, of which a milder form is circumcision. Here at least only a modicum is sacrificed, which amounts to replacing the sacrifice by a symbolical act Carl Jung, CW 5, Para 671

By sacrificing these valued objects of desire and possession, the instinctive desire, or libido is given up in order that it may be regained in new form. Through sacrifice, man ransoms himself from the fear of death and is reconciled to the demands of Hades Carl Jung, CW 5, Para 671

In the late cults in olden times the hero conquered evil and death through his labors, thus becoming the divine protagonist, the priestly self-sacrificer and renewer of life. Since he is now a divine figure and his sacrifice is a transcendental mystery whose meaning far exceeds the value of an ordinary sacrificial gift, this deepening of the sacrificial symbolism is a reversion to the old idea of human sacrifice, because a stronger and more total expression is needed to portray the idea of self-sacrifice Carl Jung, CW 5, Para 671

The relation of Mithras to his bull comes very close to this idea of self-sacrifice. In Christianity it is the hero himself who dies of his own free will Carl Jung, CW 5, Para 671

On the Mithraic monuments we often come across a strange symbol: a krater (mixing-

bowl) with a snake coiled round it, and a lion facing the snake like an antagonist (fig. 258.63b). It looks as if they were fighting for the krater. The krater symbolizes the maternal vessel of rebirth, the snake fear and resistance, and the lion raging desire Carl Jung, CW 5, Para 671

The snake almost always assists at the bull-sacrifice by gliding towards the blood flowing from the wound. It seems to follow from this that the bull's lifeits blood is offered to the snake, that it is a sacrificial offering to the powers of the underworld, like the blood drunk by the shades in the nekyia of Odysseus Carl Jung, CW 5, Para 671

We have already seen pointed out the reciprocal relationship between bull and snake, and we saw that the bull symbolizes the living hero, whereas the snake symbolizes the dead, buried, chthonic hero. But as the dead hero is back in the mother, the snake also stands for the devouring mother. The combination of the bull's blood and the snake therefore looks like a union of opposites, and the lion and snake fighting for the krater may mean the same thing. This is probably the cause of the miraculous fertility that results from the sacrifice of the bull Carl Jung, CW 5, Para 671

Even on the primitive level, among the Australian blackfellows, we meet with the idea that the life-force wears out, turns "bad" or gets lost, and must therefore be renewed at regular intervals. Whenever such an abaissement occurs the rites of renewal must be performed Carl Jung, CW 5, Para 671

There is an infinite number of these rites, but even on a much higher level they retain their original meaning. Thus the Mithraic killing of the bull is a sacrifice to the Terrible Mother, to the unconscious, which spontaneously attracts energy from the conscious mind because it has strayed too far from its roots, forgetting the power of the gods, without whom all life withers or ends catastrophically in a welter of perversity Carl Jung, CW 5, Para 671

In the act of sacrifice the consciousness gives up its power and possessions in the interests of the unconscious. This makes possible a union of opposites resulting in a release of energy Carl Jung, CW 5, Para 671

At the same time the act of sacrifice is a fertilization of the mother: the chthonic serpent-demon drinks the blood, i.e., the soul, of the hero. In this way life becomes immortal, for, like the sun, the hero regenerates himself by his self-sacrifice and re-entry into the mother Carl Jung, CW 5, Para 671

After all this we should have no difficulty in recognizing the son's sacrifice to the mother in the Christian mystery. Just as Attis unmans himself for the sake of his mother and his effigy was hung on the pine-tree in memory of this deed, so Christ hangs on the tree of life, on the wood of martyrdom, the and mother (fig. 258.36), and ransoms creation from death Carl Jung, CW 5, Para 671

By entering again into the womb of the mother, he pays in death for the sin which the Protanthropos Adam committed in life, and by that deed he regenerates on a spiritual level the life which was corrupted by original sin Carl Jung, CW 5, Para 671

St. Augustine as we have already remarked, actually interprets Christ's death as a hierosgamos with the mother, similar to the feast of Adonis, where Venus and Adonis were laid upon the bridal couch Carl Jung, CW 5, Para 671

In another version his chains were drawn through a pillar. He suffered as a punishment the fate that Christ took upon himself willingly Carl Jung, CW 5, Para 671

The fate of Prometheus is therefore reminiscent of the misfortune that befell Theseus and Peirithous, who grew fast to the rocks, the chthonic mother Carl Jung, CW 5, Para 671

According to Athenaeus, Jupiter, on setting Prometheus free again, commanded him to wear a willow crown and an iron ring, thus symbolizing his captivity and bondage Carl Jung, CW 5, Para 671

Robertson (Christ and Krishna p. 397) compares the crown of Prometheus to Christ's crown of thorns. The devout wear crowns in honor of Prometheus, in order to represent his bondage. In this connection, therefore, the crown has the same meaning as the betrothal ring: the worshippers are captives of the god' Carl Jung, CW 5, Para 671

The snake symbolizes the numen of the transformative act as well as the transformative substance itself, as is particularly clear in alchemy Carl Jung, CW 5, Para 676

As the chthonic dweller in the cave she [the snake] lives in the womb of mother earth, like the Kundalini serpent who lies coiled in the abdominal cavity, at the base of the spine Carl Jung, CW 5, Para 676

Alchemy has the legend of Gabricus and Beya, the royal brother-sister pair. During the hierosgamos, Gabricus gets right inside the body of his sister and disappears completely; he is buried in her womb, where, dissolved into atoms, he changes into the soul-snake, the serpens mercurialis (fig. 006) Carl Jung, CW 5, Para 676

Such fantasies are not uncommon among patients. Thus one patient of mine had the fantasy that she was a snake which wound itself round her mother and finally crawled right into her Carl Jung, CW 5, Para 676

The snake that killed the hero [Hiawatha] is green. So was the snake of another patient, who said: "Then a little green snake came up to my mouth, it had the finest, loveliest feeling as if it had human reason and wanted to tell me something just as if it wanted to kiss me." The significance of the snake as an instrument of regeneration is unmistakable (fig. 037) Carl Jung, CW 5, Para 677

He does not live in a house like other men, does not eat and drink like other men, but lives a life of his own, sunk in a subjective mania of his own devising, which he believes to be the newly discovered truth Carl Jung, CW 5, Para 0

This plaything of his reason never grips his vitals. It may occasionally lie heavy on his stomach, for that organ is apt to reject the products of reason as indigestible Carl Jung, CW 5, Para 0

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things Carl Jung,

CW 5, Para 0

So I suspected that myth had a meaning which I was sure to miss if I lived outside it in the haze of my own speculations. I was driven to ask myself in all seriousness: “What is the myth you are living?” Carl Jung, CW 5, Para 0

I found no answer to this question and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud of theoretical possibilities which I was beginning to regard with increasing distrust. I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge Carl Jung, CW 5, Para 0

So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks, for so I told myself how could I, when treating my patients, make do allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang Carl Jung, CW 5, Para 0

Whether we believe in God or not, whether we marvel or curse, the word “God” is always on our lips Carl Jung, CW 5, Para 98

Anything psychically powerful is invariably called “God.” At the same time “God” is set over against man and expressly set apart from him Carl Jung, CW 5, Para 98

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength Carl Jung, CW 5, Para 98

Dreams seem to remain spontaneously in the memory for just so long as they correctly sum up the psychological situation of the individual Carl Jung, CW 5, Para 78

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being” Carl Jung, CW 5, para. 180

Nietzsche says [paraphrase]: Dreams carry us back to remote conditions of human culture and give us a ready means of understanding them better. They come to us now so easily because of having been drilled into man for immense periods of time and now serve as a recreation for the brain which by day has to satisfy the stern demands of thought imposed by a higher culture Carl Jung, CW 5, Para 27

Green, the life-colour, suits her [the anima] very well … Carl Jung, CW 5, Para 678

… the feminine belongs to man as his own unconscious femininity, which I have called the anima. Carl Jung, CW 5, Para 678

[7]Psychological Types (The Collected Works of C. G. Jung, Vol. 6)

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

So long as a symbol is a living thing, it is an expression for something that cannot be characterized in any other or better way. The symbol is alive only so long as it is pregnant with meaning. But once its meaning has been born out of it, once that expression is found which formulates the thing sought, expected, or divined even better than the hitherto accepted symbol, then the symbol is dead, i.e., it possesses only an historical significance. We may still go on speaking of it as a symbol, on the tacit assumption that we are speaking of it as it was before the better expression was born out of it. [...] For every esoteric interpretation the symbol is dead, because esotericism has already given it (at least ostensibly) a better expression, whereupon it becomes merely a conventional sign for associations that are more completely and better known elsewhere. Only from the exoteric standpoint is the symbol a living thing. Carl Jung, CW 6, Para 806

That indeed is reality if it is not a reality in ourselves, an esse in anima? Living reality is the product neither of the actual, objective behaviour of things nor of the formulated idea exclusively, but rather of the combination of both ...through esse in anima. Carl Jung, CW 6, Para 77

His [Prometheus’s] soul is Minerva ... The Prometheus of mythology has his soul-relation with Pandora or Athene. Carl Jung, CW 6, Para 289

... Pandora has the value of a soul-image ... Carl Jung, CW 6, Para 305

This latter analogy [between god and natural phenomenon] explains the well-attested connection between the renewal of the god and seasonal and vegetational phenomena. One is naturally inclined to assume that seasonal, vegetational, lunar, and solar myths underlie these analogies. But that is to forget that a myth, like everything psychic, cannot be solely conditioned by external events. Anything psychic brings its own internal conditions with it, so that one might assert with equal right that the myth is purely psychological and uses meteorological or astronomical events merely as a means of expression. The whimsicality and absurdity of many primitive myths often makes the latter explanation seem far more appropriate than any other. Carl Jung, CW 6, Page 325

Against this extreme concretization of a symbol Ratramnus, a monk of the same monastery where Radbertus was abbot, ventured to raise some opposition. Carl Jung, CW 6 Para 36

This being so, it seems safer to proceed from outside inwards, from the known to the unknown, from the body to the psyche. Thus all attempts at characterology have started from the outside world; astrology, in ancient times, even started from interstellar space in order to arrive at those lines of fate whose beginnings lie in the human heart. To the same

class of interpretations from outward signs belong palmistry, Gall's phrenology, Lavater's physiognomy, and – more recently – graphology, Kretschmer's physiological types, and Rorschach's klexographic method. As we can see, there are any number of paths leading from outside inwards, from the physical to the psychic, and it is necessary that research should follow this direction until the elementary psychic facts are established with sufficient certainty. But once having established these facts, we can reverse the procedure. We can then put the question: What are the bodily correlatives of a given psychic condition? Unfortunately we are not yet far enough advanced to give even an approximate answer. The first requirement is to establish the primary facts of psychic life, and this is far from having been accomplished. Indeed, we have only just begun the work of compiling an inventory of the psyche, not always with great success. Carl Jung, CW 6, Para 917

This historical retrospect may serve to assure us that our modern attempts to formulate a theory of types are by no means new and unprecedented, even though our scientific conscience does not permit us to revert to these old, intuitive ways of thinking. We must find our own answer to this problem, an answer which satisfies the need of science. And here we meet the chief difficulty of the problem of types – that is, the question of standards or criteria. The astrological criterion was simple and objective: it was given by the constellations at birth. As to the way characterological qualities could be correlated with the zodiacal signs and the planets, this is a question which reaches back into the grey mists of prehistory and remains unanswerable. The Greek classification according to the four physiological temperaments took as its criteria the appearance and behaviour of the individual, exactly as we do today in the case of physiological typology. But where shall we seek our criterion for a psychological theory of types? Carl Jung, CW 6, Para 934

However, Radbertus found a more resolute opponent in Scotus Erigena, one of the great philosophers and daring thinkers of the early Middle Ages for whom true philosophy was also true religion, was no blind follower of authority and the "once accepted" because, unlike the majority of his age, he himself could think. He set reason above authority, very unseasonably perhaps but in a way that assured him the acclaim of later centuries. Carl Jung, CW 6, Para 36

Thus he also held that the Communion was nothing more than a commemoration of that last supper which Jesus celebrated with his disciples, a view in which all reasonable men in every age will concur. Carl Jung, CW 6 Para 36

In this controversy we can easily recognize the basic elements: the abstract standpoint that abhors any contamination with the concrete object, and the concretistic that is turned towards the object. Carl Jung, CW 6 Para 37

It must not be overlooked, for instance, that it is precisely the belief in the reality of this miracle [of transubstantiation] that demands a detachment of the psychic process from the purely sensual, and this cannot remain without influence on the psychic process itself. Carl Jung, CW 6 Para 38

Directed thinking becomes absolutely impossible when the sensual has too high a threshold value. Because the sensual value is too high it constantly intrudes into the psyche, where it disrupts and destroys the function of directed thinking which is based on the exclusion of everything incompatible with thought. Carl Jung, CW 6 Para 38

What we may learn from this example is that the thinking of the introvert is incommensurable with the thinking of the extravert, since the two forms of thinking, as regards their determinant, are wholly and fundamentally different. We might perhaps say that the thinking of the introvert is rational, while that of the extravert is programmatic Carl Jung, CW 6 Para 38

This childlike attitude necessarily brings with it another guiding principle in place of self-will and rational intentions, as overwhelmingly powerful in effect as it is divine. Since it is of an irrational nature, the new guiding principle appears in miraculous form:

For unto us a child is born, unto us a son is given; and the government shall be on his shoulder; and his shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace (Isaiah 9:6) These honorific titles reproduce the essential qualities of the redeeming symbol. Its "divine" effect comes from the irresistible dynamis of the unconscious. The saviour is always a figure endowed with magical power who makes the impossible possible. The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. The tension that precedes solution is likened in Isaiah to pregnancy Carl Jung, CW 6 Para 442-443

Dissimilation is a condition where the empathetic type is assimilated to the object, although it feels as if the object were assimilated to him. But whenever the value of the object is emphasized, it at once assumes an importance which in its turn influences the subject, forcing him to a "dissimilation" from himself. Carl Jung, CW 6 Para 531

Identification with the love-object plays no small role in analytical psychology, and the psychology of primitives swarms with examples of dissimilation in favour of the totem animal or ancestral spirit. The stigmatization of saints in medieval and even in recent times is a similar phenomenon. In the imitatio Christi [imitation of Christ] dissimilation is exalted into a principle. Carl Jung, CW 6 Para 531

A fantasm is an idee-force. Fantasy as imaginative activity is identical with the flow of psychic energy. Carl Jung, CW 6, Para 722

But the complicated outer conditions under which we live, and the even more complicated conditions of our individual psychic make-up seldom permit a completely undisturbed flow of psychic energy. Carl Jung, CW 6, Paras 6-7

People may then discover thoughts in their mind they don't even agree with. Passive fantasy is always in need of self-reflective, critical evaluation from the conscious everyday standpoint. Active fantasy does not require criticism: rather, the symbolic material needs to be understood Carl Jung, CW 6, Para 714

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; CW 6, par. 761.

As a rule, whenever such a falsification of type takes place the individual becomes neurotic later and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6, Page 323.

The will is a psychological phenomenon that owes its existence to culture and moral education but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Para 197.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717

This function of mediation between the opposites I have termed the transcendent function, by which I mean nothing mysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities. Carl Jung, CW 6, Para 184

Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402

Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 442

If the old were not ripe for death, nothing new would appear; and if the old were not in-

juriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 425

The Symbol always says; in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness. Carl Jung, CW 6, Para 425.

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation. Carl Jung, CW 6, Para 758

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856

Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

A man’s hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453

A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

The idea wants changelessness and eternity. Whoever lives under the supremacy of the idea strives for permanence; hence everything that pushes towards change must be opposed to the idea. Carl Jung, CW 6, Para 153

The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Any age the vast majority of men are called upon to preserve and praise the status quo, thus helping to bring about the disastrous consequences which the prescience of the creative spirit had sought to avert. Carl Jung, CW 6, Para 434

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union. Carl Jung, CW 6, Para 78

It should be someone already has a much-clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye. The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about

the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The symbol is always a product of an extremely complex nature, since data from every psychic function have gone into its making. It is, therefore, neither rational nor irrational (qq.v.). It certainly has a side that accords with reason, but it has another side that does not; for it is composed not 'only of rational but also of irrational data supplied by pure inner and outer perception. The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling (qq.v.), while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition (qq.v.). The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol. Carl Jung, CW 6, Para 825

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

The ways and customs of childhood, once so sublimely good, can hardly be laid aside

even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal. The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions. It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. Carl Jung, CW 6, Para 438

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form. This image has the magical significance of a defence against the chaotic flux of experience. The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed. He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula. He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized. The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object; he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

The world exists not merely in itself but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject. If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition. And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling; a violation of life as stupid as it is presumptuous. By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject. But what is the subject. The subject is man himself—we are the subject. Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge. Carl Jung, CW 6, Para 621

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian’s thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in a cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving

she in no way dishonors herself. Carl Jung, CW 6, Para 84

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665

An inferior man is never a good teacher. But he can conceal his pernicious inferiority, which secretly poisons the pupil, behind an excellent method or an equally brilliant gift of gab. Naturally the pupil of riper years desires nothing better than the knowledge of useful methods, because he is already defeated by the general attitude, which believes in the all-conquering method. He has learnt that the emptiest head, correctly echoing a method, is the best pupil. His whole environment is an optical demonstration that all success and all happiness are outside, and that only the right method is needed to attain the haven of one's desires. Or does, perchance, the life of his religious instructor demonstrate the happiness which radiates from the treasure of the inner vision? Carl Jung, CW 6, Para 665

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

Both these necessities exist in ourselves nature and culture. We cannot only be ourselves; we must also be related to others. Hence a way must be found that is not a mere rational compromise; it must be a state or process that is wholly consonant with the living being, "a highway and a holy way," as the prophet says, "a straight way, so that fools shall not err therein" (Isaiah 35:8). Carl Jung, CW 6, Para 135

Conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., inability to be anything but one-sided, is a sign of barbarism. Hence the most one-sided differentiations are found among semi-barbarians—for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger. Carl Jung, CW 6, Para 346

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object

and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

We obviously need both civilization and culture. We cannot create one without the other, and we must admit, unfortunately, that modern humanity lacks both. Where there is too much of the one there is too little of the other, if we want to put it more cautiously. The continual harping on progress has by now become rather suspect. Carl Jung, CW 6, Para 477

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Carl Jung, CW 6, Para 805

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

The psychological investigator is always finding himself obliged to make extensive use of an indirect method of description in order to present the reality he has observed. Only in so far as elementary facts are communicated which are amenable to quantitative measurement

can there be any question of a direct presentation. But how much of the actual psychology of man can be experienced and observed as quantitatively measurable facts? Carl Jung, CW 6; Para 672

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking, which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Carl Jung, CW 6, Para 111

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general

attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much to the other little. Carl Jung, CW 6, Para 845

When a problem that is at bottom personal, and therefore apparently subjective, coincides with external events that contain the same psychological elements as the personal conflict, it is suddenly transformed into a general question embracing the whole of society. In this way the personal problem acquires a dignity it lacked hitherto, since a state of inner discord always has something humiliating and degrading about it, so that one sinks into an ignominious condition both without and within, like a state dishonoured by civil war. It is this that makes one shrink from displaying before the public a purely personal conflict, provided of course that one does not suffer from an overdose of self-esteem. But if the connection between the personal problem and the larger contemporary events is discerned and understood, it brings release from the loneliness of the purely personal, and the subjective problem is magnified into a general question of our society. Carl Jung, CW 6, Para 119

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung, CW 6, Para 813.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both yet has the power to take up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para

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The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small. Carl Jung, CW 6, Para 313

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

He seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold -bloodedly, without any compunction and apparently without remembering them, as soon as their range is known, and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. (CW 6, par. 613)

The intuitive is never to be found in the world of accepted reality values, but he has a keen nose for anything new and in the making. Because he is always seeking out new possibilities, stable conditions suffocate him. Carl Jung, CW 6, para 613

If only he could stay put, he would reap the fruits of his labours; but always he must be

running after a new possibility, quitting his newly planted fields while others gather in the harvest. Carl Jung, CW 6, para 615.

No matter how reasonable and suitable it may be, and although every conceivable argument speaks for its stability, a day will come when nothing will deter him from regarding as a prison the very situation that seemed to promise him freedom and deliverance, and from acting accordingly. Neither reason nor feeling can restrain him or frighten him away from a new possibility, even though it goes against all his previous convictions. Carl Jung, CW 6, para 613

Since his intuition is concerned with externals and with ferreting out their possibilities, he readily turns to professions in which he can exploit these capacities to the full. Many business tycoons, entrepreneurs, speculators, stockbrokers, politicians, etc., belong to this type. Carl Jung, CW 6, para 613.

The extraverted intuitive is continually scenting out new possibilities, which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has just been built in his everlasting search for change. Carl Jung, CW 6, para 658.

The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority. 'Carl Jung, CW 6, para 613

His capacity to inspire courage or to kindle enthusiasm for anything new is unrivaled. He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not playacting; it is a kind of fate. Carl Jung, CW 6, para 614

He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men. Carl Jung, CW 6, para 614

Naturally this attitude holds great dangers, for all too easily the intuitive may fritter away his life on things and people, spreading about him an abundance of life which others live and not he himself. Carl Jung, CW 6, para 615

Conformity is one side of a man, uniqueness is another. Carl Jung, CW 6, Par 895.

God is a datum formulated as the "highest good" signifying the supreme psychic value, i.e., a concept endowed with the highest and most general significance in determining our thoughts and actions Carl Jung, CW 6, Para 67.

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

An idea psychologically different in different people e.g., God is the belly, or money, science, power, sex, etc. a concept varying according to the localization of the highest good Carl Jung, CW 6, Para 67

The organism confronts light with a new structure, the eye, and the psyche confronts

the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung, CW 6, Para 748

Or as Wang Yang-ming, the Chinese father of Japanese philosophy, says: "In every heart there dwells a sejin (sage). Only, we do not believe it firmly enough, and therefore the whole has remained buried." Carl Jung, CW 6, Para 214-218

Just as conscious as well as unconscious phenomena are to be met with in practice, the self as psychic totality also has a conscious as well as an unconscious aspect. Empirically, the self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality" (v. ego), such as a king, hero, prophet, saviour, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. Since such a concept is irrepresentable — tertium non datur—it is transcendental on this account also. It would, logically considered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically. Carl Jung, CW 6, Para 790

The brahman concept also contains the concept of rta, right order, the orderly course of ...., be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically in the world. In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an orderly way proceeds from brahman. The concept of rta is a stepping-stone to the concept of Tao in Lao-tzu. Tao is the right way, the reign of law, the middle road between the opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle road and never to deviate towards the opposites. The ecstatic element is entirely absent in Lao-tzu; its place is taken by sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze—a wisdom that represents what is probably the highest attainable degree of spiritual superiority, as far removed from chaos as the stars from the disorder of the actual world. It takes all that is wild, without denaturing it and turning it into something higher. Carl Jung, CW 6, Para 192

Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze. Carl Jung, CW 6, Para 192

According to the central concepts of Taoism, Tao is divided into a fundamental pair of opposites, yang and yin. Yang signifies warmth, light, maleness; yin is cold, darkness, female-ness. Yang is also heaven, yin earth. From the yang force arises shen, the celestial portion of the human soul, and from the yin force comes kwei, the earthly part. Carl Jung, CW 6, Para 366

Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being “given,” in contrast to the “derived” or “produced” character of thinking and feeling contents Carl Jung, CW 6, Para 770

Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception Carl Jung, CW 6, Para 770

The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611

Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219

The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms Carl Jung, CW 6, Para 770

In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents Carl Jung, CW 6, Para 770

Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612

In Schiller we have to reckon with a predominance of intellect, not at the expense of his poetic intuition but at the cost of feeling. To Schiller himself it seemed as though there were a perpetual conflict in him between imagination and abstraction, that is, between intuition and thinking. "Even now it happens often enough that the power of imagination disturbs my abstraction, and cold reasoning my poetry" (Goethe, ed. Beutler, XX, p. 20) Carl Jung, CW 6, Para 117

Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612

The intuitive does have sensations, of course, but is not guided by them as such; he uses them merely as starting-points for his perceptions. He selects them by unconscious predilections Carl Jung, CW 6. Para 611

Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329

The Indian purpose is therefore clear: it wants to free the individual altogether from the opposites inherent in human nature, so that he can attain a new life in Brahman, which is the state of redemption and at the same time God. It is an irrational union of opposites, their final overcoming. Although Brahman, the world-ground and world-creator, created the opposites, they must nevertheless be cancelled out in it again, for otherwise it would not amount to a

state of redemption Carl Jung, CW 6, Para 329

Brahman is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor. It is therefore wholly beyond cognition and comprehension. It is a divine entity, at once the Self (though to a lesser degree than the analogous Atman concept) and a definite psychological state characterized by isolation from the flux of affects Carl Jung, CW 6, Para 330

Since suffering is an affect, release from affects means deliverance. Deliverance from the flux of affects, from the tension of opposites, is synonymous with the way of redemption that gradually leads to Brahman Carl Jung, CW 6, Para 330

Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed, identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6, Para 332

Brahman is also prana, the breath of life and the cosmic principle; it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3.7) as "the thread by which this world and the other world and all things are tied together, the Self, the inner controller, the immortal" Carl Jung, CW 6, Para 334

Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts Carl Jung, CW 6, Para 335

Even man's strength comes from Brahman. The Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido Carl Jung, CW 6, Para 336

The word Brahman means prayer, incantation, sacred speech, sacred knowledge (Veda), holy life, the sacred caste (the Brahmans), the Absolute Carl Jung, CW 6, Para 336

If, therefore, we speak of the anima of a man, we must logically speak of the animus of a woman, if we are to give the soul of a woman its right name. Carl Jung, CW 6, Para 805

A bushman had a little son whom he loved with the tender monkey-love characteristic of primitives. Psychologically, this love is completely autoerotic – that is to say, the subject loves himself in the object. Carl Jung, CW 6, Para 403

I have called this process in its totality the transcendent function, "function" being here understood not as a basic function but as a complex function made up of other functions, and "transcendent" not as denoting a metaphysical quality but merely the fact that this function facilitates a transition from one attitude to another. The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. Carl Jung, CW 6, Para 828

But precisely because the new symbol is born of man's highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the

lowest and most primitive levels of the psyche. Carl Jung, CW 6, Para 823

Since every scientific theory contains a hypothesis and is therefore an anticipatory description of something still essentially unknown, it is a symbol" Carl Jung, CW 6, Para 817

Considered biologically, the sacrifice serves the interests of domestication, but psychologically it opens a door for new possibilities of spiritual development through the dissolution of old ties Carl Jung, CW 6, Para 24

These images are archaic forms of expression which become symbols, and these appear in their turn as equivalents of the devalued objects. This process is as old as mankind, for symbols may be found among the most primitive human types living today Carl Jung, CW 6, Para 402

The fact that the introvert, because of his abstracting attitude, naturally has a reflective and contemplative air is misleading. One is inclined to assume that in him the primacy falls to thinking Carl Jung, CW 6, Para 248

The extravert, on the contrary, naturally displays many immediate reactions, which easily lead one to conjecture a predominance of feeling. These suppositions are deceptive, since the extravert may well be a thinking, and the introvert a feeling type. Carl Jung, CW 6, Para 248

There is a constant influx of unconscious contents into the conscious psychological process, to such a degree that at times it is hard for the observer to decide which character traits belong to the conscious and which to the unconscious personality Carl Jung, CW 6, Para 576

Introversion and extraversion are not traits of character at all but mechanisms, which can, as it were, be switched on or off at will. Only from their habitual predominance do the corresponding characters develop. The predilection one way or the other no doubt depends on the inborn disposition, but this is not always the decisive factor Carl Jung, CW 6, Para 479

If we go right back to primitive psychology, we find absolutely no trace of the concept of an individual. Instead of individuality we find only collective relationship or what Lévy-Bruhl calls participation mystique Carl Jung, CW 6, Para 12

The collective attitude hinders the recognition and evaluation of a psychology different from the subject's, because the mind that is collectively oriented is quite incapable of thinking and feeling in any other way than by projection Carl Jung, CW 6, Para 12

What we understand by the concept "individual" is a relatively recent acquisition in the history of the human mind and human culture Carl Jung, CW 6, Para 12

The development of individuality, with the consequent psychological differentiation of man, goes hand in hand with the de-psychologizing work of objective science Carl Jung, CW 6, Para 12

Gnostic philosophy established three types, corresponding perhaps to three [out of four] of the basic psychological functions: thinking, feeling, and sensation [intuition missing]: The pneumatikoi could be correlated with thinking, The psychikoi with feeling, The hylikoi with sensation. Carl Jung, CW 6, Para 14

The inferior rating of the psychikoi was in accord with the spirit of Gnosticism, which, unlike Christianity, insisted on the value of knowledge Carl Jung, CW 6, Para 14

The Christian principles of love and faith kept knowledge at a distance. In the Christian sphere the pneumatikoi would accordingly get the lower rating, since they were distinguished merely by the possession of Gnosis, i.e., knowledge Carl Jung, CW 6, Para 14

Tertullian was a fanatic, brilliantly one-sided in his defense of a recognized truth, possessed of a matchless fighting spirit, a merciless opponent who saw victory only in the total annihilation of his adversary, his language a flashing blade wielded with ferocious mastery Carl Jung, CW 6, Para 17

Tertullian was the creator of the Church Latin that lasted for more than a thousand years. It was also he who coined the terminology of the early Church Carl Jung, CW 6, Para 17

Tertullian's impassioned thinking was so inexorable that again and again he alienated himself from the very thing for which he had given his heart's blood. Accordingly his ethical code was bitterly severe Carl Jung, CW 6, Para 17

Tertullian commanded that martyrdom be sought and not shunned; he permitted no second marriage, and required the permanent veiling of persons of the female sex Carl Jung, CW 6, Para 17

Gnosis, which in reality is a passion for thinking and knowing, he [Tertullian] attacked with unrelenting fanaticism, together with philosophy and science which differed from it so little Carl Jung, CW 6, Para 17

Thanks to the acuteness of his mind, Tertullian saw through the poverty of philosophical and Gnostic knowledge, and contemptuously rejected it. He invoked against it the testimony of his own inner world, his own inner realities, which were one with his faith. In shaping and developing these realities he became the creator of those abstract conceptions which still underlie the Catholic system of today Carl Jung, CW 6, Para 18

Type differences should also be borne in mind when we consider the long and perilous struggle which the Church from its earliest beginnings waged against Gnosticism. Owing to the predominantly practical trend of early Christianity the intellectual hardly came into his own, except when he followed his fighting instincts by indulging in polemical apologetics. Carl Jung, CW 6, Para 15

The irrational inner reality had for Tertullian an essentially dynamic nature; it was his principle, his foundation in the face of the world and of all collectively valid and rational science and philosophy Carl Jung, CW 6, Para 18

With the sacrificium intellectus [by Tertullian] philosophy and science, and hence also Gnosis, fell to the ground Carl Jung, CW 6, Para 19

Introverted thinking is of value for his contemporaries only so long as it is manifestly and intelligibly related to the known facts of the time. Once it has become mythological, it ceases to be relevant on in itself Carl Jung, CW 6, Para 637

In his own special field of work the introverted thinker provokes the most violent opposition, which he has no notion how to deal with, unless he happens to be seduced by his primitive affects into acrimonious and fruitless polemics Carl Jung, CW 6, Para 635

The introverted thinker may develop into a misanthropic bachelor with a childlike heart. Often he is gauche in his behavior, painfully anxious to escape notice, or remarkably unconcerned and childishly naïve Carl Jung, CW 6, Para 635

In Origen we may recognize the absolute opposite of Tertullian. He was born in Alexandria about A.D. 185. His father was a Christian martyr Carl Jung, CW 6, Para 21

Origen, by mutilating himself [self-castration], sacrificed his sensual tie to the world. For him, evidently, the specific danger was not the intellect but feeling and sensation, which bound him to the object Carl Jung, CW 6, Para 26

Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a depth of religious feeling that we miss in Origen Carl Jung, CW 6, Para 26

Extraversion is the opposite attitude of introversion, where a predilection one way or the other depends on the inborn disposition of the subject, but the inborn disposition is not always the decisive factor since environmental influences can be just as important Carl Jung, CW 6, Para 479

Both extraversion and introversion may appear in the personality so we cannot decide at first to which attitude the superior function belongs, i.e., to introversion or extraversion. This can only be determined by a thorough analysis of the qualities of each function Carl Jung, CW 6, Para 576

The extravert generally has a relaxed attitude. Exceptions, however, are frequent, even in one and the same individual e.g., put an extravert in a dark and silent room, where all his repressed complexes can gnaw at him, and he will get into such a state of tension that he will jump at the slightest stimulus Carl Jung, CW 6, Para 482

An extraverted consciousness is unable to believe in invisible forces.to the blind eyes of the extravert, the intensive sympathy of the introverted feeling type looks like coldness, because usually it does nothing visible Carl Jung, CW 6, Para 641

The extravert suffers most frequently from the neurosis of hysteria, evident in his exaggerated rapport with persons and adjustment to conditions amounting to imitation Carl Jung, CW 6, Para 566

The demands of the extravert’s unconscious have an essentially primitive, infantile, egocentric character which compensates for his conscious emphasis on things outside himself Carl Jung, CW 6, Para 571

An example of the extraverted type can be seen in Origen, an early Church scholar, whose basic orientation was towards the object Carl Jung, CW 6, Para 24

Since every man, as a relatively stable being, possesses all the basic psychological functions, it would be a psychological necessity with a view to perfect adaptation that he should also employ them in equal measure Carl Jung, CW 6, Para 28

However, there must be a reason why there are different modes of psychological adaptation: evidently one alone is not enough, since the object seems to be only partially comprehended when, for example, it is something that is merely thought or merely felt Carl Jung, CW 6, Para 28

A one-sided ("typical") attitude leaves a deficiency in the adaptive performance which accumulates during the course of life, and sooner or later this will produce a disturbance of adaptation that drives the subject toward some kind of compensation Carl Jung, CW 6, Para 28

The sacrifice that Tertullian and Origen carried out was drastic too drastic for our taste but it was in keeping with the spirit of the age, which was thoroughly concretistic Carl Jung, CW 6, Para 29

Because of this spirit the Gnostics took their visions as absolutely real, or at least as relating directly to reality, and for Tertullian the reality of his feeling was objectively valid Carl Jung, CW 6, Para 29

The Gnostics projected their subjective inner perception of the change of attitude into a cosmogonic system and believed in the reality of its psychological figures Carl Jung, CW 6, Para 29

The doctrine of the transubstantiation asserts that the wine and holy wafer become transformed into the actual blood and body of Christ. As is well known, this view became dogma, according to which the transformation is accomplished vere, realiter, substantialiter (in truth, in reality, in substance) Carl Jung, CW 6, Para 36

In my experience this type [extraverted thinker] is found chiefly among men, since, in general, thinking tends more often to be a dominant function in men than in women. When thinking dominates in a woman it is usually associated with a predominantly intuitive cast of mind Carl Jung, CW 6, Para 591

Extraverted thinking may be characterized as programmatic in contrast to introverted thinking which is rational Carl Jung, CW 6, Para 38

We might take Darwin as an example of the normal extraverted thinking type; this type speaks with facts. Darwin ranges over the wide field of objective reality Carl Jung, CW 6, Para 632

Anatole France says: "What is thinking? And how does one think? We think with words; that in itself is sensual and brings us back to nature. "This is extreme nominalism, as it is when Nietzsche says that reason is "speech metaphysics" Carl Jung, CW 6, Para 40

The concept of reality necessarily coincides with the sensuous reality of things; their individuality represents the real as opposed to the abstract idea. Strict realism, on the contrary, transfers the accent on reality to the abstract, the idea, the universal, which posits ante rem (before the thing) Carl Jung, CW 6, Para 41

God is a datum formulated as the “highest good” signifying the supreme psychic value, i.e., a concept endowed with the highest and most general significance in determining our thoughts and actions Carl Jung, CW 6, Para 67

Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined Carl Jung, CW 6, Para 78

Fantasy always fashions the bridge between the irreconcilable claims of subject and object, introversion and extraversion. In fantasy alone both mechanisms are united Carl Jung, CW 6, Para 78

How fantasy is assessed by psychology, so long as this remains merely science, is illustrated by the well-known views of Freud and Adler Carl Jung, CW 6, Para 88

The Freudian interpretation reduces fantasy to causal, elementary, instinctive processes. Adler’s conception reduces it to the elementary, final aims of the ego Carl Jung, CW 6, Para 88

Freud’s is a psychology of instinct, Adler’s an ego-psychology Carl Jung, CW 6, Para 88

Instinct is an impersonal biological phenomenon. A psychology founded on instinct must by its very nature neglect the ego, since the ego owes its existence to the principium individuationis, i.e., to individual differentiation, whose isolated character removes it from the realm of general biological phenomena Carl Jung, CW 6, Para 88

Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives Carl Jung, CW 6, Para 88

Freud’s and Adler’s theories reject the principle of imagination (fantasy) since they reduce fantasies to something else and treat them merely as a semiotic expression Carl Jung, CW 6, Para 93

For everyone whose guiding principle is adaptation to external reality, imagination is for these reasons something reprehensible and useless Carl Jung, CW 6, Para 93

The debt we owe to the play of imagination is incalculable. It is therefore short sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. It must not be forgotten that in the imagination a man’s highest value may lie Carl Jung, CW 6, Para 93

Freudian psychology is characterized by one central idea, the repression of incompatible wish-tendencies. Man appears as a bundle of wishes which are only partially adaptable to the object Carl Jung, CW 6, Para 90

The basic formula with Freud is therefore sexuality, which expresses the strongest rela-

tion between subject and object; with Adler it is the power of the subject, which secures him most effectively against the object and guarantees him an impregnable isolation that abolishes all relationships Carl Jung, CW 6, Para 91

Freud would like to ensure the undisturbed flow of instinct towards its object; Adler would like to break the baleful spell of the object in order to save the ego from suffocating in its own defensive armor Carl Jung, CW 6, Para 91

Abstraction is a universal image conjuring the welter of impressions of animate objects into a fixed form, having the magical significance of a defense against the chaotic flux of experience Carl Jung, CW 6, Para 499

Abstraction may be equated to thinking, thus putting it in conflict with the poetic spirit Carl Jung, CW 6, Para 117

Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being "given," in contrast to the "derived" or "produced" character of thinking and feeling contents Carl Jung, CW 6, Para 770

Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception Carl Jung, CW 6, Para 770

The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611

Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219

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Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612

Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612

The intuitive does have sensations, of course, but is not guided by them as such; he uses them merely as starting-points for his perceptions. He selects them by unconscious predilections Carl Jung, CW 6, Para 611

The intuitive typically stops at perception; perception being his main problem Carl Jung, CW 6, Para 661

The intuitive function is represented in consciousness by an attitude of expectancy, by vision and penetration; but only from the subsequent result can it be established how much of what was “seen” was actually in the object, and how much was “read into” it Carl Jung, CW 6, Para 610

Affectivity is a state felt as painful by the introvert, but something not to be missed by the extravert Carl Jung, CW 6, Para 138

Affectivity means relatedness to the extravert, being felt by him as more important than his ego since affectivity is where his “person” lies Carl Jung, CW 6, Para 138

Introversion is the opposite attitude of extraversion, where a predilection one way or the other depends on the inborn disposition of the subject, but the inborn disposition is not always the decisive factor since environmental influences can be just as important Carl Jung, CW 6, Para 479

Both introversion and extraversion may appear in the personality so we cannot decide at first to which attitude the superior function belongs, i.e., introversion or extraversion a state which can only be determined by a thorough analysis of the qualities of each function Carl Jung, CW 6, Para 576

The introvert generally has a tense attitude; however, exceptions are frequent even in one and the same individual, e.g., an introvert in a congenial, harmonious milieu relaxes into complete extraversion Carl Jung, CW 6, Para 482

The introvert reveals his “person” exclusively as the ego and shrinks from every change that is at all liable to affect his ego affectivity being something absolutely painful. The introvert discovers himself in the constant Carl Jung, CW 6, Para 138

The introvert holds the same repugnance, fear, or silent contempt for extraversion as the extravert holds for introversion Carl Jung, CW 6, Para 164

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The extraverted feeling type finds himself through his feeling-relation to the object, whereas the introvert loses himself in the object Carl Jung, CW 6, Para 164

The concept of rta is a stepping-stone to the concept of Tao in Lao-tzu Carl Jung, CW 6, Para 192

Tao is the right way, the reign of law, the middle road between opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle road and never to deviate towards the opposites Carl Jung, CW 6, Para 192

Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze Carl Jung, CW 6, Para 192

The symbol lives through the restraint imposed upon certain forms of libido, and in turn serves to restrain these forms Carl Jung, CW 6, Para 401

For a certain time the [Holy] Grail symbol clearly fulfilled these requirements, and to this fact it owed its vitality, which, as the example of Wagner shows, is still not exhausted today, even though our age and our psychology strive unceasingly for its dissolution Carl Jung, CW 6, Para 401

Symbol-formation, therefore, must obviously be an extremely important biological function. As the symbol can come alive only through the devaluation of the object, it is evident that the purpose it serves is to deprive the object of its value Carl Jung, CW 6, Para 402

The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling, while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition Carl Jung, CW 6, Para 823

The symbol has a practical importance in its relation to consciousness and the conscious conduct of life, and great significance as an exponent of the unconscious thus it is of considerable value in the treatment of neurotics Carl Jung, CW 6, Para 204

I say “may” advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth. In order to unearth the treasures they contain they must be developed a stage further Carl Jung, CW 6, Para 93

Adler’s psychology, on the other hand, is characterized by the central concept of ego-superiority. Man appears primarily as an ego-point which must not under any circumstances be subordinated to the object Carl Jung, CW 6, Para 90

Freud’s repression of instinct in respect of the object corresponds to the security of the subject in Adler. For Adler the remedy is the removal of the security that isolates the subject; for Freud it is the removal of the repression that makes the object inaccessible Carl Jung, CW 6, Para 90

The basic formula with Freud is therefore sexuality, which expresses the strongest relation between subject and object; with Adler it is the power of the subject, which secures him most effectively against the object and guarantees him an impregnable isolation that abolishes all relationships Carl Jung, CW 6, Para 91

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Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612

A symbol must be the best possible expression of the prevailing world-view, an unsurpassed container of meaning Carl Jung, CW 6, Para 401

A symbol must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down Carl Jung, CW 6, Para 401

Finally, the aesthetic form of the symbol must appeal so convincingly to our feelings that no argument can be raised against it on that score Carl Jung, CW 6, Para 401

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth Carl Jung, CW 6, Para 93

The standpoints of Freud and Adler are equally one-sided and characteristic only of one type Carl Jung, CW 6, Para 92

Consequently, any possibility of an individual differentiation of the soul was lost when it became repressed in the collective worship. Such losses generally have unfortunate consequences, and in this case they soon made themselves felt Carl Jung, CW 6, Para 399

In the end, Hermas' libido, i.e., his erotic desire is directed to his task of the Church. In this way, the transition of the worship of woman into the worship of the soul takes place Carl Jung, CW 6, Para 383

Hermas' mistress appears to him not as an erotic fantasy but in "divine" form, seeming to him like a goddess in heaven Carl Jung, CW 6, Para 383

The Christian principle which unites the opposites in the worship of God. In Buddhism, it is the worship of the Self (self-development), while in Spitteler and Goethe it is the worship of the soul symbolized by the worship of woman Carl Jung, CW 6, Para 375

Implicit in this categorization is the modern individualistic principle on the one hand,

and on the other a primitive poly-daemonism which assigns to every race, every tribe, every family, every individual its specific religious principle Carl Jung, CW 6, Para 375

The dissolution of the symbol means a streaming off of libido along the direct path, or at any rate an almost irresistible urge for its direct application Carl Jung, CW 6, Para 401

The symbol acquires a conscious motive force once we grant it a value, i.e., if it is perceived, its unconscious libido-charge is thereby given an opportunity to make itself felt in the conscious conduct of life Carl Jung, CW 6, Para 204

In order to characterize more closely these two "impulses" [Apollonian and Dionysian], Nietzsche compares the peculiar psychological states they give rise to with those of dreaming and intoxication Carl Jung, CW 6, Para 226

The Apollonian impulse produces the state comparable to dreaming, the Dionysian the state comparable to intoxication Carl Jung, CW 6, Para 226

The Dionysian impulse, on the other hand, means the liberation of unbounded instinct, the breaking loose of the unbridled dynamism of animal and divine nature; hence in the Dionysian rout man appears as a satyr, god above and goat below Carl Jung, CW 6. Para 227

"All the artistry of Nature is revealed in the ecstasies of intoxication." Which means that the creative dynamism, libido in instinctive form, takes possession of the individual as though he were an object and uses him as a tool or as an expression of itself Carl Jung, CW 6. Para 227

Because of this, Nietzsche quite forgets that in the struggle between Apollo and Dionysus and in their ultimate reconciliation the problem for the Greeks was never an aesthetic one, but was essentially religious Carl Jung, CW 6. Para 231

Aestheticism is a modern bias that shows the psychological mysteries of the Dionysus cult in a light in which they were assuredly never seen or experienced by the ancients Carl Jung, CW 6. Para 231

Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then that it is expressed in the Upanishads by means of symbols I have termed libido symbols Carl Jung, CW 6. Para 330

The concept of rta is a libido symbol like sun, wind, etc. Only rta is less concretistic and contains the abstract element of fixed direction and regularity, the idea of a predetermined, ordered path or process Carl Jung, CW 6. Para 355

Rta is, therefore, a kind of philosophical libido symbol that can be directly compared to the Stoic concept of Heimarmene. For the Stoics heimarmene had the significance of creative, primal heat, and at the same time it was a predetermined, regular process (hence its other meaning: "compulsion of the stars") Carl Jung, CW 6. Para 355

The natural flow of libido, the middle path, means complete obedience to the fundamental laws of human nature, and there can positively be no higher moral principle than harmony with natural laws that guide the libido in the direction of life's optimum Carl Jung, CW 6. Para 356

Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze Carl Jung, CW 6. Para 192

Man as a microcosm uniting the world opposites is the equivalent of an irrational symbol that unites the psychological opposites Carl Jung, CW 6. Para 367

As a microcosm, man is a reconciler of the opposites. Heaven, man, and earth form the three chief elements of the world, the san-tsai Carl Jung, CW 6. Para 366

Amfortas' suffering is caused by the tension of opposites represented by the Grail and the power of Klingsor, who has taken possession of the holy spear Carl Jung, CW 6. Para 371

Klingsor holds a spell over Kundry who symbolizes the instinctive life-force or libido that Amfortas lacks Carl Jung, CW 6. Para 371

Parsifal rescues the libido from the state of restless, compulsive instinctuality, in the first place because he does not succumb to Kundry, and in the second place because he does not possess the Grail Carl Jung, CW 6. Para 371

The death of Kundry may be taken as the liberation of libido from its naturalistic, undomesticated form which falls away as a lifeless husk, while the energy bursts forth as a new stream of life in the glowing of the Grail Carl Jung, CW 6. Para 371

By Parsifal's renunciation of the opposites (unwilling though this was, at least in part), Parsifal caused a blockage of libido that created a new potential and thus made a new manifestation of energy possible Carl Jung, CW 6. Para 372

Mystical interpretation, however, has always loved to conceive the bride as Israel and the bridegroom as Jehovah, impelled by a sound instinct to turn even erotic feelings into a relationship between God and the chosen people Carl Jung, CW 6, Para 392

Christianity appropriated the Song of Songs for the same reason, interpreting the bridegroom as Christ and the bride as the Church Carl Jung, CW 6, Para 392

To the psychology of the Middle Ages this analogy had an extraordinary appeal, and it inspired the quite unabashed Christ-eroticism of the Christian mystics, some of the best examples of which are supplied by Mechthild of Magdeburg Carl Jung, CW 6, Para 392

The Litany of Loreto was conceived in this spirit. It derived certain attributes of the Virgin directly from the Song of Songs, as in the case of the tower symbol Carl Jung, CW 6, Para 392

The rose, too, was used as one of her attributes even at the time of the Greek Fathers, together with the lily, which likewise appear in the Song of Songs (2: 1): "I am the rose of Sharon, and the lily of the valleys" Carl Jung, CW 6, Para 392

Images much used in the medieval hymns are the "enclosed garden" and the "sealed fountain," (Song of Songs 4: 12 "a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed") Carl Jung, CW 6, Para 392

The survival or unconscious revivification of the vessel symbol is indicative of a strengthening of the feminine principle in the masculine psychology of that time. Its symbolization in an enigmatic image must be interpreted as a spiritualization of the eroticism aroused by the worship of woman Carl Jung, CW 6, Para 401

One of the greatest schisms of the Church, having risen from the over-compensated doubt of the Inquisition which came surging up from the unconscious Carl Jung, CW 6, Para 400

The logical consequence of this subjectify process is a splitting up into sects, and its most extreme outcome is individualism, representing a new form of detachment from the world, the immediate danger of which is re-submersion in the unconscious dynamis Carl Jung, CW 6, Para 433

Gnosticism shows man's unconscious psychology in full flower, almost perverse in its luxuriance; it contained the very thing that most strongly resisted the regula fidei [rule of faith] Carl Jung, CW 6, Para 409

Meister Eckhart was the greatest thinker of early medieval times, confronting us with new ideas having the same psychic orientation that impelled Dante to follow Beatrice into the underworld of the unconscious and that inspired the singers who sang the lore of the Grail Carl Jung, CW 6, Para 410

Eckhart rose to a purely psychological and relativistic conception of God and his relation to man and the souled., a psychological understanding of religious phenomena Carl Jung, CW 6, Para 411

Eckhart had a sense of inner affinity with God which must have enhanced the value of his soul, i.e., of his own inner being sharp contrast to the Christian sense of sin Carl Jung, CW 6, Para 411

The soul must be a content in which spontaneity is inherent, and hence also partial unconsciousness, as with every autonomous complex Carl Jung, CW 6, Para 419

This absorption of the soul into consciousness is just as much a characteristic of Eastern as it is of Western culture. In Buddhism everything is dissolved into consciousness; even the samskaras, the unconscious formative forces, must be transformed through religious self-development Carl Jung, CW 6, Para 419

One of the greatest schisms of the Church, having risen from the over-compensated doubt of the Inquisition which came surging up from the unconscious Carl Jung, CW 6, Para 400

The logical consequence of this subjectifying process is a splitting up into sects, and its most extreme outcome is individualism, representing a new form of detachment from the world, the immediate danger of which is re-submersion in the unconscious dynamis Carl Jung, CW 6, Para 433

Prometheus, the artist, the servant of the soul disappears from the world of men; while society itself, in obedience to a soulless moral routine, is delivered over to Behemoth, symbolizing the inimical, the destructive effect of an obsolete ideal Carl Jung, CW 6, Para 434

Pandora, the soul, creates the saving jewel in the unconscious, but it does not benefit mankind because men fail to appreciate it Carl Jung, CW 6, Para 434

Prometheus intervenes and through his insight and understanding brings first a few, and then many, individuals to their senses Carl Jung, CW 6, Para 434

The jewel represents the inferior function, those psychic contents not acknowledged, hence unacceptable Carl Jung, CW 6, Para 453

The soul is a personification of the unconscious, where lies the treasure, the libido which is immersed in introversion and is allegorized as God's kingdom. This amounts to a permanent union with God, a living in his kingdom, in that state where a preponderance of libido lies in the unconscious and determines conscious life Carl Jung, CW 6, Para 424

Human psychology is chameleon-like, as the practising psychologist knows from daily experience. So whenever the object predominates, an assimilation to the object takes place Carl Jung, CW 6, Para 531

On the other hand, we also have to bear in mind the great disadvantage which identification with the directed function entails, namely, the degeneration of the individual Carl Jung, CW 6, Para 502

No doubt man can be mechanized to a very considerable extent, but not to the point of giving himself up completely, or only at the cost of the gravest injury Carl Jung, CW 6, Para 502

Abstraction thus seems to be a function that is at war with the original state of participation mystique. Its purpose is to break the object's hold on the subject. It leads on the one hand to the creation of art-forms, and on the other to knowledge of the object Carl Jung, CW 6, Para 496

All abstraction has the effect of killing the independent activity of the object in so far as this is magically related to the psyche of the subject. The abstracting type does it quite consciously, as a defense against the magical influence of the object Carl Jung, CW 6, Para 497

Abstraction and empathy, introversion and extraversion, are mechanisms of adaptation and defense Carl Jung, CW 6, Para 502

As our daily psychological experience shows, there are very many people who are completely identified with their directed (or "valuable") function, among them the very types we are discussing Carl Jung, CW 6, Para 502

It seems to me that Lévy-Bruhl's participation mystique is more descriptive of this condition [Chinese art], since it aptly formulates the primordial relation of the primitive to the object Carl Jung, CW 6, Para 495

As Worringer says, it is precisely the Oriental art-forms and religions that display this abstracting attitude to the world. To the Oriental, therefore, the world must appear very different from what it does to the Occidental, who animates it with his empathy Carl Jung, CW 6, Para

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It is easy to see that empathy corresponds to the mechanism of extraversion, and abstraction to that of introversion Carl Jung, CW 6, Para 493

“The great inner uneasiness inspired in man by the phenomena of the external world” is nothing other than the introvert’s fear of all stimuli and change, occasioned by his deeper sensitivity and powers of realization Carl Jung, CW 6, Para 493

The introvert’s abstractions serve the avowed purpose of confining the irregular and changeable within fixed limits. It goes without saying that this essentially magical procedure is found in full flower in the art of primitives, whose geometrical patterns have a magical rather than an aesthetic value Carl Jung, CW 6, Para 493

The unconscious depotentiation that precedes the act of empathy gives the object a permanently lower value, as in the case of abstraction Carl Jung, CW 6, Para 497

Since the unconscious contents of the empathetic type are identical with the object and make it appear inanimate, empathy is needed in order to cognize the nature of the object Carl Jung, CW 6, Para 497

Abstraction presupposes that the object is alive and active, and seeks to withdraw from the influence of the object Carl Jung, CW 6, Para 490

An extraverted consciousness is unable to believe in invisible forces.to the blind eyes of the extravert, the intensive sympathy of the introverted feeling type looks like coldness, because usually it does nothing visible Carl Jung, CW 6, Para 641

Extraversion must be understood as a mechanism, not a trait of character, capable of being switched on or off at will, its corresponding character developing only from its habitual predominance Carl Jung, CW 6, Para 479

The extravert reveals himself simply and solely in his relatedness, i.e., in his affectivity. He discovers himself in what is fluctuating and changeable. His ego is of less importance than his relatedness Carl Jung, CW 6, Para 138

Extraversion becomes less subject to misunderstanding than the introvert because the style of the times works for him.an extraverted overvaluation of the object Carl Jung, CW 6, Para 645

The extravert holds a differing attitude from the introvert. This causes an intrinsically irritating conflict between the two and the most heated and futile scientific discussions Carl Jung, CW 6, Para 521

The extraverted type can barely conceive of the necessity that forces the introverted type to adapt to the world by means of a system Carl Jung, CW 6, Para 420

The idea of ritual murder is a projection, in acute form, of the rejection of the Redeemer, for

one always sees the mote in one's own eye as the beam in one's brother's Carl Jung, CW 6, Para 454

As against this historical evolution of the idea of the soul, analytical psychology opposes the view that the soul does not coincide with the totality of the psychic functions. We define the soul on the one hand as the relation to the unconscious, and on the other as a personification of unconscious contents Carl Jung, CW 6, Para 420

These honorific titles reproduce the essential qualities of the redeeming symbol. Its "divine" effect comes from the irresistible dynamis of the unconscious. The saviour is always a figure endowed with magical power who makes the impossible possible Carl Jung, CW 6, Para 443

The hallmark of classic hysteria is an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation Carl Jung, CW 6, Para 566

There is a constant tendency for the hysteric to make himself interesting and to produce an impression Carl Jung, CW 6, Para 566

Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie" Carl Jung, CW 6, Para 566

The hysterical character begins as an exaggeration of the normal attitude; it is then complicated by compensatory reactions from the unconscious, which counteract the exaggerated expression by means of physical symptoms that force the libido to introvert Carl Jung, CW 6, Para 566

The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity Carl Jung, CW 6, Para 566

A purely objective orientation does violence to a multitude of subjective impulses, intentions, needs, and desires and deprives them of the libido that is their natural right Carl Jung, CW 6, Para 570

Man is not a machine that can be remodelled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way Carl Jung, CW 6, Para 570

Man carries his whole history with him; in his very structure is written the history of mankind. This historical element in man represents a vital need to which a wise psychic economy must respond Carl Jung, CW 6, Para 570

Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning Carl Jung, CW 6, Para 570

Feeling restricts the products of sensation and intuition since the choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment (feeling) Carl Jung, CW 6, Para 602

One can feel “correctly” only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that thinking will be kept in abeyance as much as possible Carl Jung, CW 6, Para 598

If feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration Carl Jung, CW 6, Para 639

The extraverted feeling type finds himself through his feeling-relation to the object, whereas the introvert loses himself in the object Carl Jung, CW 6, Para 164

Sensation is chiefly conditioned by the object, those objects that excite the strongest sensations will be decisive for the individual’s psychology. The result is a strong sensuous tie to the object. Sensation is therefore a vital function equipped with the strongest vital instinct Carl Jung, CW 6, Para 605

The extraverted sensation type need not be a common voluptuary; he is merely desirous of the strongest sensations, and these, by his very nature, he can receive only from the outside Carl Jung, CW 6, Para 607

The extraverted sensation type sees love as unquestionably rooted in the physical attractions of its object. If normal, he is conspicuously well adjusted to reality. That is his ideal, and it even makes him considerate of others Carl Jung, CW 6, Para 607

Over-extraverted feeling satisfies aesthetic expectations but does not speak to the heart. It appeals merely to the senses or worse still only to reason. It can provide the aesthetic padding for a situation, but there it stops, and beyond that its effect is nil. It has become sterile Carl Jung, CW 6, Para 596

The contrary attitudes [extraversion and introversion], are in themselves no more than correlative mechanisms: a diastolic going out and seizing of the object, and a systolic concentration and detachment of energy from the object seized. Every human being possesses both mechanisms as an expression of his natural life-rhythm, a rhythm which Goethe, surely not by chance, described physiologically in terms of the heart’s activity. A rhythmical alternative of both forms of psychic activity would perhaps correspond to the normal course of life Carl Jung, CW 6, Para 6

One mechanism will naturally predominate, and if this condition becomes in any way chronic a type will be produced: that is, an habitual attitude in which one mechanism predominates permanently, although the other can never be completely suppressed since it is an integral part of the psychic economy. Hence there can never be a pure type in the sense that it possesses only one mechanism with the complete atrophy of the other. A typical attitude always means merely the relative predominance of one mechanism Carl Jung, CW 6, Para 6

Extraversion and introversion are to be distinguished as general basic attitudes from the function-types. These two attitudes may be recognized with the greatest ease, while it requires considerable experience to distinguish the function-type. At times it is uncommonly difficult to find out which function holds prior place Carl Jung, CW 6, Para 248

Generally speaking, a judging observer will tend to seize on the conscious character, while a perceptive observer will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself Carl Jung, CW 6, Para 576

But in so far as we apply judgment and perception in equal measure, it may easily happen that a personality appears to us as both introverted and extraverted, so that we cannot decide at first to which attitude the superior function belongs. In such cases only a thorough analysis of the qualities of each function can help us to form a valid judgment Carl Jung, CW 6, Para 576

We must observe which function is completely under conscious control, and which functions have a haphazard and spontaneous character. The former is always more highly differentiated than the latter, which also possess infantile and primitive traits. Occasionally the superior function gives the impression of normality, while the others have something abnormal or pathological about them Carl Jung, CW 6, Para 576

The sort of demons that introversion and extraversion may become is a daily experience for us psychotherapists. We see in our patients and can feel in ourselves with what irresistible force the libido streams inwards or outwards, with what unshakable tenacity an introverted or extraverted attitude can take root Carl Jung, CW 6, Para 347

The two fundamental mechanisms of the psyche, extraversion and introversion, are also to a large extent the normal and appropriate ways of reacting to complexes extraversion as a means of escaping from the complex into reality, introversion as a means of detaching oneself from external reality through the complex Carl Jung, CW 6, Para 259

It is no wonder, therefore, that the earlier all-powerful collective attitude prevented almost completely an objective psychological evaluation of individual differences, or any scientific objectification of individual psychological processes. It was owing to this very lack of psychological thinking that knowledge became “psychologized,” i.e., filled with projected psychology. We find striking examples of this in man’s first attempts at a philosophical explanation of the cosmos Carl Jung, CW 6, Para 12

Tertullian was a pagan, and he abandoned himself to the lascivious life of his city until about his thirty-fifth year, when Tertullian became a Christian. He was the author of numerous writings wherein his character, which is our especial interest, is unmistakably displayed. Most clearly of all we see his unparalleled noble-hearted zeal, his fire, his passionate temperament, and the profundity of his religious understanding Carl Jung, CW 6, Para 17

The self-mutilation performed by Tertullian in the sacrificium intellectus [the sacrifice of the intellect] led him to an unqualified recognition of the irrational inner reality, the true rock of his faith. The necessity of the religious process which he sensed in himself he crystalized in the incomparable formula anima naturaliter christiana (the soul is by nature Christian) Carl Jung, CW 6, Para 19

Tertullian is a classic example of introverted thinking. His very considerable and keenly developed intellect was flanked by an unmistakable sensuality. The psychological process of development which we call specifically Christian led him to the sacrifice, the amputation, of the most valuable function, [i.e., thinking] a mythical idea that is also found in the great and exemplary symbol of the sacrifice of the Son of God Carl Jung, CW 6, Para 20

Tertullian's most valuable organ was the intellect and the clarity of knowledge it made possible. Through the sacrificium intellectus the way of purely intellectual development was closed to him; it forced him to recognize the irrational dynamism of his soul as the foundation of his being. The intellectuality of Gnosis, the specifically rational stamp it gave to the dynamic phenomena of the soul, must have been odious to him, for that was just the way he had to forsake in order to acknowledge the principle of feeling Carl Jung, CW 6, Para 20

The introverted thinker never shrinks from thinking a thought because it might prove to be dangerous, subversive, heretical or wounding to other people's feelings, he is none the less beset by the greatest anxiety if ever he has to make it an objective reality. That goes against the grain. And when he does put his ideas into the world, he never introduces them like a mother solicitous for her children, but simply dumps them there and gets extremely annoyed if they fail to thrive on their own account. His amazing unpracticalness and horror of publicity in any form have a hand in this Carl Jung, CW 6, Para 634

The introverted thinking type is strongly influenced by ideas, though his ideas have their origin not in objective data but in his subjective foundation. He will follow his ideas like the extravert, but in the reverse direction; inwards and not outwards. Intensity is his aim, not extensity. In these fundamental respects he differs quite unmistakable from his extraverted counterpart Carl Jung, CW 6, Para 633

Introverted thinking easily gets lost in the immense truth of the subjective factor. It creates theories for their own sake, apparently with an eye to real or at least possible facts, but always with a tendency to slip over from the world of ideas into mere imagery. Accordingly, visions of numerous possibilities appear on the scene, but none of them ever becomes a reality, until finally images are produced which no longer express anything externally real, being mere symbols of the ineffable and unknowable. It is now merely a mystical thinking and quite as unfruitful as thinking that remains bound to objective data. Whereas the latter sinks to the level of a mere representation of facts, the former evaporates into a representation of the irrepresentable, far beyond anything that could be expressed in an image Carl Jung, CW 6, Para 630

With regard to the establishment of new facts it [introverted thinking] is only indirectly of value, since new views rather than knowledge of new facts are its main concern. It formulates questions and creates theories, it opens up new prospects and insights, but with regard to facts its attitude is one of reserve. They are all very well as illustrative examples, but they must not be allowed to predominate Carl Jung, CW 6, Para 628

However clear the inner structure of this his [introverted thinker] thoughts may be, he is not in the least clear where or how they link up with the world of reality. Only with the greatest difficultly will he bring himself to admit that what is clear to him may not be equally clear to everyone Carl Jung, CW 6, Para 634

Introverted thinking differs from extraverted thinking most visibly when it attempts to bring objective data into connections not warranted by the objection other words, to subordi-

nate them to a subjective idea. Each type of thinking senses the other as an encroachment on its own province, and hence a sort of shadow effect is produced, each revealing to the other its least favourable aspect. Introverted thinking then appears as something quite arbitrary, while extraverted thinking seems dull and banal. Thus the two orientations are incessantly at war Carl Jung, CW 6, Para 581

Extraverted thinking shows a dangerous tendency to force the facts into the shape of its image, or to ignore them altogether in order to give fantasy free play. In that event it will be impossible for the finished product the idea to repudiate its derivation from the dim archaic image. It will have a mythological streak which one is apt to interpret as “originality” or, in more pronounced cases, as mere whimsicality, since its archaic character is not immediately apparent to specialists unfamiliar with mythological motifs Carl Jung, CW 6, Para 629

In the introverted thinker’s pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence. His suggestibility to personal influences is in strange contrast to this. This type tends to vanish behind a cloud of misunderstanding, which gets all the thicker the more he attempts to assume, by way of compensation and with the help of his inferior functions, an air of urbanity which contrasts glaringly with his real nature Carl Jung, CW 6, Para 634

The introverted thinker is well exemplified in the figures of Kant who relied on the subjective factor, restricting himself to a critique of knowledge Carl Jung, Tertullian, an early church father and creator of the Church Latinis a classic example of introverted thinking. His very considerable and keenly developed intellect was flanked by an unmistakable sensuality Gauss, a mathematician who had a strong distaste for teaching because he was obliged to communicate his findings to others without first having checked and polished every word of the text. To be obliged to communicate his findings to others without such verification must have felt to him as though he were exhibiting himself before strangers in his nightshirt Carl Jung, CW 6, Para 553

The detachment of libido from the object transfers it [the libido], into the subject, where it activates the images lying dormant in the unconscious. These images are archaic forms of expression which become symbols, and these appear in their turn as equivalents of the devalued objects Carl Jung, CW 6, Para 402

But this was not the only consequence. The splitting off and repression of a valuable progressive tendency resulted in a quite general activation of the unconscious. This activation could find no satisfying expression in collective Christian symbols, for an adequate expression always takes an individual form Carl Jung, CW 6, Para 400

Thus the way was paved for heresies and schisms, against which the only defense available to the Christian consciousness was fanaticism. The frenzied horror of the Inquisition was the product of over-compensated doubt, which came surging up from the unconscious and finally gave rise to one of the greatest schisms of the Church the Reformation Considered biologically, the sacrifice serves the interests of domestication, but psychologically it opens a door for new possibilities of spiritual development through the dissolution of old ties Carl Jung, CW 6, Para 24

The brahman concept contains the idea of rta, right order, the orderly course of the world. In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an

orderly way proceeds from brahman Carl Jung, CW 6, Para 192

In his personal relations the introverted thinker appears taciturn or else throws himself on people who cannot understand him, and for him this is one more proof of the abysmal stupidity of man. If for once he is understood, he easily succumbs to a credulous overestimation of his prowess Carl Jung, CW 6, Para 635

Casual acquaintances think him [introverted thinker] inconsiderate and domineering. But the better one knows him, the more favorable one's judgment becomes, and his closest friends value his intimacy very highly. To outsiders he seems prickly, unapproachable, and arrogant, and sometimes soured as a result of his antisocial prejudices. As a personal teacher he has little influence, since the mentality of his students is strange to him. Besides, teaching has at bottom, no interest for him unless it happens to provide him with a theoretical problem. He is a poor teacher, because all the time he is teaching his thought is occupied with the material itself and not with its presentation Carl Jung, CW 6, Para 635

The introverted thinker usually has bad experiences with rivals in his own field because he never understands how to curry their favor; as a rule he only succeeds in showing them how entirely superfluous they are to him. He has only to be convinced of a person's seeming innocuousness to lay himself open to the most undesirable elements. They seize hold of him from the unconscious. He lets himself be brutalized and exploited in the most ignominious way if only he can be left in peace to pursue his ideas Carl Jung, CW 6, Para 634

In the introverted thinker's pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence. His suggestibility to personal influences is in strange contrast to this. This type tends to vanish behind a cloud of misunderstanding, which gets all the thicker the more he attempts to assume, by way of compensation and with the help of his inferior functions, an air of urbanity which contrasts glaringly with his real nature Carl Jung, CW 6, Para 634

With the intensification of his type [introverted thinker], his convictions become all the more rigid and unbending. Outside influences are shut off; as a person, too, he becomes more unsympathetic to his wider circle of acquaintances, and therefore more dependent on his intimates. His tone becomes personal and surly, and though his ideas may gain in profundity they can no longer be adequately expressed in the material at hand. To compensate for this, he falls back on emotionality and touchiness. The outside influences he has brusquely fended off attack him from within, from the unconscious, and in his efforts to defend himself he attacks things that to outsiders seem utterly unimportant. Because of the subjectivization of consciousness resulting from his lack of relationship to the object, what secretly concerns his own person now seems to him of extreme importance Carl Jung, CW 6, Para 636

The introverted thinker begins to confuse his subjective truth with his own personality. Although he will not try to press his convictions on anyone personally, he will burst out with vicious personal retorts against every criticism, however just. Thus his isolation gradually increases. His originally fertilizing ideas become destructive, poisoned by the sediment of bitterness. His struggle against the influences emanating from the unconscious increases with his external isolation, until finally they begin to cripple him. He thinks his withdrawal into ever-increasing solitude will protect him from the unconscious influences, but as a rule it only plunges him deeper into the conflict that is destroying him from within Carl Jung, CW 6, Para 636

Origen grew up in that quite unique mental atmosphere where the ideas of East and West mingled. With an intense yearning for knowledge he eagerly absorbed all that was worth knowing, and accepted everything whether Christian, Jewish, Hellenistic, or Egyptian, that the teeming intellectual world of Alexandria offered him Carl Jung, CW 6, Para 21

Origen's self-castration had taken place sometime before A.D. 211; his inner motives for this may be guessed, but historically they are not known to us. Personally he was of great influence and had a winning speech. He was constantly surrounded by pupils and a whole host of amanuenses who gathered up the precious words that fell from the revered master's lips Carl Jung, CW 6, Para 22

In complete contrast to Tertullian, Origen did not cut himself off from the influence of Gnosticism; on the contrary, he even channelled it, in attenuated form, into the bosom of the Church, or such at least was his aim. Indeed, judging by his thought and fundamental views, he was himself almost a Christian Gnostic Carl Jung, CW 6, Para 22

Origen is a classic example of the extraverted type. His basic orientation was towards the object; this showed itself in his scrupulous regard for objective facts and their conditions, as well as in the formation of that supreme principle: amor et visio Dei. The Christian process of development encountered in Origen a type whose ultimate foundation was the relation to the object a relation that has always symbolically expressed itself in sexuality and accounts for the fact that there are certain theories today which reduce all the essential psychic functions to sexuality too Carl Jung, CW 6, Para 24

Castration was therefore an adequate expression of the sacrifice of the most valuable function. It is entirely characteristic that Tertullian should perform the sacrificium intellectus (sacrifice of the intellect), whereas Origen was led to the sacrificium phalli (castration), because the Christian process demands a complete abolition of the sensual tie to the object; in other words, it demands the sacrifice of the hitherto most valued function, the dearest possession, the strongest instinct Carl Jung, CW 6, Para 24

The natural course of instinct, like everything in nature, follows the line of least resistance. One man is rather more gifted here, another there; or again, adaptation to the early environment of childhood may demand relatively more reserve and reflection or relatively more empathy and participation, according to the nature of the parents and the circumstances Carl Jung, CW 6, Para 28

The adaptive deficiency, which is the causa efficiens of the process of conversion, is subjectively felt as a vague sense of dissatisfaction. Such an atmosphere prevailed at the turning-point of our era. A quite astonishing need of redemption came over mankind, and brought about that unparalleled efflorescence of every sort of possible and impossible cult in ancient Rome Carl Jung, CW 6, Para 28

This type of man elevates objective reality, or an objectively oriented intellectual formula, into the ruling principle not only for himself but for his whole environment. By this formula good and evil are measured, and beauty and ugliness determined. Everything that agrees with this formula is right, everything that contradicts it is wrong, and anything that passes by it indifferently is merely incidental. Because this formula seems to embody the entire meaning of life, it is made into a universal law which must be put into effect everywhere all the time, both individually and collectively Carl Jung, CW 6, Para 585

Just as the extraverted thinking type subordinates himself to his formula, so, for their own good, everybody round him must obey it too, for whoever refuses to obey it is wrong he is resisting the universal law, and is therefore unreasonable, immoral, and without a conscience. His moral code forbids him to tolerate exceptions Carl Jung, CW 6, Para 585

All those activities that are dependent on feeling will become repressed in such a type for instance, aesthetic activities, taste, artistic sense, cultivation of friends, etc. Irrational phenomena such as religious experiences, passions, and suchlike are often repressed to the point of complete unconsciousness Carl Jung, CW 6, Para 587

The thinking of the extraverted type is positive, i.e., productive. It leads to the discovery of new facts or to general conceptions based on disparate empirical material. It is usually synthetic too. Even when it analyses it constructs, because it is always advancing beyond the analysis to a new combination, to a further conception which reunites the analysed material in a different way or adds something to it. One could call this kind of judgment predicative. A characteristic feature, at any rate, is that it is never absolutely depreciative or destructive, since it always substitutes a fresh value for the one destroyed. This is because the thinking of this type is the main channel into which his vital energy flows. The steady flow of life manifests itself in his thinking, so that his thought has a progressive, creative quality Carl Jung, CW 6, Para 592

The conscious altruism of the extraverted thinking type, which is often quite extraordinary, may be thwarted by a secret self-seeking which gives a selfish twist to actions that in themselves are disinterested. Purely ethical intentions may lead him into critical situations which sometimes have more than a semblance of being the outcome of motives far from ethical. There are guardians of public morals who suddenly find themselves in compromising situations, or rescue workers who are themselves in dire need of rescue. Their desire to save others leads them to employ means which are calculated to bring about the very thing they wished to avoid Carl Jung, CW 6, Para 588

There are extraverted idealists so consumed by their desire for the salvation of mankind that they will not shrink from any lie or trickery in pursuit of their ideal. In science there are not a few painful examples of highly respected investigators who are so convinced of the truth and general validity of their formula that they have not scrupled to falsify evidence in its favour. Their sanction is: the end justifies the means. Only an inferior feeling function, operating unconsciously and in secret, could seduce otherwise reputable men into such aberrations Carl Jung, CW 6, Para 588

The extraverted thinker may play a very useful role in social life as a reformer or public prosecutor or purifier of conscience, or as the propagator of important innovations. But the more rigid the formula, the more he develops into a martinet, a quibbler, and a prig, who would like to force himself and others into one mould Carl Jung, CW 6, Para 585

The influence and activities of these personalities [extraverted thinking type] are the more favorable and beneficial the further from the center their radius extends. Their best aspect is to be found at the periphery of their sphere of influence. The deeper we penetrate into their own power province, the more we feel the unfavourable effects of their tyranny. A quite different life pulses at the periphery, where the truth of the formula can be felt as a valuable adjunct to the rest Carl Jung, CW 6, Para 586

But the closer we come to the center of power where the formula operates, the more life withers away from everything that does not conform to its dictates. Usually it is the nearest relatives who have to taste the unpleasant consequences of the extraverted formula, since they are the first to receive its relentless benefits. But in the end it is the subject himself who suffers most Carl Jung, CW 6, Para 586

In keeping with the objective formula, the conscious attitude [of the extraverted thinker] becomes more or less impersonal, often to such a degree that personal interests suffer. If the attitude is extreme, all personal considerations are lost sight of, even those affecting the subject's own person. His health is neglected, his social position deteriorates, the most vital interests of his family health, finances, morals are violated for the sake of the ideal. Personal sympathy with others must in any case suffer unless they too happen to espouse the same ideal Carl Jung, CW 6, Para 589

Often the closest members of his family, his own children know such a father only as a cruel tyrant, while the outside world resounds with the fame of his humanity. Because of the highly impersonal character of the conscious attitude, the unconscious feelings are extremely personal and oversensitive, giving rise to secret prejudices a readiness, for instance, to misconstrue any opposition to his formula as personal ill-will, or a constant tendency to make negative assumptions about other people in order to invalidate their arguments in advance in defence, naturally, of his own touchiness Carl Jung, CW 6, Para 589

The extraverted thinker's unconscious sensitivity makes him sharp in tone, acrimonious, aggressive. Insinuations multiply. His feelings have a sultry and resentful character always a mark of the inferior function. Magnanimous as he may be in sacrificing himself to his intellectual goal, his feelings are petty, mistrustful, crotchety, and conservative. Anything new that is not already contained in his formula is seen through a veil of unconscious hatred and condemned accordingly Carl Jung, CW 6, Para 589

In spite of its ecclesiastical associations, nominalism is a sceptical tendency that denies the separate existence characteristic of abstractions. It is kind of scientific scepticism coupled with the most rigid dogmatism Carl Jung, CW 6, Para 41

Although biological instinctive processes also contribute to the formation of the personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction Carl Jung, CW 6, Para 88

Freud's view is essentially extraverted, Adler's introverted. The extraverted theory holds good for the extraverted type, the introverted theory for the introverted type. Since a pure type is a product of a wholly one-sided development it is also necessarily unbalanced. Over accentuation of the one function is synonymous with repression of the other Carl Jung, CW 6, Para 91

Psychoanalysis fails to remove this repression just in so far as the method it employs is oriented according to the theory of the patient's own type. Thus the extravert, in accordance with his [Freud's] theory, will reduce the fantasies rising out of his unconscious to their instinctual content, while the introvert [according to Adler], will reduce them to his power aims

Carl Jung, CW 6, Para 92

For a time objects appear to have an exaggerated value, if they should serve to bring about a solution, a deliverance, or lead to the discovery of a new possibility. Yet not sooner have they served their purpose as stepping-stones or bridges than they lose their value altogether and are discarded as burdensome appendages. Facts are acknowledged only if they open new possibilities of advancing beyond them and delivering the individual from their power. Nascent possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed Carl Jung, CW 6, Para 612

Affectivity designates and comprises "not only the affects proper, but also the slight feelings or feeling-tones of pain and pleasure." Bleuler distinguishes affectivity from the sense-perceptions and physical sensations as well as from "feelings" that may be regarded as inner perception processes (e.g., the "feeling" of certainty, of probability, etc.) or vague thoughts or discernments Carl Jung, CW 6, Para 682

The introvert is far more subject to misunderstanding than the extravert, not so much because the extravert is a more merciless or critical adversary than he himself might be, but because of the style of the times which he himself imitates works against him. He finds himself in the minority, not in numerical relation to the extravert, but in relation to the general Western view of the world as judged by his feeling Carl Jung, CW 6, Para 645

In so far as he [the introvert] is a convinced participator in the general style, he undermines his own foundations; for the general style, acknowledging as it does only the visible and tangible values, is opposed to his specific principle. Because of its invisibility, he is obliged to depreciate the subjective factor, and must force himself to join in the extraverted overvaluation of the object. He himself sets the subjective factor at too low a value, and his feelings of inferiority are his chastisement for this sin Carl Jung, CW 6, Para 645

If the object had an absolute value, it would be an absolute determining factor for the subject and would abolish his freedom of action absolutely, since even a relative freedom could not coexist with absolute determination by the object. Absolute relation to the object is equivalent to a complete exteriorization of the conscious processes; it amounts to an identity of subject and object which would render all cognition impossible Carl Jung, CW 6, Para 402

By "dreaming" Nietzsche means, as he himself says, essentially an "inward vision," the "lovely semblance of dream-worlds." Apollo "rules over the beautiful illusion of the inner world of fantasy," he is "the god of all shape-shifting powers." He signifies measure, number, limitation, and subjugation of everything wild and untamed. "One might even describe Apollo himself as the glorious divine image of the principium individuationis" [principle of individuality] Carl Jung, CW 6, Para 226

The Dionysian is the horror of the annihilation of the principium individuationis [principle of individuality] and at the same time "rapturous delight" in its destruction. It is therefore comparable to intoxication, which dissolves the individual into his collective instincts and components an explosion of the isolated ego through the world Carl Jung, CW 6. Para 227

Hence, in the Dionysian orgy, man finds man: "alienated Nature, hostile or enslaved, celebrates once more her feast of reconciliation with her prodigal son Man." Each feels himself "not only united, reconciled, merged with his neighbour, but one with him." His individuality

is entirely obliterated. “Man is no longer the artist, he has become the work of art” Carl Jung, CW 6. Para 227

It will have been the same with the Greeks. It was just their living sense of horror that gradually brought about a reconciliation of the Apollinian with the Dionysian “through a metaphysical miracle,” as Nietzsche says. This statement, as well as the other where he says that the antagonism between them is “only seemingly bridged by the common term ‘Art,”’ must constantly be borne in mind, because Nietzsche, like Schiller, had a pronounced tendency to credit art with a mediating and redeeming role Carl Jung, CW 6. Para 230

The problem then remains stuck in aesthetics the ugly is also “beautiful,” even beastliness and evil shine forth enticingly in the false glamour of aesthetic beauty. The artistic nature in both Schiller and Nietzsche claims a redemptive significance for itself and its specific capacity for creation and expression Carl Jung, CW 6. Para 230

The Dionysian satyr festival, to judge by all the analogies, was a kind of totem feast involving a regressive identification with the mythical ancestors or directly with the totem animal. The cult of Dionysus had in many places a mystical and speculative streak, and in any case exercised a very strong religious influence Carl Jung, CW 6. Para 231

The fact that Greek tragedy arose out of an originally religious ceremony is at least as significant as the connection of our modern theatre with the medieval Passion play, which was exclusively religious in origin; we are not permitted, therefore, to judge the problem under its purely aesthetic aspect Carl Jung, CW 6. Para 231

With Nietzsche as with Schiller the religious viewpoint is entirely overlooked and is replaced by the aesthetic. These things obviously have their aesthetic side and it should not be neglected. Nevertheless, if medieval Christianity is understood only aesthetically its true character is falsified and trivialized, just as much as if it were viewed exclusively from the historical standpoint Carl Jung, CW 6. Para 231

This shifting of the problem must doubtless have its psychological cause and purpose. The advantages of such a procedure are not far to seek: the aesthetic approach immediately converts the problem into a picture which the spectator can contemplate at his ease, admiring both its beauty and its ugliness, merely re-experiencing its passions at a safe distance, with no danger of becoming involved in them. The aesthetic attitude guards against any real participation, prevents one from being personally implicated, which is what a religious understanding of the problem would mean Carl Jung, CW 6. Para 232

Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329

Brahman is not only the producer but the produced, the ever-becoming. The epithet “Gracious One” (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses “earth and heaven contemplating Brahman.” The intimate connection, indeed identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6. Para 332

Hence the most one-sided differentiations are found among semi-barbarous people for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger Carl Jung, CW 6. Para 346

The Gilgamesh epic, for example, begins with this conflict. The one-sidedness of the barbarian takes the form of daemonic compulsion; it has something of the character of going berserk or running amok. In all cases it presupposes an atrophy of instinct that is not found in the true primitive, for which reason he is in general still free from the one-sidedness of the cultural barbarian Carl Jung, CW 6. Para 346

The sort of demons that introversion and extraversion may become is a daily experience for us psychotherapists. We see in our patients and can feel in ourselves with what irresistible force the libido streams inwards or outwards, with what unshakable tenacity an introverted or extraverted attitude can take root. The description of manas and vac as “mighty monsters of Brahman” is in complete accord with the psychological fact that at the instant of its appearance the libido divides into two streams, which as a rule alternate periodically but at times may appear simultaneously in the form of a conflict, as an outward stream opposing an inward stream Carl Jung, CW 6. Para 347

The daemonic quality of the two movements lies in their ungovernable nature and overwhelming power. This quality, however, makes itself felt only when the instinct of the primitive is already so stunted as to prevent a natural and purposive counter-movement to one-sidedness, and culture not sufficiently advanced for man to tame his libido to the point where he can follow its introverting or extraverting movement of his own free will and intention Carl Jung, CW 6. Para 347

The vital optimum is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives to his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, because the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism Carl Jung, CW 6. Para 356

The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life tasks without whose accomplishment the vital optimum can never be attained Carl Jung, CW 6. Para 356

Amfortas has the Grail and suffers for it, because he lacks libido. Parsifal has nothing of either, he is nirdvandva, free from opposites, and is therefore the redeemer, the bestowed of healing and renewed vitality, who unites the bright, heavenly, feminine symbol of the Grail with the dark, earthy, masculine symbol of the spear Carl Jung, CW 6. Para 371

The undeniable sexual symbolism might easily lead to the one-sided interpretation that the union of spear and Grail merely signifies a release of sexuality. The fate of Amfortas shows, however, that sexuality is not the point. On the contrary, it was his relapse into a nature-bound, brutish attitude that was the cause of his suffering and brought about the loss of his power. His seduction by Kundry was a symbolic act, showing that it was not sexuality that dealt him his wound so much as an attitude of nature-bound compulsion, a supine submission

to the biological urge Carl Jung, CW 6, Para 372

This attitude expresses the supremacy of the animal part of our psyche. The sacrificial wound that is destined for the beast strikes the man who is overcome by the beast all for the sake of man's further development. The fundamental problem, as I have pointed out in Symbols of Transformation, is not sexuality per se, but the domestication of libido, which concerns sexuality only so far as it is one of the most important and most dangerous forms of libidinal expression Carl Jung, CW 6, Para 372

The central religious idea in this legend, of which there are numerous variants, is the holy vessel, which, it must be obvious to everyone, is a thoroughly non-Christian image, whose origin is to be sought in extra-canonical sources. From the material I have cited, it seems to me a genuine relic of Gnosticism, which either survived the extermination of heresies because of a secret tradition, or owed its revival to an unconscious reaction against the domination of official Christianity Carl Jung, CW 6, Para 401

But spiritualization always means the retention of a certain amount of libido, which would otherwise be immediately squandered in sexuality. Experience shows that when the libido is retained, one part of it flows into the spiritualized expression, while the remainder sinks into the unconscious and activates images that correspond to it, in this case the vessel symbol Carl Jung, CW 6. Para 401

As the symbol can come alive only through the devaluation of the object, it is evident that the purpose it serves is to deprive the object of its value. If the object had an absolute value, it would be an absolute determining factor for the subject and would abolish his freedom of action absolutely, since even a relative freedom could not coexist with absolute determination by the object Carl Jung, CW 6. Para 402

An example of the devalued object can be seen in the vision of Hermas, in which he saw a tower being built. The old woman, who at first had declared herself to be the Church, now explains that the tower is a symbol of the Church. Her significance is thus transferred to the tower, and it is with this that the whole remaining part of the text is concerned. For Hermas it is only the tower that matters, and no longer the old woman, let alone Rhoda. The detachment of libido from the real object, its concentration on the symbol and canalization into a symbolic function, is complete. The idea of a universal and undivided Church, expressed in the symbol of a seamless and impregnable tower, has become an unshakable reality in the mind of Hermas Carl Jung, CW 6. Para 402

The medieval background of Faust has quite special significance because there actually was a medieval element that presided over the birth of modern individualism. It began, it seems to me, with the worship of woman, which strengthened the man's soul very considerably as a psychological factor, since the worship of woman meant worship of the soul. This is nowhere more beautifully and perfectly expresses than in Dante's Divine Comedy Carl Jung, CW 6. Para 376

Dante is the spiritual knight of his lady; for her sake he embarks on the adventure of the lower and upper worlds. In this heroic endeavor her image is exalted into the heavenly, mystical figure of the Mother of Goad figure that has detached itself from the object and become the personification of a purely psychological factor, or rather, of those unconscious contents whose personification I have termed the anima. Canto XXXIII of the Paradiso

expresses this culminating point of Dante's psychic development in the prayer of St. Bernard Carl Jung, CW 6. Para 377

The very fact that Dante speaks through the mouth of St. Bernard is an indication of the transformation and exaltation of his own being. The same transformation also happens to Faust, who ascends from Gretchen to Helen and from Helen to the Mother of God; his nature is altered by repeated figurative deaths (Boy Charioteer, homunculus, Euphorion), until finally he attains the highest goal as Doctor Marianus. In that form Faust utters his prayer to the Virgin Mother Carl Jung, CW 6. Para 378

We find this characteristic transition from the worship of woman to the worship of the soul in an early Christian document, The Shepherd of Hermas, which flourished about A.D. 140. This book, written in Greek, consists of a number of visions and revelations describing the consolidation of the new faith. The book, long regarded as canonical, was nevertheless rejected by the Muratori Canon Carl Jung, CW 6, Para 381

The repressed erotic impression has activated the latent primordial image of goddess, i.e., the archetypal soul-image. The erotic impression has evidently become united in the collective unconscious with archaic residues which have preserved from time immemorial the imprint of vivid impressions of the nature of woman as mother and woman as desirable maid Carl Jung, CW 6, Para 383

Official Christianity, therefore, absorbed certain Gnostic elements that manifested themselves in the worship of woman and found a place for them in an intensified worship of Mary. I have selected the Litany of Loreto as an example of this process of assimilation from a wealth of equally interesting material. The assimilation of these elements to the Christian symbol nipped in the bud the psychic culture of the man; for his soul, previously reflected in the image of the chosen mistress, lost its individual form of expression through this absorption Carl Jung, CW 6, Para 399

Since the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants Carl Jung, CW 6. Para 399

Vessel symbolism probably contains a pagan relic which proved adaptable to Christianity, and this is all the more likely as the worship of Mary was itself a vestige of paganism which secured for the Christian Church the heritage of the Magna Mater, Isis, and other mother goddesses. The image of the vas Sapientiae, vessel of wisdom, likewise recalls its Gnostic prototype, Sophia Carl Jung, CW 6, Para 398

It elucidates the psychological relations between the worship of woman and the legend of the Grail, which was so essentially characteristic of the early Middle Ages. The central religious idea in this legend, of which there are numerous variants, is the holy vessel, a thoroughly non-Christian image, a genuine relic of Gnosticism Carl Jung, CW 6, Para 401

The symbolism of the vessel has pagan roots in the "magic cauldron" of Celtic mythology. Dagda, one of the benevolent gods of ancient Ireland, possesses such a cauldron, which

supplies everybody with food according to his needs or merits. The Celtic god Bran likewise possesses a cauldron of renewal Carl Jung, CW 6, Para 401

Looked at historically, the soul, that many-faceted and much-interpreted concept, refers to a psychological content that must possess a certain measure of autonomy within the limits of consciousness. If this were not so, man would never have hit on the idea of attributing an independent existence to the soul, as though it were some objectively perceptible thing Carl Jung, CW 6, Para 419

The primitive, as we know, usually has several souls several autonomous complexes with a high degree of spontaneity, so that they appear as having a separate existence (as in certain mental disorders). On a higher level the number of souls decreases, until at the highest level of culture the soul resolves itself into the subject's general awareness of his psychic activities and exists only as a term for the totality of psychic processes Carl Jung, CW 6, Para 419

The libido concentrated in the unconscious was formerly invested in objects, and this made the world seem all-powerful. God was then "outside," but now he works from within, as the hidden treasure conceived as God's kingdom. If then, Meister Eckhart reaches the conclusion that the soul is itself God's kingdom, it is conceived as a function of relation to God, and God would be the power working within the soul and perceived by it. Eckhart even calls the soul the image of God Carl Jung, CW 6, Para 424

It is evident from the ethnological and historical material that the soul is a content that belongs partly to the subject and partly to the world of spirits, i.e., the unconscious. Hence the soul always has an earthly as well as a rather ghostly quality. It is the same with magical power, the divine force of primitives, whereas on the higher levels of culture God is entirely separate from man and is exalted to the heights of pure ideality. But the soul never loses its intermediate position But symbols are shaped energies, determining ideas whose affective power is just as great as their spiritual value Carl Jung, CW 6, Para 425

The organ of perception, the soul, apprehends the contents of the unconscious, and, as the creative function, gives birth to its dynamis in the form of a symbol. The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world Carl Jung, CW 6, Para 426

We hear the voice of the collective psyche in new bold ideas, which with imperturbable assurance and the finality of natural law brings about spiritual transformation and renewal. The unconscious currents reached the surface at the time of the Reformation. The Reformation largely did away with the Church as the dispenser of salvation and established once more the personal relation to God Carl Jung, CW 6, Para 433

The end of the jewel [Pandora's] is mysterious: it falls into the hands of a wandering Jew. "It was not a Jew of this world, and his clothes seemed to us exceedingly strange." (Prometheus and Epimetheus p. 164). This peculiar Jew can only be Ahasuerus, who did not accept the actual Redeemer, and now, as it were, steals his image. Carl Jung, CW 6, Para 454

The story of Ahasuerus is a late Christian legend, which cannot be traced back earlier than the thirteenth century. Psychologically, it sprang from a component of the personality or a charge of libido that could find no outlet in the Christian attitude to life and the world

and was therefore repressed. The Jews were always a symbol for this, hence the persecution mania against the Jews in the Middle Ages Carl Jung, CW 6, Para 454

The ritual murder idea also plays a part in Spitteler's story of Pandora in his Prometheus the Jew steals the wonder-child from heaven. It is a mythologized projection of a dim realization that the workings of the Redeemer are constantly being frustrated by the presence of an unredeemed element in the unconscious Carl Jung, CW 6, Para 454

This unredeemed, untamed, barbarian element, which can only be held on a chain and cannot be allowed to run free, is projected upon those who have never accepted Christianity. There is an unconscious awareness of this intractable element whose existence we don't like to admit hence the projection. In reality it is a part of ourselves that has contrived to escape the Christian process of domestication. The restlessness of the wandering Jew is a concretization of this unredeemed state Carl Jung, CW 6, Para 454

The paranoid idea can be the result, in pathological cases, of a particularly isolated and uninfluenceable complex which has become an "over-valued idea", a dominant that defies all criticism and enjoys complete autonomy, until it finally becomes an all-controlling factor manifesting itself as "spleen." In pathological cases it turns into an obsessive or paranoid idea, absolutely unshakable, that rules the individual's entire life Carl Jung, CW 6, Para 467

The extravert generally has a relaxed attitude. Exceptions, however, are frequent, even in one and the same individual., put an extravert in a dark and silent room, where all his repressed complexes can gnaw at him, and he will get into such a state of tension that he will jump at the slightest stimulus Carl Jung, CW 6, Para 482

Empathy is a kind of perceptive process, characterized by the fact that, through feeling, some essential psychic content is projected into the object, so that the object is assimilated to the subject and coalesces with him to such an extent that the subject feels himself, as it were, in the object Carl Jung, CW 6, Para 486

This happens when the projected content is associated to a higher degree with the subject than with the object. He does not, however, feel himself projected into the object; rather, the "empathized" object appears animated to him [the subject], as though it were speaking to him of its own accord Carl Jung, CW 6, Para 486

It should be noted that in itself projection is usually an unconscious process not under conscious control. On the other hand it is possible to imitate the projection consciously by means of a conditional sentence for instance, "if you were my father "thus bringing about the situation of empathy Carl Jung, CW 6, Para 486

'As a rule, the projection transfers unconscious contents into the object, for which reason empathy is also termed "transference" (Freud) in analytical psychology. Empathy, therefore, is a form of extraversion Carl Jung, CW 6, Para 486

Worringer defines the aesthetic experience of empathy as follows: "Aesthetic enjoyment is objectified self-enjoyment" (Abstraction and Empathy, p. 5). Consequently, only a form one can empathize with is beautiful. Lipps says: "Only so far as this empathy extends are forms beautiful. Their beauty is simply my ideal having free play in them" (Aesthetic, p. 247). According to this, any form one cannot empathize with would be ugly. But here the theory of

empathy reaches its limitations, for, as Worringer points out, there are art forms to which the empathetic attitude cannot be applied Carl Jung, CW 6, Para 487

It is indeed true that empathy presupposes a subjective attitude of confidence, or trustfulness toward the object. It is a readiness to meet the object halfway, a subjective assimilation that brings about a good understanding between subject and object or at least simulates it Carl Jung, CW 6, Para 489

As the essence of empathy is the projection of subjective contents, it follows that the preceding unconscious act must be the opposite a neutralizing of the object that renders it inoperative. In this way the object is emptied, so to speak, robbed of its spontaneous activity, and thus made a suitable receptacle for subjective contents Carl Jung, CW 6, Para 491

The empathizing subject wants to feel his own life in the object; hence the independence of the object and the difference between it and the subject must not be too great. As a result of the unconscious act that preceded empathy, the sovereignty of the object is depotentiated, or rather it is overcompensated, because the subject immediately gains ascendency over the object Carl Jung, CW 6, Para 491

This can only happen unconsciously, through an unconscious fantasy that either devalues and depotentiates the object or enhances the value and importance of the subject. Only in this way can that difference of potential arise which empathy needs in order to convey subjective contents into the object Carl Jung, CW 6, Para 491

Just as abstraction is based on the magical significance and power of the object, the basis of empathy is the magical significance of the subject, who gains power over the object by means of mystical identification. The primitive is in a similar position: he is magically influenced by the power of the fetish, yet at the same time he is the magician and accumulator of magical power who charges the fetish with potency. An example of this is the churinga rite of the Australian aborigines Carl Jung, CW 6, Para 496

The abstracting attitude is centripetal, i.e., introverting. Worringer's conception of abstraction therefore corresponds to the introverted attitude. It is significant that Worringer describes the influence of the object as fear or dread. The abstracting attitude endows the object with a threatening or injurious quality against which it has to defend itself. This seemingly a priori quality is doubtless a projection, but a negative one. We must therefore suppose that abstraction is preceded by an unconscious act of projection which transfers negative contents to the object Carl Jung, CW 6, Para 490

The man with the abstracting attitude finds himself in a frighteningly animated world that seeks to overpower and smother him. He therefore withdraws into himself, in order to think up a saving formula calculated to enhance his subjective value at least to the point where he can hold his own against the influence of the object Carl Jung, CW 6, Para 492

The man with the empathetic attitude finds himself, on the contrary, in a world that needs his subjective feeling to give it life and soul. He animates it with himself, full of trust; but the man with the abstract attitude retreats mistrustfully before the daemonism of objects, and builds up a protective interlude composed of abstractions Carl Jung, CW 6, Para 492

Worringer rightly says of Oriental art: Tormented by the confusion and flux of the phe-

nomenal world, these people were dominated by an immense need for repose. The enjoyment they sought in art consisted not so much in immersing themselves in the things of the outside world and finding pleasure there, as in raising the individual object out of its arbitrary and seemingly fortuitous existence, immortalizing it by approximation to abstract forms, and so finding a point of repose amid the ceaseless flux of appearances (Abstraction and Empathy, p. 16) Carl Jung, CW 6, Para 493

All is on fire. The eye and all the senses are on fire, with the fire of passion, the fire of hate, the fire of delusion; the fire is kindled by birth, old age, and death, by pain and lamentation, by sorrow, suffering, and despair...The whole world is in flames, the whole world is wrapped in smoke, the whole world is consumed by fire, the whole world trembles (Warren, Buddhism in Translations, p. 352) Carl Jung, CW 6, Para 494

It is this fearful and sorrowful vision of the world that forces the Buddhist into his abstracting attitude, just as, according to legend, a similar impression started the Buddha on his life's quest. The dynamic animation of the object as the impelling cause of abstraction is strikingly expressed in the Buddha's symbolic language. This animation does not come from empathy, but from an unconscious projection that actually exists a priori. The term "projection" hardly conveys the real meaning of this phenomenon. Projection is really an act that happens, and not a condition existing a priori, which is what we are obviously dealing with here Carl Jung, CW 6, Para 495

The primitive's objects have a dynamic animation. They are charged with soul-stuff or soul-force (and not always possessed of souls, as the animist theory supposes) so that they have a direct psychic effect upon him, producing what is practically a dynamic identification with the object Carl Jung, CW 6, Para 495

In certain primitive languages articles of personal use have a gender denoting "alive" (the suffix of animation). With the abstracting attitude it is much the same, for here too the object is alive and autonomous from the beginning and in no need of empathy; on the contrary, it has such a powerful effect that the subject is forced into introversion Carl Jung, CW 6, Para 495

Its strong libido investment comes from its participation mystique with the subject's own unconscious. This is clearly expressed in the words of the Buddha: the universal fire is identical with the fire of libido, with the subject's burning passion, which appears to him as an object because it is not differentiated into a disposable function Carl Jung, CW 6, Para 495

Identification with the directed function has an undeniable advantage in that a man can best adapt to collective demands and expectations; moreover, it also enables him to keep out of the way of his inferior, undifferentiated, undirected functions by self-alienation. In addition, "selflessness" is always considered a particular virtue from the standpoint of social morality Carl Jung, CW 6, Para 502

For the more he identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious Carl Jung, CW 6, Para 502

This is a regressive development, a reversion to the infantile and finally to the archaic level. Since man has spent only a few thousand years in a cultivated state, as opposed to several hundred thousand years in a state of savagery, the archaic modes of functioning are still extraordinarily vigorous and easily reactivated. Hence, when certain functions disintegrate by being deprived of libido, their archaic foundations in the unconscious become operative again Carl Jung, CW 6, Para 502

It is sufficient to note that the peculiar nature of the extravert constantly urges him to expend and propagate himself in every way, while the tendency of the introvert is to defend himself against all demands from outside, to conserve his energy by withdrawing it from objects, thereby consolidating his own position Carl Jung, CW 6, Para 559

Blake's intuition did not err when he described the two classes of men as "prolific" and "devouring." Just as, biologically, the two modes of adaptation work equally well and are successful in their own way, so too with the typical attitudes. The one achieves its end by a multiplicity of relationships, the other by monopoly Carl Jung, CW 6, Para 559

The very adjustment of the normal extraverted type is his limitation. He owes his normality on the one hand to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment Carl Jung, CW 6, Para 564

The normal extraverted type does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him. On the other hand, his normality must also depend essentially on whether he takes account of his subjective needs and requirements, and this is just his weak point Carl Jung, CW 6, Para 564

The tendency of his type is so outer-directed that even the most obvious of all subjective facts, the condition of his own body, receives scant attention. The body is not sufficiently objective or "outside," so that the satisfaction of elementary needs which are indispensable to physical well-being is no longer given its due. The body accordingly suffers, to say nothing of the psyche Carl Jung, CW 6, Para 564

One can feel "correctly" only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that in this type [extraverted feeling] thinking will be kept in abeyance as much as possible. This does not mean that the woman does not think at all; on the contrary, she may think a great deal and very cleverly, but her thinking is never sui generis [of its own kind]it is an Epimethean appendage to her feeling. What she cannot feel, she cannot consciously think. "But I can't think what I don't feel," such a type said to me once in indignant tones. So far as her feeling allows, she can think very well, but every conclusion, however logical, that might lead to a disturbance of feeling is rejected at the outset. It is simply not thought. Thus everything that fits in with the objective values is good, and is loved, and everything else seems to her to exist in a world apart Carl Jung, CW 6, Para 598

As feeling is undeniably a more obvious characteristic of feminine psychology than thinking, the most pronounced feeling types are to be found among women. When extraverted feeling predominates we speak of an extraverted feeling type. Examples of this type that I can call

to mind are, almost without exception, women. The woman of this type follows her feeling as a guide throughout life. As a result of upbringing her feeling has developed into an adjusted function subject to conscious control. Except in extreme cases, her feeling has a personal quality, even though she may have repressed the subjective factor to a large extent Carl Jung, CW 6, Para 597

Her [extraverted feeling type] personality appears adjusted in relation to external conditions. Her feelings harmonize with objective situations and general values. This is seen nowhere more clearly than in her love choice: the "suitable" man is loved, and no one else; he is suitable not because he appeals to her hidden subjective nature about which she usually knows nothing but because he comes up to all reasonable expectations in the matter of age, position, income, size and respectability of his family, etc. Carl Jung, CW 6, Para 597

Accordingly the unconscious of this type [extraverted feeling] contains first and foremost a peculiar kind of thinking, a thinking that is infantile, archaic, negative. So long as the conscious feeling preserves its personal quality, or, to put it another way, so long as the personality is not swallowed up in successive states of feeling, this unconscious thinking remains compensatory. But as soon as their personality is dissociated and dissolves into a succession of contradictory feeling states, the identity of the ego is lost and the subject lapses into the unconscious Carl Jung, CW 6, Para 600

When this happens, it [the ego] gets associated with the unconscious thinking processes and occasionally helps them to the surface. The stronger the conscious feeling is and the more ego-less it becomes, the stronger grows the unconscious opposition. The unconscious thoughts gravitate round just the most valued objects and mercilessly strip them of their value Carl Jung, CW 6, Para 600

The "nothing but" type of thinking comes into its own here, since it effectively depotentiates all feelings that are bound to the object. The unconscious thinking reaches the surface in the form of obsessive ideas which are invariably of a negative and depreciatory character Carl Jung, CW 6, Para 600

Women of this type have moments when the most hideous thoughts fasten on the very objects most valued by their feelings. This negative thinking utilizes every infantile prejudice or comparison for the deliberate purpose of casting aspersions on the feeling value and musters every primitive instinct in the attempt to come out with "nothing but" interpretations. Hysteria, with the characteristic infantile sexuality of its unconscious world of ideas, is the principal form of neurosis in this type Carl Jung, CW 6, Para 600

Objects are valued in so far as they excite sensations, and so far as lies within the power of sensation, they are fully accepted into consciousness whether they are compatible with rational judgments or not. The sole criterion of their value is the intensity of the sensation produced by their objective qualities. Accordingly, all objective processes which excite any sensations at all make their appearance in consciousness Carl Jung, CW 6, Para 605

Sensation is strongly developed in children and primitives, since in both cases it predominates over thinking and feeling, though not necessarily over intuition. I [Jung] regard sensation as conscious, and intuition as unconscious, perception. For me sensation and intuition represent a pair of opposites, or two mutually compensating functions, like thinking and feeling Carl Jung, CW 6, Para 795

The extraverted sensation type is the lover of tangible reality, with little inclination for reflection and no desire to dominate. To feel the object, to have sensations and if possible enjoy them that is his constant aim. He is by no means unlovable, on the contrary, his lively capacity for enjoyment makes him very good company. He is usually a jolly fellow, and sometimes a refined aesthete. In the former case the great problems of life hang on a good or indifferent dinner, and in the latter, it's all a question of good taste Carl Jung, CW 6, Para 607

As the extraverted sensation type has no ideals connected with ideas, he has no reason to act in any way contrary to the reality of things as they are. This manifests itself in all the externals of his life. He dresses well, as befits the occasion; he keeps a good table with plenty of drink for his friends, making them feel very grand, or at least giving them to understand that his refined taste entitles him to make a few demands of them. He may even convince them that certain sacrifices are decidedly worthwhile for the sake of style Carl Jung, CW 6, Para 607

The more sensation predominates, the subject disappears behind the sensation, and the less agreeable does this type [extraverted sensation] become. He develops into a crude pleasure-seeker, or else degenerates into an unscrupulous, effete aesthete. Although the object has become quite indispensable to him, yet, as something existing in its own right, it is none the less devalued. It is ruthlessly exploited and squeezed dry, since now its sole use is to stimulate sensation Carl Jung, CW 6, Para 608

What comes from inside seems to the extraverted sensation type as morbid and suspect. He always reduces his thoughts and feelings to objective causes, to influences emanating from objects, quite unperturbed by the most glaring violations of logic. Once he can get back to tangible reality in any form he can breathe again. In this respect he is surprisingly credulous Carl Jung, CW 6, Para 607

The bondage to the object is carried to the extreme limit. In consequence, the unconscious is forced out of its compensatory role into open opposition. Above all, the repressed intuitions begin to assert themselves in the form of projections. The wildest suspicions arise; if the object is a sexual one, jealous fantasies and anxiety states gain the upper hand Carl Jung, CW 6, Para 608

More acute cases develop every sort of phobia, and, in particular, compulsion symptoms. The pathological contents have a markedly unreal character, with a frequent moral or religious streak. A pettifogging captiousness follows, or a grotesquely punctilious morality combined with primitive "magical" superstitions that fall back on abstruse rites Carl Jung, CW 6, Para 608

All these things have their source in the repressed inferior functions which have been driven into harsh opposition to the conscious attitude, and they appear in a guise that is all the more striking because they rest on the most absurd assumptions, in complete contrast to the conscious sense of reality Carl Jung, CW 6, Para 608

The whole structure of thought and feeling seems, in this second personality, to be twisted into a pathological parody: reason turns into hair-splitting pedantry, morality into dreary moralizing and blatant Pharisaism, religion into ridiculous superstition, and intuition, the noblest

gift of man, into meddlesome officiousness, poking into every corner; instead of gazing into the far distance, it descends to the lowest level of human meanness Carl Jung, CW 6, Para 608

No other human type can equal the extraverted sensation type in realism. His sense for objective facts is extraordinarily developed. His life is an accumulation of actual experiences of concrete objects, and the more pronounced his type, the less use does he make of his experience. In certain cases the events in his life hardly deserve the name “experience” at all. What he experiences serves at most as a guide to fresh sensations; anything new that comes within his range of interest is acquired by way of sensation and has to serves its ends Carl Jung, CW 6, Para 606

The subjective factor has, from the earliest times and among all peoples, remained in large measure constant, elementary perceptions and cognitions being almost universally the same, it is a reality that is just as firmly established as the external object. By the subjective factor I understand that psychological action or reaction which merges with the effect produced by the object and so gives rise to a new psychic datum Carl Jung, CW 6, Para 622

How extraordinarily strong the subjective factor can be is shown most clearly in art. Its predominance sometimes amounts to a complete suppression of the object’s influence Carl Jung, CW 6, Para 647

It is precisely in the present epoch, and particularly in those movements which are somewhat ahead of the time, that the subjective factor reveals itself in exaggerated, tasteless forms of expression bordering on caricature. Owing to the extraverted overvaluation of the object e.g., the art of the present day Carl Jung, CW 6, Para 645

The image is called primordial when it possesses an archaic character. I [Jung] speak of its archaic character when the image is in striking accord with familiar mythological motifs. It then expresses material primarily derived from the collective unconscious, and indicates at the same time that the factors influencing the conscious situation of the moment are collective rather than personal Carl Jung, CW 6, Para 746

The primordial image, elsewhere also termed archetype, is always collective, i.e., it is at least common to entire peoples or epochs. In all probability the most important mythological motifs are common to all times and races. I [Jung] have, in fact, been able to demonstrate a whole series of motifs from Greek mythology in the dreams and fantasies of pure-bred Negroes suffering from mental disorders Carl Jung, CW 6, Para 747

The primordial image is related just as much to certain palpable, self-perpetuating, and continually operative natural processes as it is to certain inner determinants of psychic life and of life in general. The primordial image expresses the unique and unconditioned creative power of the psyche Carl Jung, CW 6, Para 748

The primordial image frees psychic energy from its bondage to sheer uncomprehended perception. At the same time, it links the energies released by the perception of stimuli to a definite meaning, which then guides action along paths corresponding to this meaning Carl Jung, CW 6, Para 749

It releases unavailable, dammed-up energy by leading the mind back to nature and canalizing sheer instinct into mental forms Carl Jung, CW 6, Para 749

The primordial image has one great advantage over the clarity of the idea, and that is its vitality. It is a self-activating organism, “endowed with generative power” Carl Jung, CW 6, Para 754

The primordial image is an inherited organization of psychic energy, an ingrained system, which not only gives expression to the energic process but facilitates its operation. It shows how the energic process has run its unvarying course from time immemorial, while simultaneously allowing a perpetual repetition of it by means of an apprehension or psychic grasp of situations so that life can continue into the future Carl Jung, CW 6, Para 754

The primordial images, in their totality, constitute a psychic mirror-world. It is a mirror with the peculiar faculty of reflecting the existing contents of consciousness not in their known and customary form but, as it were, sub specie aeternitatis, somewhat as a million-year-old consciousness might see them. Such a consciousness would see the becoming and passing away of things simultaneously with their momentary existence in the present, and not only that, it would also see what was before their becoming and will be after their passing hence Carl Jung, CW 6, Para 649

The predominance of the subjective factor in consciousness naturally involves a devaluation of the object. The object is not given the importance that belongs to it by right. Just as it plays too great a role in the extraverted attitude, it has too little meaning for the introvert. To the extent that his consciousness is subjectivized and excessive importance attached to the ego, the object is put in a position which in the end becomes untenable. The object is a factor whose power cannot be denied, whereas the ego is a very limited and fragile thing Carl Jung, CW 6, Para 626

It would be a very different matter if the Self opposed the object. Self and world are commensurable factors; hence a normal introverted attitude is as justifiable and valid as a normal extraverted attitude. But if the ego has usurped the claims of the subject, this naturally produces, by way of compensation, an unconscious reinforcement of the influence of the object Carl Jung, CW 6, Para 626

In spite of positively convulsive efforts to ensure the superiority of the ego, the object comes to exert an overwhelming influence, which is all the more invincible because it seizes on the individual unawares and forcibly obtrudes itself on his consciousness Carl Jung, CW 6, Para 626

As a result of the ego’s unadapted relation to the object for a desire to dominate it is not adaptation a compensatory relation arises in the unconscious which makes itself felt as an absolute and irrepressible tie to the object. The more the ego struggles to preserve its independence, freedom from obligation, and superiority, the more it becomes enslaved to the objective data Carl Jung, CW 6, Para 626

The individual’s freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved Carl Jung, CW 6, Para 626

It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin. The object assumes terrifying proportions in spite of the conscious attempt to degrade it Carl Jung, CW 6, Para 626

In consequence, the ego's efforts to detach itself from the object and get it under control become all the more violent. In the end it surrounds itself with a regular system of defences (aptly described by Adler) for the purpose of preserving at least the illusion of superiority. The introvert's alienation from the object is now complete; he wears himself out with defence measures on the one hand, while on the other he makes fruitless attempts to impose his will on the object and assert himself. These efforts are constantly being frustrated by the overwhelming impressions received from the object Carl Jung, CW 6, Para 626

The object continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to "keep going." The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue Carl Jung, CW 6, Para 626

The introvert's fear of objects develops into a peculiar kind of cowardliness; he shrinks from making himself or his opinions felt, fearing that this will only increase the object's power Carl Jung, CW 6, Para 627

He is terrified of strong affects in others, and is hardly ever free from the dread of falling under hostile influences Carl Jung, CW 6, Para 627

Objects possess puissant and terrifying qualities for him qualities he cannot consciously discern in them, but which he imagines he sees through his unconscious perception Carl Jung, CW 6, Para 627

As the introvert's relation to the object is very largely repressed, it takes place via the unconscious, where it becomes charged with the latter's qualities. These qualities are mostly infantile and archaic, so that the relation to the object becomes primitive too, and the object seems endowed with magical powers Carl Jung, CW 6, Para 627

Anything strange and new arouses fear and mistrust, as though concealing unknown perils; heirlooms and suchlike are attached to the introvert's soul as by invisible threads; any change is upsetting, if not positively dangerous, as it seems to denote a magical animation of the object Carl Jung, CW 6, Para 627

The introvert's ideal is a lonely island where nothing moves except what he permits to move Carl Jung, CW 6, Para 627

Since the introverted feeling type appears rather cold and reserved, it might seem on a superficial view that such women have no feelings at all. But this would be quite wrong. Such a misunderstanding is a common occurrence in the life of this type, and is used as a weighty argument against the possibility of any deeper feeling relation to the object Carl Jung, CW 6, Para 641

It is principally among women that I have found the predominance of introverted feeling. “Still waters run deep” is very true of such women. They are mostly silent, inaccessible, hard to understand; often they hide behind a childish or banal mask, and their temperament is inclined to melancholy Carl Jung, CW 6, Para 640

The introverted feeling type neither shine nor reveal themselves. As they are mainly guided by their subjective feelings, their true motives generally remain hidden. Their outward demeanour is harmonious, inconspicuous, giving an impression of pleasing repose, or of sympathetic response Carl Jung, CW 6, Para 640

Introverted feeling is conditioned subjectively and is only secondarily concerned with the object. It seldom appears on the surface and is generally misunderstood. It is a feeling which seems to devalue the object, and it therefore manifests itself for the most part negatively Carl Jung, CW 6, Para 638

Secret feelings give a woman of this type a mysterious power that may prove terribly fascinating to the extraverted man, for it touches his unconscious Carl Jung, CW 6, Para 642

The existence of positive feeling can be inferred only indirectly. The aim of introverted feeling is not to adjust itself to the object, but to subordinate it in an unconscious effort to realize the underlying images. It is continually seeking an image which has no existence in reality, but which it has seen in a vision. It glides unheedingly over all objects that do not fit in with its aim. It strives after inner intensity, for which the objects serve at most as a stimulus Carl Jung, CW 6, Para 638

The primordial images are, of course, just as much ideas as feelings. Fundamental ideas, ideas like God, freedom, and immortality, are just as much feeling-values as they are significant ideas. Everything, therefore, that we have said about introverted thinking is equally true of introverted feeling, only here everything is felt while there it was thought. But the very fact that thoughts can generally be expressed more intelligibly than feelings demands a more than ordinary descriptive or artistic ability before the real wealth of this feeling can be even approximately presented or communicated to the world. If subjective thinking can be understood only with difficulty because of it unrelatedness, this is true in even higher degree of subjective feeling Carl Jung, CW 6, Para 639

In order to communicate with others, it [feeling] has to find an external form not only acceptable to itself, but capable also of arousing a parallel feeling in them. Thanks to the relatively great inner (as well as outer) uniformity of human beings, it is actually possible to do this, though the form acceptable to feeling is extraordinarily difficult to find so long as it is still mainly oriented to the fathomless store of primordial images Carl Jung, CW 6, Para 639

If, however, feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration. The intensification of egocentric feeling only leads to inane transports of feeling for their own sake. This is the mystical, ecstatic stage which opens the way for the extraverted functions that feeling has repressed Carl Jung, CW 6, Para 639

Just as introverted thinking is counterbalanced by a primitive feeling, to which objects attach themselves with a magical force, introverted feeling is counterbalanced by a primitive

thinking, whose concretism and slavery to facts surpass all bounds. Feeling progressively emancipates itself from the object and creates for itself a freedom of action and conscience that is purely subjective and may even renounce all traditional values. But so much the more does unconscious thinking fall a victim to the power of objective reality Carl Jung, CW 6, Para 639

Introverted feeling makes little effort to respond to the real emotions of the other person. They are more often damped down and rebuffed, or cooled off by a negative value judgment Carl Jung, CW 6, Para 640

The introverted feeling type has no desire to affect others, to impress, influence, or change them in any way. If this outward aspect is more pronounced, it arouses a suspicion of indifference and coldness, which may actually turn into a disregard for the comfort and well-being of others. One is distinctly aware then of the movement of feeling away from the object Carl Jung, CW 6, Para 640

The mysterious power of this type comes from the deeply felt, unconscious images, but consciously the introverted feeling type is apt to relate it to the ego, where upon her influence becomes debased into a personal tyranny. Whenever the unconscious subject is identified with the ego, the mysterious power of intensive feeling turns into a banal and overweening desire to dominate, into vanity and despotic bossiness. This produces a type of woman notorious for her unscrupulous ambition and mischievous cruelty. It is a change, however that leads to neurosis Carl Jung, CW 6, Para 642

Although the tendency [of the introverted feeling type] to overpower or coerce the other person with her secret feelings rarely plays a disturbing role in the normal type, some trace of it nevertheless seeps through in the form of a domineering influence often difficult to define. It is sensed as a sort of stifling or oppressive feeling which holds everybody around her under a spell Carl Jung, CW 6, Para 642

Although, with the introverted feeling type, there is a constant readiness for peaceful and harmonious co-existence, strangers are shown no touch of amiability, no gleam of responsive warmth, but are met with apparent indifference or a repelling coldness. Often they are made to feel entirely superfluous. This type observes a benevolent though critical neutrality, coupled with a faint trace of superiority that soon takes the wind out of the sails of a sensitive person. Any stormy emotion, however, will be struck down with murderous coldness Carl Jung, CW 6, Para 640

The introverted feeling type’s feelings are intensive rather than extensive. They develop in depth. While an extensive feeling of sympathy can express itself in appropriate words and deeds, and thus quickly gets back to normal again, an intensive sympathy, being shut off from every means of expression, acquires a passionate depth that comprises a whole world of misery and simple gets benumbed. To the outside world, or to the blind eyes of the extravert, this intensive sympathy looks like coldness, because usually it does nothing visible, and an extraverted consciousness is unable to believe in invisible forces Carl Jung, CW 6, Para 641

Introverted feeling remains normal so long as the ego feels subordinate to the unconscious subject, and feeling is aware of something higher and mightier than the ego, otherwise

it leads to neurosis Carl Jung, CW 6, Para 643

With the introverted intuitive type, a compulsion neurosis expresses itself with hypochondriacal symptoms, hypersensitivity of the sense organs, and compulsive ties to particular persons or objects. A condition occurring through a forced exaggeration of the conscious attitude Carl Jung, CW 6, Para 663

In the introverted sensation type a compulsion neurosis results as soon as the unconscious becomes antagonistic. The archaic intuitions come to the surface and exert their pernicious influence, forcing themselves on the individual and producing compulsive ideas of the most perverse kind. Hysterical features are masked by symptoms of exhaustion Carl Jung, CW 6, Para 654

Since extraverted intuition is directed predominantly to objects, it actually comes very close to sensation; indeed, the expectant attitude to external objects is just as likely to make use of sensation. Hence, if intuition is to function properly, sensation must to a large extent be suppressed Carl Jung, CW 6, Para 611

This type seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold-bloodedly, without any compunction and apparently without remembering them, as soon as their range is known and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. It is as though his whole life vanished in the new situation Carl Jung, CW 6, Para 613

The extraverted intuitive claims a freedom and exemption from restraint, submitting his decisions to no rational judgment and relying entirely on his nose for the possibilities that chance throws in his way Carl Jung, CW 6, Para 615

The extraverted intuitive is continually scenting out new possibilities which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has been built in his everlasting search for change Carl Jung, CW 6, Para 658

The extraverted intuitive type is uncommonly important both economically and culturally. If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises. He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also “make” men. His capacity to inspire courage or to kindle enthusiasm for anything new is unrivalled, although he may already have dropped it by the morrow Carl Jung, CW 6, Para 614

The stronger his intuition, the more his ego becomes fused with all the possibilities he envisions. He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not play-acting, it is a kind of fate Carl Jung, CW 6, Para 614

Since the extraverted intuitive tends to rely most predominantly on his vision, his moral efforts become one-sided; he makes himself and his life symbolic adapted, it is true, to the inner and eternal meaning of events, but unadapted to present-day reality. He thus deprives himself of any influence upon it because he remains uncomprehended. His language is not the

one currently spoken it has become too subjective. His arguments lack the convincing power of reason. He can only profess or proclaim. His is “the voice of one crying in the wilderness” Carl Jung, CW 6, Para 662

Because extraverted intuition is oriented by the object, there is a marked dependence on external situations, but it is altogether different than the dependence of the sensation type Carl Jung, CW 6, Para 613

The extraverted intuitive type would seem to be more common among women than among men. In women the intuitive capacity shows itself not so much in the professional as in the social sphere. Such women understand the art of exploiting every social occasion, they make the right social connections, they seek out men with prospects only to abandon everything again for the sake of a new possibility Carl Jung, CW 6, Para 613

The extraverted intuitive will experience through a forced exaggeration of the conscious attitude, a complete subordination to inner perceptions, the unconscious goes over to the opposition, giving rise to compulsive sensations whose excessive dependence on the object directly contradicts the conscious attitude Carl Jung, CW 6, Para 663

The extraverted intuitive exempts himself from the restrictions of reason only to fall victim to neurotic compulsions in the form of over-subtle ratiocinations, hairsplitting dialectics, and a compulsive tie to the sensation aroused by the object. His conscious attitude towards both sensation and object is one of ruthless superiority. Not that he means to be ruthless or superior he simply does not see the object that everyone else sees and rides roughshod over it, just as the sensation type has no eyes for its soul. But sooner or later the object takes revenge in the form of compulsive hypochondriacal ideas, phobias, and every imaginable kind of absurd bodily sensation Carl Jung, CW 6, Para 615

Thinking and feeling, the indispensable components of conviction, are his [extraverted intuitive] inferior functions, carrying no weight and hence incapable of effectively withstanding the power of intuition. And yet these functions are the only ones that could compensate its supremacy by supplying the judgment which the intuitive type totally lacks. The intuitive’s morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority Carl Jung, CW 6, Para 613

The extraverted intuitive’s consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. He has equally little regard for their convictions and way of life, and on this account he is often put down as an immoral and unscrupulous adventurer Carl Jung, CW 6, Para 613

The extraverted intuitive represses the sensation of the object, giving rise to a compensatory extraverted sensation function of an archaic character. The unconscious personality can best be described as an extraverted sensation type of a rather low and primitive order. Instinctuality and intemperance are the hallmarks of this sensation, combined with an extraordinary dependence on sense-impressions Carl Jung, CW 6, Para 663

The extraverted intuitive’s consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. He has equally little regard for their convictions and way of life, and on this account he is often put down as an immoral and

unscrupulous adventurer Carl Jung, CW 6, Para 613

The extraverted intuitive's remarkable indifference to external objects is shared by the introverted intuitive in relation to inner objects Carl Jung, CW 6, Para 658

Apperception is a psychic process by which a new content is articulated with similar, already existing contents in such a way that it becomes understood, apprehended, or "clear." We distinguish active from passive apperception Carl Jung, CW 6, Para 683

Active apperception is a process by which the subject, of his own accord and from his own motives, consciously apprehends a new content with attention and assimilates it to other contents already constellated Carl Jung, CW 6, Para 683

Passive apperception is a process by which a new content forces itself upon consciousness either from without (through the senses) or from within (from the unconscious) and, as it were, compels attention and enforces apprehension Carl Jung, CW 6, Para 683

Such contents are what Lévy-Bruhl calls the représentations collectives of primitives. Among primitives, the représentations collectives are at the same time collective feelings, as Lévy-Bruhl has shown. Because of this collective feeling-value he calls the représentations collectives "mystical," since they are not merely intellectual but emotional Carl Jung, CW 6, Para 692

Among civilized peoples, too, certain collective ideas God, justice, fatherland, etc. are bound up with collective feelings. This collective quality adheres not only to particular psychic elements or contents but to whole functions (q.v.). Thus the thinking function as a whole can have a collective quality, when it possesses general validity and accords with the laws of logic. Similarly, the feeling function as a whole can be collective, when it is identical with the general feeling and accords with general expectations, the general moral consciousness, etc. In the same way, sensation and intuition are collective when they are at the same time characteristic of a large group of men Carl Jung, CW 6, Para 692

Thinking is oriented by the object and fed from objective data transmitted largely by sense perception, therefore it need not be purely concretistic since it can just as well be purely ideal thinking Carl Jung, CW 6, Para 577

The thinking type restricts the products of sensation and intuition since choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment Carl Jung, CW 6, Para 602

The thinking function as a whole can have a collective quality when it possesses general validity and accords with the laws of logic Carl Jung, CW 6, Para 692

Thinking is a directed function, and so is feeling. When these functions are concerned not with a rational choice of objects, or with the qualities and interrelations of objects, but with the perception of accidentals which the actual object never lacks, they at once lose the attribute of directedness and, with it, something of their rational character, because they then accept the rational. They begin to be irrational. Thinking and feeling find fulfillment only when they are in complete harmony with the laws of reason Carl Jung, CW 6, Para 776

Concretism is a concept which falls under the more general concept of participation mystique. Just as the latter represents a fusion of the individual with external objects, concretism represents a fusion of thinking and feeling with sensation, so that the object of one is at the same time the object of the other. This fusion prevents any differentiation of thinking and feeling and keeps them both within the sphere of sensation; they remain its servants and can never be developed into pure functions Carl Jung, CW 6, Para 698

Concretism, therefore, is an archaism. The magical influence of the fetish is not experienced as a subjective state of feeling but sensed as a magical effect. That is concretistic feeling. The primitive does not experience the idea of divinity as a subjective content; for him the sacred tree is the abode of the god, or even the god himself. That is concretistic thinking. In civilized man, concretistic thinking consists in the inability to conceive of anything except immediately obvious facts transmitted by the senses, or in the inability to discriminate between subjective feeling and the sensed object Carl Jung, CW 6, Para 697

Differentiation is a form of mental activity that frees a content from its association with the irrelevant elements by distinguishing it from them or, in other words, differentiating it Carl Jung, CW 6, Para 677

Differentiation means the development of differences, the separation of parts from a whole. It consists in the separation of the function from other functions, and in the separation of its individual parts from each other. Without differentiation direction is impossible, since the direction of a function towards a goal depends on the elimination of anything irrelevant. Fusion with the irrelevant precludes direction; only a differentiated function is capable of being directed Carl Jung, CW 6, Para 705

Feeling is primarily a process that takes place between the ego and a given content, a process, moreover, that imparts to the content a definite value in the sense of acceptance or rejection (“like” or “dislike”). The process can also appear isolated, as it were, in the form of a “mood,” regardless of the momentary contents of consciousness or momentary sensations Carl Jung, CW 6, Para 724

Feeling, therefore, is an entirely subjective process, which may be in every respect independent of external stimuli, though it allies itself with every sensation. Even an “indifferent” sensation possesses a feeling-tone, namely that of indifference, which again expresses some sort of valuation. Hence feeling is a kind of judgment, differing from intellectual judgment in that its aim is not to establish conceptual relations but to set up a subjective criterion of acceptance or rejection. Valuation by feeling extends to every content of consciousness, of whatever kind it may be Carl Jung, CW 6, Para 725

Feeling may be distinguished from affect, in spite of the fact that the dividing line is fluid, since every feeling, after attaining a certain strength, releases physical innervations, thus becoming an affect Carl Jung, CW 6, Para 681

Feeling restricts the products of sensation and intuition since the choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment (feeling) Carl Jung, CW 6, Para 602

One can feel “correctly” only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that thinking will be kept

in abeyance as much as possible Carl Jung, CW 6, Para 598

If feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration Carl Jung, CW 6, Para 639

Identification is a psychological process in which the personality is partially or totally dissimilated. Identification is an alienation of the subject from himself for the sake of the object, in which he is, so to speak, disguised Carl Jung, CW 6, Para 738

For example, identification with the father means, in practice, adopting all the father's ways of behaving, as though the son were the same as the father and not a separate individuality Carl Jung, CW 6, Para 738

Identification differs from imitation in that it is an unconscious imitation, whereas imitation is a conscious copying. Imitation is an indispensable aid in developing the youthful personality. It is beneficial so long as it does not serve as a mere convenience and hinder the development of ways and means suited to the individual Carl Jung, CW 6, Para 738

Similarly, identification can be beneficial so long as the individual cannot go his own way. But when a better possibility presents itself, identification shows its morbid character by becoming just as great a hindrance as it was an unconscious help and support before. It now has a dissociative effect, splitting the individual into two mutually estranged personalities Carl Jung, CW 6, Para 738

Identification does not always apply to persons but may also apply to things (e.g., a movement of some kind, a business, etc.) and to psychological functions. The latter kind is, in fact, particularly important Carl Jung, CW 6, Para 739

Identification then leads to the formation of a secondary character, the individual identifying with his best developed function to such an extent that he alienates himself very largely or even entirely from his original character, with the result that his true individuality falls into the unconscious. This is nearly always the rule with people who have one highly differentiated function. It is, in fact, a necessary transitional stage on the way to individuation Carl Jung, CW 6, Para 739

The primordial image, elsewhere also termed archetype, is always collective, i.e., it is at least common to entire peoples or epochs. In all probability the most important mythological motifs are common to all times and races. I [Jung] have, in fact, been able to demonstrate a whole series of motifs from Greek mythology in the dreams and fantasies of pure-bred Negroes suffering from mental disorders Carl Jung, CW 6, Para 747

The primordial image is the precursor of the idea, and its matrix. By detaching it from the concretism peculiar and necessary to the primordial image, reason develops it into a concept i.e., an idea which differs from all other concepts in that it is not a datum of experience but is actually the underlying principle of all experience. The idea derives this quality from the primordial image, which, as an expression of the specific structure of the brain, gives every experience a definite form Carl Jung, CW 6, Para 750

The term introjection was introduced by Avenarius to correspond with projection. The expulsion of a subjective content into an object, which is what Avenarius meant, Ferenczi has now defined introjection as the opposite of projection, namely as an indrawing of the object into the subjective sphere of interest, while projection is an expulsion of subjective contents into the object. Introjection is a sort of "diluting process," an "expansion of the circle of interest" Carl Jung, CW 6, Para 767

Reductive means 'leading back.' The term is used to denote a method of psychological interpretation which regards the unconscious product not as a symbol but semiotically, as a sign or symptom of an underlying process Carl Jung, CW 6, Para 788

The reductive method traces the unconscious product back to its elements, no matter whether these be reminiscences of events that actually took place, or elementary psychic processes. The reductive method is oriented backwards, in contrast to the constructive method, whether in the purely historical sense or in the figurative sense of tracing complex, differentiated factors back to something more general and more elementary Carl Jung, CW 6, Para 788

The interpretive methods of both Freud and Adler are reductive, since in both cases there is a reduction to the elementary processes of wishing or striving, which in the last resort are of an infantile or physiological nature Carl Jung, CW 6, Para 788

Reduction has a disintegrative effect on the real significance of the unconscious product, since this is either traced back to its historical antecedents and thereby annihilated, or integrated once again with the same elementary process whence it arose Carl Jung, CW 6, Para 788

Sensation is chiefly conditioned by the object, those objects that excite the strongest sensations will be decisive for the individual's psychology. The result is a strong sensuous tie to the object. Sensation is therefore a vital function equipped with the strongest vital instinct Carl Jung, CW 6, Para 605

Abstract sensation is a sensation that is abstracted or separated from the other psychic elements. Abstract sensation is a differentiated kind of perception, which might be termed "aesthetic" in so far as, obeying its own principle, it detaches itself from all contamination with the different elements in the perceived object and from all admixtures of thought and feeling, and thus attains a degree of purity beyond the reach of concrete sensation Carl Jung, CW 6, Para 794

Abstract sensation, like every abstraction, is always associated with the will, i.e., with a sense of direction. The will that is directed to abstract sensation is an expression and application of the aesthetic sensation attitude Carl Jung, CW 6, Para 794

Abstract sensation immediately picks out the most salient sensuous attributes, e.g., of a flower and its redness, and by makes this the sole or at least the principal content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation Carl Jung, CW 6, Para 794

Concrete sensation is a reactive phenomenon, in contrast to abstract sensation which is always associated with the will, i.e., with a sense of direction Carl Jung, CW 6, Para 794

Concrete sensation conveys a full perception, e.g., in the case of a flower. The perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feelings of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. Carl Jung, CW 6, Para 794

Concrete sensation never appears in "pure" form, but is always mixed up with ideas, feelings, thoughts Carl Jung, CW 6, Para 794

With men the anima is usually personified by the unconscious as a woman; with women the animus is personified as a man. In every case where the individuality is unconscious, and therefore associated with the soul, the soul-image has the character of the same sex Carl Jung, CW 6, Para 808

In all cases where there is an identity with the persona, and the soul accordingly is unconscious, the soul-image is transferred to a real person. This person is the object of intense love or equally intense hate (or fear). The influence of such a person is immediate and absolutely compelling, because it always provokes an effective response Carl Jung, CW 6, Para 808

The affect is due to the fact that a real, conscious adaptation to the person representing the soul-image is impossible. Because an objective relationship is non-existent and out of the question, the libido gets dammed up and explodes in an outburst of affect. Affects always occur where there is a failure of adaptation Carl Jung, CW 6, Para 808

Conscious adaptation to the person representing the soul-image is impossible precisely because the subject is unconscious of the soul. Were he conscious of it, it could be distinguished from the object, whose immediate effects might then be mitigated, since the potency of the object depends on the projection of the soul-image. Carl Jung, CW 6, Para 808

Precisely because the new symbol is born of man's highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the lowest and most primitive levels of the psyche. For this collaboration of opposing states to be possible at all, they must first face one another in the fullest conscious opposition. This necessarily entails a violent disunion with oneself, to the point where thesis and antithesis negate one another, while the ego is forced to acknowledge its absolute participation in both Carl Jung, CW 6, Para 824

The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol Carl Jung, CW 6, Para 823

The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. Its profundity of meaning is inherent in the raw material itself, the very stuff of the psyche, transcending time and dissolution; and its configurations by the opposites ensures its sovereign power over all the psychic functions Carl Jung, CW 6, Para 828

Hysteria is characterized by a centrifugal movement of libido, while in schizophrenia the movement is more centripetal. The reverse obtains, however, when the illness has fully established its compensatory effects Carl Jung, CW 6, Para 859

In the hysteric the libido is then hampered in its movement of expansion and is forced to regress upon itself. The patients cease to partake in the common life, are wrapped up in their daydreams, keep to their beds, remain shut up in their sickrooms, etc. Carl Jung, CW 6, Para 859

During the incubation of his illness the schizophrenic likewise turns away from the outer world in order to withdraw into himself, but when the period of morbid compensation arrives, he seems constrained to draw attention to himself, to force himself upon the notice of those around him, by his extravagant, insupportable, or directly aggressive behavior Carl Jung, CW 6, Para 859

Of these perhaps the most important was Claudius Galen, the Greek physician who lived in the second century A.D. He distinguished four basic temperaments: the sanguine, the phlegmatic, the choleric, and melancholic Carl Jung, CW 6, Para 883

The underlying idea goes back to the fifth century B.C., to the teachings of Hippocrates, that the human body was composed of the four elements, air, water, fire, and earth. Corresponding to these elements, four substances were to be found in the living body, blood, phlegm, yellow bile, and black bile. It was Galen's idea that, by the varying admixture of these four substances, men could be divided into four classes Carl Jung, CW 6, Para 883

Those in whom there was a preponderance of blood belonged to the sanguine type; a preponderance of phlegm produced the phlegmatic; yellow bile produced the choleric, and black bile the melancholic. As our language shows, these differences of temperament have passed into history, though they have, of course, long since been superseded as a physiological theory Carl Jung, CW 6, Para 883

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them Carl Jung, CW 6, Para 896

Fear of objects is minimal; he lives and moves among them with confidence. His apprehension is quick but imprecise. He appears to develop more rapidly than the introverted child, since he is less reflective and usually without fear Carl Jung, CW 6, Para 896

The extraverted child feels no barrier between himself and objects and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring Carl Jung, CW 6, Para 896

One of the earliest signs of introversion in a child is a reflective, thoughtful manner, marked shyness and even fear of unknown objects. Very early there appears a tendency to assert himself over familiar objects, and attempts are made to master them. Everything unknown is regarded with mistrust; outside influences are usually met with violent resistance Carl Jung, CW 6, Para 897

The child wants his own way, and under no circumstances will he submit to an alien

rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanation to give him subjective protection against the object Carl Jung, CW 6, Para 897

Thus very early in an introverted child the characteristic defensive attitude can be noted which the adult introvert displays toward the object; just as in an extraverted child one can very early observe a marked assurance and initiative, a happy trustfulness in his dealings with objects Carl Jung, CW 6, Para 897

This is indeed the basic feature of the extraverted attitude: psychic life is, as it were, enacted outside the individual in objects and objective relationships. In extreme cases there is even a sort of blindness for his own individuality Carl Jung, CW 6, Para 897

The introvert, on the contrary, always acts as though the object possessed a superior power over him against which he has to defend himself. His real world is the inner one Carl Jung, CW 6, Para 897

The distinction between mind and body is an artificial dichotomy, an act of discrimination based far more on the peculiarity of intellectual cognition than on the nature of things. In fact, so intimate is the intermingling of bodily and psychic traits that not only can we draw far-reaching inferences as to the constitution of the psyche from the constitution of the body, but we can also infer from psychic peculiarities the corresponding bodily characteristics Carl Jung, CW 6, Para 916

It is true that the latter process is far more difficult, not because the body is less influenced by the psyche than the psyche by the body, but for quite another reason. In taking the psyche as our starting point, we work from the relatively unknown to the known; while in the opposite case we have the advantage of starting from something known, that is, from the visible body Carl Jung, CW 6, Para 916

Despite all the psychology we think we possess today; the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, barely explored country of which we have only indirect knowledge, mediated by conscious functions that are open to almost endless possibilities of deception Carl Jung, CW 6, Para 916

To the same class of interpretations from outward signs belong palmistry, Gall's phrenology, Lavater's physiognomy, and more recently graphology, Kretschmer's physiological types, and Rorschach's klexographic method. As we can see, there are any number of paths leading from outside inwards, from the physical to the psychic, and it is necessary that research should follow this direction until the elementary psychic facts are established with sufficient certainty 91 Carl Jung, CW 6, Para 7

These characteristics of the complex throw a significant light on its origin. It obviously arises from the clash between a demand of adaptation and the individual's constitutional inability to meet the challenge. Seen in this light, the complex is a valuable symptom which helps us to diagnose an individual disposition Carl Jung, CW 6, Para 926

Experience shows us that complexes are infinitely varied, yet careful comparison reveals a relatively small number of typical primary forms, which are all built upon the first experiences of childhood. This must necessarily be so, because the individual disposition is already

a factor in infancy; it is innate, and not acquired in the course of life Carl Jung, CW 6, Para 927

A study of the complexes leads logically to the problem of their origin, experience shows that complexes always contain something like a conflict, or at least are either the cause or the effect of a conflict. At any rate the characteristics of conflict shock, upheaval, mental agony, inner strife are peculiar to the complexes Carl Jung, CW 6, Para 924

They are the “sore spots,” the bétes noires, the “skeletons in the cupboard” which we do not like to remember and still less to be reminded of by others, but which frequently come back to mind unbidden and in the most unwelcome fashion. They always contain memories, wishes, fears, duties, needs, or insights which somehow we can never really grapple with, and for this reason they constantly interfere with our conscious life in a disturbing and usually a harmful way Carl Jung, CW 6, Para 924

Complexes obviously represent a kind of inferiority in the broadest senseit only means that something discordant, unassimilated, and antagonistic exists, perhaps as an obstacle, but also as an incentive to greater effort, and so, perhaps, to new possibilities of achievement Carl Jung, CW 6, Para 925

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. They point to the unresolved problems in the individual, the places where he has suffered a defeat, at least for the time being, and where there is something he cannot evade or overcome his weak spots in every sense of the word Carl Jung, CW 6, Para 925

I need only mention the whole mythological complex of the dying and resurgent god and its primitive precursors all the way down to the recharging of fetishes and churingas with magical force. It expresses a transformation of attitude by means of which a new potential, a new manifestation of life, a new fruitfulness, is created. Carl Jung, CW 6, Page 325

The inner personality is the way one behaves in relation to one’s inner psychic processes; it is the inner attitude, the characteristic face, that is turned towards the unconscious. I call the outer attitude, the outward face, the persona; the inner attitude, the inward face, I call the anima. Carl Jung, CW 6, Para 803

… in a man the soul, i.e., anima, or inner attitude, is represented in the unconscious by definite persons with the corresponding qualities. Such an image is called a “soul-image.” Sometimes these images are of quite unknown or mythological figures. Carl Jung, CW 6, Para 808

The Christian principle which unites the opposites is the worship of God, in Buddhism it is the worship of the self (self-development), while in Spitteler and Goethe it is the worship of the soul symbolized by the worship of woman. Implicit in this categorization is the modern individualistic principle on the one hand, and on the other a primitive Polydaemonism which assigns to every race, every tribe, every family, every individual its specific religious principle. Carl Jung, CW 6, Para 376

[The patient] … is quite right to treat the anima as an autonomous personality and to address personal questions to her. I mean this as an actual technique … The art of it consists only in allowing our invisible partner to make herself herd … [O]ne should cultivate the art of conversing with oneself in the setting provided by an affect … Carl Jung, CW 6, Para 322

[In the German text the word Anima is used only twice … Everywhere else the word used is Seele (soul). In this translation anima is substituted for "soul" when it refers specifically to the feminine component in a man … "Soul" is retained only when it refers to the psychic factor common to both sexes. The distinction is not always easy to make … Carl Jung, CW 6, Para 803, fn 80.

As to the common human qualities, the character of the anima can be deduced from that of the persona … But as regards its individual qualities, nothing can be deduced … We can only be certain that when a man is identical with his persona, his individual qualities will be associated with the anima. This association frequently gives rise in dreams to the symbol of psychic pregnancy … The child that is to be born signifies the individuality, which, though present, is not yet conscious. Carl Jung, CW 6, Para 806

His mistress appears before him … seeming to him like a goddess in heaven. The re-pressed erotic impression has activated the latent primordial image of the goddess, i.e., the archetypal sol-image. Through insight into the actual existence of his erotic desire, [the shepherd of] Hermas was able to acknowledge this metaphysical reality. The sensual libido … now passed to his soul-image and invested it with the reality which the object had claimed exclusively for itself. Consequently his soul could speak to good effect and successfully enforce her demands. Carl Jung, CW 6, Para 383

Prometheus surrenders himself … to his soul, that is, to the function of relation to the inner world … Prometheus concedes her an absolute significance, as mistress and guide … He sacrifices his individual ego to the soul, to the relation with the unconscious as the matrix of eternal images and meanings … Prometheus loses all connection with the surrounding world, and hence also the very necessary corrective offered by external reality. Carl CW 6, Para 278

I am first and foremost a doctor and practising psychotherapist, and all my psychological formulations are based on the experiences gained in the hard course of my daily professional work. Carl Jung, CW 6, Page 18

Carl Jung: *CW 7 "Two Essays on Analytical Psychology"

[8]The Collected Works of C. G. Jung, Vol. 7: Two Essays on Analytical Psychology

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Page 162.

I expose myself to his critical judgment because I feel it is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. Carl Jung, CW 7, Para 201

stands in sorry contrast to the dazzling persona … [T] he "nothing but fantasy" attitude will never persuade me to regard my anima manifestations as anything more than fatuous weakness. If, however, I take the line that the world is outside and inside, … I must logically accept the upsets and annoyances that come to me from inside as symptoms of faulty adaptation to the conditions of that inner world. Carl Jung, CW 7, Para 428

When the anima continually thwarts the good intentions of the conscious mind, by contriving a private life that stands in sorry contrast to the dazzling persona, it is exactly the same as when a naïve individual, who has not the ghost of a persona, encounters the most painful difficulties in his passage through the world. … But if we reverse the picture and confront the man who possesses a brilliant persona with the anima, … then we shall see that the latter is just as well informed about the anima and her affairs as the former is about the world. Carl Jung, CW 7, Para 318

Just as the persona is the image of himself which the subject presents to the world, and which is seen by the world, so the anima is the image of the subject in his relation to the collective unconscious … One could also say: the anima is the face of the subject as seen by the collective unconscious … If the ego adopts the standpoint of the anima, adaptation to reality is severely compromised. Carl Jung, CW 7, Para 521

… when anima forfeits the daemonic power of an autonomous complex … she is depotentiated … no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits" or "My snake spoke with me …" Carl Jung, CW 7, Para 374

The archaic souls, the ha and ka of the Egyptians, are complexes of this kind. At a still higher level, … this complex is invariably of the feminine gender – anima … Carl Jung, CW 7, Para 295

The dissolution of the anima means that we have gained insight into the driving forces of the unconscious, but not that we have made these forces ineffective. Carl Jung, CW 7, Para 391)

To the degree that the patient takes an active part, the personified figure of anima or animus will disappear. It becomes the function of relationship between conscious and unconscious. Carl Jung, CW 7, Para 370

… the immediate goal has been achieved, namely the conquest of the anima as an autonomous complex, and her transformation into a function of relationship between the conscious and the unconscious. Carl Jung, CW 7, Para 374

The man who is pauper or parasite will never solve the social question. Carl Jung, CW 7, Page 226

A mask of the collective psyche, a mask that feigns individuality, making others and

oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks . . . [it is] a compromise between individual and society as to what a man should appear to be. Carl Jung, CW 7, Page 157

For the purpose of individuation, or self-realization it is essential for a man to distinguish between what he is and how he appears to himself and to others, so it is also necessary for the same purpose that he should become conscious of his invisible system of relations to the unconscious. Carl Jung, CW 7, Page 195

. . . what Freud probably means is the essential fact that every process is a phenomenon of energy, and that all energy can only proceed from the tension of opposites . . . it is sufficiently obvious that life, like any process, has a beginning and an end, and that every beginning is also the beginning of the end. Carl Jung, CW 7, Para 34

For if such a large percentage of the population has an insatiable need for this counter-pole to the scientific spirit, we can be sure that the collective psyche in every individual – be he never so scientific – has this psychological requirement in equally high degree. A certain kind of "scientific" scepticism and criticism in our time is nothing but a misplaced compensation of the powerful and deep-rooted superstitious impulses of the collective psyche. Carl Jung, CW 7, Para 495

Even today, however, astrology is still highly regarded in the East, particularly in Persia, India, and China." One must be smitten with blindness to write such a thing nowadays. The truth is that astrology flourishes as never before. There is a regular library of astrological books and magazines that sell for far better than the best scientific works. The Europeans and Americans who have horoscopes cast for them may be counted not by the hundred thousand but by the million. Astrology is a flourishing industry. Yet the encyclopaedia can say: "The poet Dryden (d. 1701) still had horoscopes cast for his children." Christian Science, too, has swamped Europe and America. Hundreds and thousands of people on both sides of the Atlantic swear by theosophy and anthroposophy, and anyone who believes that the Rosicrucians are a legend of the dim bygone has only to open his eyes to see them as much alive today as they ever were. Folk magic and secret lore have by no means died out. Nor should it be imagined that only the dregs of the populace fall for such superstitions. We have, as we know, to climb very high on the social scale to find the champions of this other principle. Carl Jung, CW 7, Para 494

It is sufficient to know that the human psyche is both individual and collective, and that its well-being depends on the natural co-operation of these two apparently contradictory sides. Their union is essentially an irrational life process that can, at most, be described in individual cases, but can neither be brought about, nor understood, nor explained rationally. Carl Jung, CW 7, Para 487

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing them upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny—here is the beginning of a cure for the blindness which reigns at the present hour. - C.G. Jung, CW 7, Page 5

Individuation . . .. means to become a single, discrete being, and inasmuch as the concept of individuality embraces that innermost, last, and incomparable uniqueness of our

being, it also includes the idea of becoming one's own real self . . . 'coming to selfhood,' or 'self-realization.' Carl Jung, CW 7, Page 240

Something works behind the veil of fantastic images, whether we give this something either a good name or a bad. It is something real, and for this reason its vital manifestations must be taken seriously. Carl Jung, CW 7, Page 240

For Jung, the great benefit of active imagination is to 'distinguish ourselves from the unconscious contents. Carl Jung, CW 7, Para 373

I write about things which actually happen, and am not propounding methods of treatment' Carl Jung, CW 7, Page 22

We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. Carl Jung, CW 7, Para III

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. Carl Jung, CW 7, Para 425

The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. Carl Jung, CW 7, Para 326

Failure to adapt to this inner world is a negligence entailing just as serious consequences as ignorance and ineptitude in the outer world. Carl Jung, CW 7, Para 326

Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

Neurosis is self-division. Carl Jung, CW 7, Para 18

True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc. Carl Jung, CW 7, Page 188.

Love is of fundamental importance in human life and of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level… Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

Only what is really oneself has the power to heal. Carl Jung; CW 7, Page 258

The Self is our life's goal, for it is the completest expression of that fateful combination we call individuality. Carl Jung, CW 7, par. 404.

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung, CW 7, Page 285.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Carl Jung, CW 7, Page 271

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung, CW 7, para 202.

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different…. Carl Jung, CW 7, Para 114.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

Everything human is relative, because everything rests on an inner polarity; for every-

thing is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. Carl Jung, CW 7, Pages 74-75.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, Page 19.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, Page 27.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184

There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. Carl Jung, CW 7, Para 201.

Individualism means deliberately stressing and giving prominence to some supposed peculiarity. Carl Jung, CW 7, Para 267f

[The Self] ...might equally be called the God within us. Carl Jung, CW 7, Par. 399

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person? Carl Jung, CW 7, para 214.

No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him. Carl Jung, CW 7, Para 361

Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195

For the important thing is not to interpret and understand the fantasies, but primarily to experience them. Carl Jung, CW 7, Para 342.

Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a “question,” is not an ens per se [thing in itself] but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one’s interlocutor. Carl Jung, CW 7, Para 323.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end. Carl Jung, CW 7, Para 34.

Individuation is an ineluctable psychological necessity. Carl Jung, CW 7, Para 241.

We could therefore translate individuation as “coming to selfhood” or “self-realization.” Carl Jung, CW 7, Para 266

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, Page 27.

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life. Carl Jung, CW 7, Page 115

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Para 162

Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division. Carl Jung, CW 7, Para 18

Unfortunately far too many of us talk about a man only as it would be desirable for him to be, never about the man as he really is. But the doctor has always to do with the real man, who remains obstinately himself until all sides of his reality are recognized. True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

It is the way of moralists not to put the slightest trust in God, as if they thought that the good tree of humanity flourished only by dint of being pruned, tied back, and trained on a trellis; whereas in fact Father Sun and Mother Earth have allowed it to grow for their delight in

accordance with deep, wise laws. Carl Jung, CW 7, Para 427

A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 439

If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know. Carl Jung, CW 7, Para 4

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, CW 7, Para 8

The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para 194

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung, CW 7, Page 72

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50

Love may summon forth unsuspected powers in the soul for which we had better be prepared Carl Jung, CW 7, Para 164

The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245

If we endeavour to draw a precise distinction between what psychic material should be considered personal, and what impersonal, we soon find ourselves in the greatest dilemma, for by definition we have to say of the persona's contents what we have said of the impersonal unconscious, namely, that it is collective Carl Jung, CW 7, Para 245

It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246

Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that Carl Jung, CW 7, Para 246

In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. The persona is a semblance, a two-dimensional reality, to give it a nickname Carl Jung, CW 7, Para 246

There is, after all, something individual in the peculiar choice and delineation of the persona, and that despite the exclusive identity of the ego-consciousness with the persona the unconscious Self, one's real individuality, is always present and makes itself felt indirectly if not directly Carl Jung, CW 7, Para 247

Although the ego-consciousness is at first identical with the persona that compromise role in which we parade before the community, yet the unconscious Self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious Carl Jung, CW 7, Para 247

Through the analysis of the personal unconscious, the conscious mind becomes suffused with collective material which brings with it the elements of individuality Carl Jung, CW 7, Para 247

In the case of a patient of Jung [a philosophy student] her analysis revealed a persona behind which her real and authentic being, her individual Self, lay hidden. Indeed, to the extent that she at first completely identified herself with her role, she was altogether unconscious of her real Self. She was still in her nebulous infantile world and had not yet discovered the real world at all. Carl Jung, CW 7, Para 248

But as, through progressive analysis, she became conscious of the nature of her transference, the dreams began to materialize. They brought up bits of the collective unconscious, and that was the end of her infantile world and of all the heroics. She came to herself and to her own real potentialities Carl Jung, CW 7, Para 248

This is roughly the way things go in most cases, if the analysis is carried far enough.

That the consciousness of her individuality should coincide exactly with the reactivation of an archaic god-image is not just as isolated coincidence, but a very frequent occurrence which, in my view, corresponds to an unconscious law. Carl Jung, CW 7, Para 248

Once the personal repressions are lifted, the individuality and the collective psyche begin to emerge in a coalescent state, thus releasing the hitherto repressed personal fantasies. The fantasies and dreams which now appear assume a somewhat different aspect. An infallible sign of collective images seems to be the appearance of the "cosmic" element, i.e., the images in the dream or fantasy are connected with cosmic qualities, such as:

Temporal and spatial infinity

Enormous speed and extension of movement

"Astrological" associations

Telluric, lunar, and solar analogies

Changes in the proportions of the body, etc.

The obvious occurrence of mythological and religious motifs in a dream also points to the activity of the collective unconscious Carl Jung, CW 7, Para 250

The collective element is very often announced by peculiar symptoms, as for example by dreams where the dreamer is flying through space like a comet, or feels that he is the earth, or the sun, or a star; or else is of immense size, or dwarfishly small; or that he is dead, is in a strange place, is a stranger to himself, confused, mad, etc. Similarly, feelings of disorientation, of dizziness and the like, may appear along with symptoms of inflation. Carl Jung, CW 7, Para 250

The forces that burst out of the collective psyche has a confusing and blinding effect. One result of the dissolution of the persona is a release of involuntary fantasy, which is apparently nothing else than the specific activity of the collective psyche. This activity throws up contents whose existence one had never suspected before. Carl Jung, CW 7, Para 251

But as the influence of the collective unconscious increases, so the conscious mind loses its power of leadership. Imperceptibly it becomes the led, while an unconscious and impersonal process gradually takes control. Thus, without noticing it, the conscious personality is pushed about like a figure on a chess-board by an invisible player. It is this player who decides the game of fate, not the conscious mind and its plans. This is how the resolution of the transference, apparently so impossible to the conscious mind, was brought about [in my patient. Carl Jung, CW 7, Para 251

The plunge into this process [disintegration of the persona] becomes unavoidable, whenever the necessity arises of overcoming an apparently insuperable difficulty. But when this inner adaptation becomes a problem, strange, irresistible attraction proceeds from the unconscious and exerts a powerful influence on the conscious direction of life. Carl Jung, CW 7, Para 252

Every individual needs revolution, inner division, overthrow of the existing order, and re-

newal, but not by forcing them upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny ± here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Page 5

I have often been asked where the archetypes or primordial images come from. It seems to me that their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity. One of the commonest and at the same time most impressive experiences is the apparent movement of the sun every day. We certainly cannot discover anything of the kind in the unconscious, so far as the known physical process is concerned. Carl Jung, CW 7, Page 109

[T]he archetypes usually appear in projection; and, because projections are unconscious, they appear on persons in the immediate environment, mostly in the form of abnormal over- or under-evaluations which provoke misunderstandings, quarrels, fanaticisms, and follies of every description. Thus we say,

He makes a god of so-and-so', or

so-and-so is Mr. X's bete noire'. In this way, too, there grow up modern myth formations, i.e., fantastic rumours, suspicions, prejudices. Carl Jung, CW 7, Page 152

[T]he idea of energy and its conservation must be a primordial image that was dormant in the collective unconscious. . .. [T]he most primitive

religions in the most widely separated parts of the earth are founded upon this image. These are the so-called dynamistic religions whose sole and determining thought is that there exists a universal magical power [i.e. mana] about which everything revolves. Tylor, the well-known English investigator, and Frazer likewise, misunderstood this idea as animism. In reality primitive peoples do not mean, by their power concept, souls or spirits at all, but something which the American investigator Lovejoy has appropriately termed 'primitive energetics'. . .. So this idea has been stamped on the human brain for aeons. That is why it lies ready to hand in the unconscious of every man. Only, certain conditions are needed to cause it to appear. Carl Jung, CW 7, Page 108

The predominance of unconscious influences, together with the associated disintegration of the persona and the deposition of the conscious mind from power, constitute a state of psychic disequilibrium which, in analytical treatment, is artificially induced for the therapeutic purpose of resolving a difficulty that might block further development. Carl Jung, CW 7, Para 252

There are of course innumerable obstacles that can be overcome with good advice and a little moral support, aided by goodwill and understanding on the part of the patient. Excellent curative results can be obtained in this way. Cases are not uncommon where there is no need to breathe a word about the unconscious Carl Jung, CW 7, Para 252

But again, there are difficulties to which one can foresee no satisfactory solution. If in these cases the psychic equilibrium is not already disturbed before treatment begins, it will certainly be upset during the analysis, and sometimes without any interference by the doctor. It often seems as though these patients had only been waiting to find a trustworthy person

in order to give up and collapse. Such a loss of balance is similar in principle to a psychotic disturbance; that is, it differs from the initial stages of mental illness only by the fact that it leads in the end to greater health, while the latter leads to yet greater destruction. Carl Jung, CW 7, Para 252

It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumble completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear. Carl Jung, CW 7, Para 252

Hence I regard the loss of balance as purposive, since it replaces a defective consciousness, which is aiming all the time at the creation of a new balance and will moreover achieve this aim, provided that the conscious mind is capable of assimilating the contents produced by the unconscious, i.e., of understanding and digesting them Car Jung, CW 7, Para 253

If I were to attempt to put in a nutshell the difference between man and woman in this respect, i.e., what it is that characterizes the animus as opposed to the anima, I could only say this: as the anima produces moods, so the animus produces opinions; and as the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions. Carl Jung, CW 7, Para 331

The animus does not appear as one person, but as a plurality of persons. Carl Jung, CW 7, Para 332

This collection of condemnatory judges, a sort of College of Preceptors, corresponds to a personification of the animus. The animus is rather like an assembly of fathers or dignitaries of some kind who lay down incontestable, "rational," ex cathedra judgments. Carl Jung, CW 7, Para 332

It goes without saying that the animus is just as often projected as the anima. Carl Jung, CW 7, Para 333

It would be insufficient to characterize the animus merely as a conservative, collective conscience; he is also a neologist who, in flagrant contradiction to his correct opinions, has an extraordinary weakness for difficult and unfamiliar words which act as a pleasant substitute for the odious task of reflection. Carl Jung, CW 7, Para 333

Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Carl Jung, CW 7, Para 334

Men can be pretty venomous here, for it is an inescapable fact that the animus always plays up the anima—and vice versa, of course—so that all further discussion becomes pointless. Carl Jung, CW 7, Para 334

Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Carl Jung, CW 7, Para 334

Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife. Carl Jung, CW 7, Para 334

In intellectual women the animus encourages a critical disputatiousness and would-be highbrowism, which, however, consists essentially in harping on some irrelevant weak point and nonsensically making it the main one. Carl Jung, CW 7, Para 335

Without knowing it, such women are solely intent upon exasperating the man and are, in consequence, the more completely at the mercy of the animus. "Unfortunately I am always right," one of these creatures once confessed to me. Carl Jung, CW 7, Para 335

The animus does not belong to the function of conscious relationship; his function is rather to facilitate relations with the unconscious. Instead of the woman merely associating opinions with external situations—situations which she ought to think about consciously—the animus, as an associative function, should be directed inwards, where it could associate the contents of the unconscious. Carl Jung, CW 7, Para 336

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima. Carl Jung, CW 7, Para 336

The animus is the deposit, as it were, of all woman's ancestral experiences of man—and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call the \6yos ffirepvarixos, the spermatic word. Carl Jung, CW 7, Para 336

This would be the femme inspiratrice who, if falsely cultivated, can turn into the worst kind of dogmatist and high-handed pedagogue—a regular "animus hound," as one of my women patients aptly expressed it. Carl Jung, CW 7, Para 336

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 337

In woman the compensating figure is of a masculine character and can therefore appropriately be termed the animus. If it was no easy task to describe what is meant by the anima, the difficulties become almost insuperable when we set out to describe the psychology of the animus. Carl Jung, CW 7, Para 328

A passionate exclusiveness therefore attaches to the man's anima, and an indefinite variety to the woman's animus. Carl Jung, CW 7, Para 338

Whereas the man has, floating before him, in clear outlines, the alluring form of a Circe or a Calypso, the animus is better expressed as a bevy of Flying Dutchmen or unknown wanderers from over the sea, never quite clearly grasped, protean, given to persistent and violent motion. Carl Jung, CW 7, Para 338

I do not expect every reader to grasp right away what is meant by animus and anima. But I hope he will at least have gained the impression that it is not a question of anything "metaphysical," but far rather of empirical facts which could equally well be expressed in rational and abstract language. Carl Jung, CW 7, Para 340

If the unconscious simply rides roughshod over the conscious mind, a psychotic condition develops. If it can neither completely prevail nor yet be understood, the result is a conflict that cripples all further advance. But with this question, namely the understanding of the collective unconscious, we come to a formidable difficulty. Carl Jung, CW 7, Para 253

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl CW 7: Page 199.

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

What is true of humanity in general is also true of each individual, for humanity consists only of individuals. And as is the psychology of humanity so also is the psychology of the individual. The [first] World War brought a terrible reckoning with the rational intentions of civilization. What is called "will" in the individual is called "imperialism" in nations; for all will is a demonstration of power over fate, i.e., the exclusion of chance. Civilization is the rational, "purposeful" sublimation of free energies, brought about by will and intention. It is the same with the individual; and just as the idea of a world civilization received a fearful correction at the hands of war, so the individual must often learn in his life that so-called "disposable" energies are not his to dispose. Carl Jung, CW 7, Para 74

This war has pitilessly revealed to civilized man that he is still a barbarian and has at the same time shown what an iron scourge lies in store for him if ever again he should be

tempted to make his neighbour responsible for his own evil qualities. The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only a change in the attitude of the individual can initiate a change in the psychology of the nation. Carl Jung, CW 7, Para 4

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible. Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion. But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move. We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before. Carl Jung, CW 7, Para 242

The element of differentiation is the individual. All the highest achievements of virtue, as well as the blackest villainies, are individual. The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up. Naturally the only thing that can thrive in such an atmosphere is sociality and whatever is collective in the individual. Everything individual in him goes under, i.e., is doomed to repression. The individual elements lapse into the unconscious, where, by the law of necessity, they are transformed into something essentially baleful, destructive, and anarchical. Socially, this evil principle shows itself in the spectacular crimes—regicide and the like—perpetrated by certain prophetically-inclined individuals; but in the great mass of the community it remains in the background, and only manifests itself indirectly in the inexorable moral degeneration of society. Carl Jung, CW 7, Para 240

It is a notorious fact that the morality of society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Carl Jung, CW 7, Para 240

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity {Senatus bestia, senatores boni viri). Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand. In a small social

body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility. Without freedom there can be no morality. Carl Jung, CW 7, Para 240

Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240

The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige —universal recognition—has been reached. The person then becomes a collective truth, and that is always the beginning of the end. To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning. Carl Jung, CW 7, Para 238

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227

On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant "individuality" if it is not to be completely smothered. Carl Jung, CW 7, Para 241

We do not sufficiently distinguish between individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed. Carl Jung, CW 7, Para 268

Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one’s hands. Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened, and everything is in order. Carl Jung, CW 7, Para 263

Society expects, and indeed must expect every individual to play the part assigned to him as perfectly as possible. so that a man who is a parson must not only carry out his official functions objectively but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself. A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands quite particularly of others) goes miserably to pieces in private. His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention deeds, but only fantasies, and the wives of such men would have a pretty tale to tell. As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me. Well, nothing of the sort has ever happened to me since. But this I did learn that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. Carl Jung, CW 7, Para 306

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a

nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung, CW 7, Para 24

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung, CW 7, Para 199

I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from

their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427

Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Carl Jung, CW 7, Para note

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it. He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out

that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent, Carl Jung, CW 7, Para 114

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

The rapid development of the towns, with the specialization of work brought about by the extraordinary division of labour, the increasing industrialization of the countryside, and the growing sense of insecurity, deprive men of many opportunities for giving vent to their affective energies. The peasant's alternating rhythm of work secures him unconscious sat-

isfactions through its symbolical content—satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest; of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife, who bears him the daughters and sons who mean increased working-power and prosperity? From all this we city-dwellers, we modern machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Carl Jung, CW 7, Para 428

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this

hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Para 5

Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites. He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. Thus the rational attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture. We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. The irrational cannot be and must not be extirpated. The gods cannot and must not die. Carl Jung, CW 7, Para III

A man is only half understood when we know how everything in him came into being. If that were all, he could just as well have been dead years ago. As a living being he is not understood, for life does not have only a yesterday, nor is it explained by reducing today to yesterday. Life has also a tomorrow, and today is understood only when we can add to our knowledge of what was yesterday the beginnings of tomorrow. This is true of all life's psychological expressions, even of pathological symptoms. Carl Jung, CW 7, Para 67

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, CW 7, Para 201

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows. Unfortunately our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the union of opposites through the middle path, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao. It is at once the most individual fact and the most universal, the most legitimate fulfilment of the meaning of the individual's life. Carl Jung, CW 7, Para 327

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. However different, to all intents and purposes, these opposing forces may be, their fundamental meaning and desire is the life of the individual they always fluctuate round this centre of balance. Just because they are inseparably related through opposition, they also unite in a mediatory meaning, which, willingly or unwillingly, is born out of the individual and is therefore divined by him. He has a strong feeling of what should be and what could be. To depart from this divination means error, aberration, illness. Carl Jung, CW 7, Para 311

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will. Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason. But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational? We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. Carl Jung, CW 7, Para 72

We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives. The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para 194

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man’s for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

"The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego. Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite. The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious. Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

It seems to me their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity Carl Jung, CW 7, Para 109

…for the contents of the collective unconscious are not only residues of archaic, specifically human modes of functioning, but also the residues of functions from [our] animal ancestry, whose duration in time was infinitely greater than the relatively brief epoch of specifically human existence Carl Jung, CW 7, Para 159.

I [Jung] regard dreams not only as a valuable source of information but as an extraordinarily effective instrument of education Carl Jung, CW 7, Para 174

It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature [in man] that thirsts for freedom. From time to time there passes as it were a wave of frenzy through the ranks of men too long constrained within the limitations of their culture Carl Jung, CW 7, Para 17

Antiquity experienced it [the frenzy] in the Dionysian orgies that surged over from the East and became an essential and characteristic ingredient of classical culture Carl Jung, CW 7, Para 17

Morality is not imposed from outside; we have it in ourselves from the start not the law, but our moral nature without which the collective life of human society would be impossible.

That is why morality is found at all levels of society Carl Jung, CW 7, Para 30

It is a notorious fact that the morality of a society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this Carl Jung, CW 7, Para 240

The spirit of these orgies contributed not a little towards the development of the stoic ideal of asceticism in the innumerable sects and philosophical schools of the last century before Christ, which produced from the polytheistic chaos of that epoch the twin ascetic religions of Mithraism and Christianity Carl Jung, CW 7, Para 17

But the most important method of getting at the pathogenic conflicts is, as Freud was the first to show, through the analysis of dreams Carl Jung, CW 7, Para 20

Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility Carl Jung, CW 7, Para 240

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity Carl Jung, CW 7, Para 240

Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way Carl Jung, CW 7, Para 240

Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand Carl Jung, CW 7, Para 240

The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it Carl Jung, CW 7, Para 240

In so far as he is normally “adapted” to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization Carl Jung, CW 7, Para 240

Morality is not imposed from outside; we have it in ourselves from the start not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society Carl Jung, CW 7, Para 30

It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease Carl Jung, CW 7, Para 30

In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility Carl Jung, CW

7, Para 240

“Eros is a mighty daemon,” as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects Carl Jung, CW 7, Para 33

Man can suffer only a certain amount of culture without injury. The endless dilemma of culture and nature is always a question of too much or too little, never of either-or. Carl Jung, CW 7, Para 41

Faust shows in Part I what it means to accept instinct, and in Part II what it means to accept the ego and its weird unconscious world Carl Jung, CW 7, Para 43

Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50

Chance falls into the category of the irrational not as denoting something contrary to reason, but something beyond reason Carl Jung, CW 7, Para 774

It results from the irrationality of the events of life and fate, reigning everywhere, hence reason and the will that is grounded in reason are valid only up to a point Carl Jung, CW 7, Para 72

It has become abundantly clear to me that life can flow forward only along the path of the gradient. But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the conscious mind Carl Jung, CW 7, Para 78

The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites Carl Jung, CW 7, Para 78

The reflective nature of the introvert causes him always to think and consider before acting. This naturally makes him slow to act. His shyness and distrust of things induce hesitation, and so he always has difficulty in adapting to the external world Carl Jung, CW 7, Para 80

The two types therefore seem created for a symbiosis. The ones takes care of reflection [introvert], and the other sees to the initiative and practical action [extravert] Carl Jung, CW 7, Para 80

The essence of the inferior function is autonomy; it is independent, it attacks, it fascinates and so spins us about that we are no longer masters of ourselves and can no longer rightly distinguish between ourselves and others Carl Jung, CW 7, Para 85

The original method was hypnotism: either interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state. This method is still occasionally employed, but compared with the present technique it is primitive and often unsatisfactory Carl Jung, CW 7, Para 20

This [identification with the collective psyche] amounts to an acceptance of “godlikeness,” but now exalted into a system. That is to say, one is the fortunate possessor of the great truth, which was only waiting to be discovered, of the eschatological knowledge which spells the healing of the nation’s Carl Jung, CW 7, Para 476

Access to the collective psyche means a renewal of life for the individual, no matter whether this renewal is felt as pleasant or unpleasant. Everybody would like to hold fast to this renewal: one man because it enhances his life-feeling, another because it promises a rich harvest of knowledge Carl Jung, CW 7, Para 476

But he thrives only when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals Carl Jung, CW 7, Para 32

This dilemma reveals the vast uncertainty that Eros holds for man. For, at the bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure Carl Jung, CW 7, Para 32

The universal similarity of human brains leads to the universal possibility of a uniform mental functioning. This functioning is the collective psyche. This can be subdivided into the collective mind and the collective soul Carl Jung, CW 7, Para 456

Inasmuch as there are differentiations corresponding to race, tribe, and even family, there is also a collective psyche limited to race, tribe, and family over and above the “universal” collective psyche Carl Jung, CW 7, Para 456

To borrow an expression from Pierre Janet, the collective psyche comprises the parties inférieures of the mental functions, that is to say those deep-rooted, well-nigh automatic portions of the individual psyche which are inherited and are to be found everywhere, and are thus impersonal or suprapersonal Carl Jung, CW 7, Para 456

Consciousness plus the personal unconscious constitutes the parties supérieures of the mental functions, those portions, therefore, that are developed ontogenetically and acquired as a result of personal differentiation Carl Jung, CW 7, Para 456

And that is what matters in practical treatment: that human beings should get a hold on their own lives, not that the principles by which they live should be proved rationally to be “right” Carl Jung, CW 7, Para 493

Sometimes it is enough to leave the unconscious to discover the new line, but this attitude is not to be recommended to the neurotic under all circumstances, although there are indeed cases where this is just what the patient needs to learn how to put his trust in so-called chance Carl Jung, CW 7, Para 501

However, it is not advisable to let oneself drift for any length of time; a watchful eye should at least be kept on the reactions of the unconscious, that is, on dreams, which indicate

like a barometer the one-sidedness of our attitude Carl Jung, CW 7, Para 501

Unlike other psychologists, I therefore consider it necessary for the patient to remain in contact with his unconscious, even after analysis, if he wishes to avoid a relapse Carl Jung, CW 7, Para 501

Often enough I have observed an increase in the liability to physical illness, but only when the patients relish their condition and dwell on it too long Carl Jung, CW 7, Para 467

It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom Carl Jung, CW 7, Para 427

This step beyond science is an unconditional requirement of the psychological development I have sought to depict, because without this postulate I could give no adequate formulation of the psychic processes that occur empirically Carl Jung, CW 7, Para 405

The Self could be characterized as a kind of compensation for the conflict between inside and outside. This formulation would not be unfitting, since the Self has somewhat the character of a result, of a goal attained, something that has come to pass very gradually and is experienced with much travail Carl Jung, CW 7, Para 404

So too the Self is our life's goal, for it is the completest expression of that fateful combination we call individuality, the full flowering not only of the single individual, but of the group, in which each adds his portion to the whole Carl Jung, CW 7, Para 404

The fact is that th whole symbolism of initiation rises up, clear and unmistakable, in the unconscious contents. The objection that this is antiquated superstition and altogether unscientific is about as intelligent as remarking, in the presence of a cholera epidemic, that it is merely an infectious disease and exceedingly unhygienic Carl Jung, CW 7, Para 385

Hence the "magician" could only take possession of the ego only because the ego dreamed of victory over the anima. That dream was an encroachment, and every encroachment of the ego is followed by an encroachment from the unconscious Carl Jung, CW 7, Para 382

Consequently, if the ego drops its claim to victory, possession by the magician ceases automatically. But what happens to the mana? Carl Jung, CW 7, Para 382

Now when the anima loses her mana, what becomes of it? Clearly the man who has mastered the anima acquires her mana, in accordance with the primitive belief that when a man kills the mana-person he assimilates the other's mana into his own body Carl Jung, CW 7, Para 376

In the case of a real settlement with the unconscious it is not a question of interpretation: it is a question of releasing unconscious processes and letting them come into the conscious mind in the form of fantasies Carl Jung, CW 7, Para 342

Without knowing it, such women are solely intent upon exasperating the man and are, in consequence, the more completely at the mercy of the animus. "Unfortunately I am always right," one of these creatures once confessed to me Carl Jung, CW 7, Para 335

It would be insufficient to characterize the animus merely as a conservative, collective conscience; he is also a neologist who, in flagrant contradiction to his correct opinions, has an extraordinary weakness for difficult and unfamiliar words which act as a pleasant substitute for the odious task of reflection Carl Jung, CW 7, Para 333

The aim of individuation is nothing less than to divest the Self of the false wrappings of the persona on the one hand, and the suggestive power of primordial images on the other Carl Jung, CW 7, Para 269

The moment of irruption can, however, be very sudden, so that consciousness is instantaneously flooded with extremely strange and apparently quite unsuspected contents. That is how it looks to the layman and even to the person concerned, but the experienced observer knows that psychological events are never sudden Carl Jung, CW 7, Para 270

In reality the irruption has been preparing for many years, often for half a lifetime, and already in childhood all sorts of remarkable signs could have been detected which, in more or less symbolic fashion, hinted at abnormal future developments Carl Jung, CW 7, Para 270

We should not, however, labor under the illusion that we have now discovered the real nature of the unconscious processes. We never succeed in getting further than the hypothetical “as if” Carl Jung, CW 7, Para 272

People who go illegitimately mooning after the infinite often have absurdly banal dreams which endeavor to damp down their ebullience. Thus, from the nature of the compensation, we can at once draw conclusions as to the seriousness and rightness of the conscious strivings Carl Jung, CW 7, Para 288

Even with us the collective dream has a feeling of importance about it that impels communication. It springs from a conflict of relationship and must therefore be built into our conscious relations, because it compensates these and not just some inner personal quirk Carl Jung, CW 7, Para 277

It is in fact one of the earliest and most universal acquisitions of humanity: it is nothing less than the conviction as to the concrete existence of a spirit-world Carl Jung, CW 7, Para 293

The spirit-world was certainly never an invention in the sense that fire-boring was an invention; it was far rather the experience, the conscious acceptance of a reality in no way inferior to that of the material world Carl Jung, CW 7, Para 293

The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex Carl Jung, CW 7, Para 294

The more limited a man’s field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.) Carl Jung, CW 7, Para 295

At a rather higher stage of development, where the idea of the soul already exists, not all the imagos continue to be projected (where this happens, even trees and stones talk), but one or the other complex has come near enough to consciousness to be felt as no longer strange, but as somehow “belonging” Carl Jung, CW 7, Para 295

A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be “mannish.” The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious Carl Jung, CW 7, Para 297

The “spotless” man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319

Whence does the anima obtain the power to wield such enchantment. On the analogy with the persona there must be values or some other important and influential factors lying in the background like seductive promises. In such matters we must guard against rationalizations Carl Jung, CW 7, Para 320

Thus the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates, etc. Carl Jung, CW 7, Para 300

“High rests on low,” says Lao-tzu. An opposite forces its way up from inside; it is exactly as though the unconscious suppressed the ego with the very same power which drew the ego into the persona Carl Jung, CW 7, Para 308

The absence of resistance outwardly against the lure of the persona means a similar weakness inwardly against the influence of the unconscious Carl Jung, CW 7, Para 308

Outwardly an effective and powerful role is played, while inwardly an effeminate weakness develops in face of every influence coming from the unconscious. Moods, vagaries, timidity, even a limp sexuality (culminating in impotence), gradually gain the upper hand Carl Jung, CW 7, Para 308

In place of the parents, woman takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less the same age Carl Jung, CW 7, Para 296

Now, everything that is true of the persona and of all autonomous complexes in general also holds true of the anima. She likewise is a personality, and this is why she is so easily projected upon a woman. So long as the anima is unconscious she is always projected, for everything unconscious is projected Carl Jung, CW 7, Para 314

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man’s feelings, whether in a positive or a negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance Carl Jung, CW 7, Para 314

The anima comes between them like a jealous mistress who tries to alienate the man from his family. An official post or any other advantageous social position can do the same

thing, but there we can understand the force of the attraction Carl Jung, CW 7, Para 320

It could therefore be said just as truly that one should cultivate the art of conversing with oneself in the setting provided by an affect, as though the affect itself were speaking without regard to our rational criticism. So long as the affect is speaking, criticism must be withheld Carl Jung, CW 7, Para 323

These two examples of fantasy represent the positive activity of anima and animus. To the degree that the patient takes an active part, the personified figure of anima or animus will disappear. It becomes the function of relationship between conscious and unconscious Carl Jung, CW 7, Para 370

Victory over the collective psyche alone yields the true value the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable Carl Jung, CW 7, Para 477

Anyone who identifies with the collective psyche or, in mythological terms, lets himself be devoured by the monster and vanishes in it, attains the treasure that the dragon guards, but he does so in spite of himself and to his own greatest harm Carl Jung, CW 7, Para 477

If we reduce this by analysis to something that is generally known, we destroy the true value of the symbol; but to attribute hermeneutic significance to it is consistent with its value and its meaning Carl Jung, CW 7, Para 492

Thus Freud's sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube. Freud himself, with advancing years, admitted this lack of balance in his theory, and he opposed to Eros, whom he called libido, the destructive or death instinct Carl Jung, CW 7, Para 33

But the ecstatic by-passes the law of his own life and behaves, from the point of view of nature, improperly. This impropriety is the exclusive prerogative of man, whose consciousness and free will can occasionally loose themselves contra naturam from their roots in animal nature. It is the indispensable foundation of all culture, but also of spiritual sickness if exaggerated Carl Jung, CW 7, Para 41

I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the critical follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged Carl Jung, CW 7, Para 68

There are actually people who have the whole meaning of their life, their true significance, in the unconscious, while in the conscious mind is nothing but inveiglement and error. With others the case is reversed, and here neurosis has a different meaning. In these cases, but not in the former, a thorough going reduction is indicated Carl Jung, CW 7, Para 68

The question of the gradient is an eminently practical problem which crops up in most

analyses. For instance, when in a favourable case the disposable energy, the so-called libido, does seize hold of a rational object, we think we have brought about the transformation through conscious exertion of the will. But in that we are deluded, because even the most strenuous exertions would not have sufficed had there not been present at the same time a gradient in that direction Carl Jung, CW 7, Para 77

When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back-to-back and defended themselves against necessity. But now they turn face to face and look for understanding only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins Carl Jung, CW 7, Para 80

Let us suppose two youths are rambling in the country. They come to a fine castle; both want to see inside it. The introvert says, “I’d like to know what it’s like inside.” The extravert answers, “Right, let’s go in,” and makes for the gateway. The introvert draws back “Perhaps we aren’t allowed in,” says he, with visions of policemen, fines, and fierce dogs in the background. Whereupon the extravert answers, “Well, we can ask. They’ll let us in all right “with visions of kindly old watchmen, hospitable seigneurs, and the possibility of romantic adventures. On the strength of extraverted optimism they at length find themselves in the castle. But now comes the dénouement Carl Jung, CW 7, Para 81

The castle has been rebuilt inside and contains nothing but a couple of rooms with a collection of old manuscripts. As it happens, old manuscripts are the chief joy of the introverted youth. Hardly has he caught sight of them than he becomes as one transformed. He loses himself in contemplation of the treasures, uttering cries of enthusiasm. He engages the caretaker in conversation so as to extract from him as much information as possible, and when the result is disappointing he asks to see the curator in order to propound his questions to him. His shyness has vanished, objects have taken on a seductive glamour, and the world wears a new face Carl Jung, CW 7, Para 81

But meanwhile the spirits of the extraverted youth are ebbing lower and lower. His face grows longer and he begins to yawn. No kindly watchmen are forthcoming here, no knightly hospitality, not a trace of romantic adventure only a castle made over into a museum. There are manuscripts enough to be seen at home. While the enthusiasm of the one rises, the spirits of the other fall, the castle bores him, the manuscripts remind him of a library, library is associated with university, university with studies and menacing examinations Carl Jung, CW 7, Para 81

Gradually a veil of gloom descends over the once so interesting and enticing castle. The object becomes negative. “Isn’t it marvellous,” cries the introvert, “to have stumbled on this wonderful collection?” “The place bores me to extinction,” replies the other with undisguised ill humour. This annoys the introvert, who secretly vows never again to go rambling with an extravert. The latter is annoyed with the other’s annoyance, and he thinks to himself that he always knew the fellow was an inconsiderate egotist who would, in his own selfish interest, waste all the lovely spring day that could be enjoyed so much better out of doors Carl Jung, CW 7, Para 81

A feeling which the person who has a secret need to be understood and recognized speaks of but does not really believe Carl Jung, CW 7, Para 226

Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensitiveness is a sure sign of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves Carl Jung, CW 7, Para 85

We have to distinguish between a personal unconscious and an impersonal or transpersonal unconscious. We speak of the latter also as the collective unconscious, because it is detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with the personal contents Carl Jung, CW 7, Para 103

The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness. It corresponds to the figure of the shadow so frequently met with in dreams Carl Jung, CW 7, Para 103

The personal layer ends at the earliest memories of infancy, but the collective layer comprises the pre-infantile period, that is, the residues of ancestral life. Whereas the memory-images of the personal unconscious are, as it were, filled out, because they are images personally experienced by the individual, the archetypes of the collective unconscious are not filled out because they are forms not personally experienced Carl Jung, CW 7, Para 118

When on the other hand, psychic energy regresses, going beyond even the period of early infancy, and breaks into the legacy of ancestral life, the mythological images are awakened: these are the archetypes. An interior spiritual world whose existence we never suspected opens out and displays contents which seem to stand in sharpest contrast to all our former ideas Carl Jung, CW 7, Para 118

These images are so intense that it is quite understandable why millions of cultivated persons should be taken in by theosophy and anthroposophy. This happens simply because such modern gnostic systems meet the need for expressing and formulating the wordless occurrences going on within ourselves better than any of the existing forms of Christianity, not excepting Catholicism Carl Jung, CW 7, Para 118

The primordial images [archetypes] are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part-souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge Carl Jung, CW 7, Para 104

In the Old Testament the magic power glows in the burning bush and in the countenance of Moses; in the Gospels it descends with the Holy Ghost in the form of fiery tongues from heaven. In Heraclitus it appears as world energy, as “ever-living fire”; among the Persians it is the fiery glow of haoma, divine grace; among the Stoics it is the original heat, the power of fate Carl Jung, CW 7, Para 108

So this idea has been stamped on the human brain for aeons. That is why it lies ready to hand in the unconscious of every man. Only, certain conditions are needed to cause it to appear. These conditions were evidently fulfilled in the case of Robert Mayer. The greatest and best thoughts of man shape themselves upon these primordial images as upon a blueprint

Carl Jung, CW 7, Para 109

His energy, until now laid up in unserviceable and pathological forms, has come into its proper sphere. It is essential, in differentiating the ego from the non-ego, that a man should be firmly rooted in his ego-function; that is, he must fulfil his duty to life, so as to be in every respect a viable member of the community Carl Jung, CW 7, Para 113

As soon as we speak of the collective unconscious we find ourselves in a sphere, and concerned with a problem, which is altogether precluded in the practical analysis of young people or of those who have remained infantile too long Carl Jung, CW 7, Para 113

Wherever the father and mother imagos have still to be overcome, wherever there is a little bit of life still to be conquered, which is the natural possession of the average man, then we had better make no mention of the collective unconscious and the problem of opposites Carl Jung, CW 7, Para 113

But once the parental transferences and the youthful illusions have been mastered, or are at least ripe for mastery, then we must speak of these things. We are here outside the range of Freudian and Adlerian reductions; we are no longer concerned with how to remove the obstacles to a man's profession, or to his marriage, or to anything that means a widening of his life, but are confronted with the task of finding a meaning that will enable him to continue living at allay meaning more than blank resignation and mournful retrospect Carl Jung, CW 7, Para 113

The interpretation of a change of place as a change of attitude is corroborated by forms of speech in certain primitive languages, where, for example, "I am thinking of going" is expressed as "I am at the place of (on the point of) going" Carl Jung, CW 7, Para 132

In so far as through our unconscious we have a share in the historical collective psyche, we live naturally and unconsciously in a world of werewolves, demons, magicians, etc., for these are things which all previous ages have invested with tremendous affectivity. Equally we have a share in gods and devils, saviours and criminals; but it would be absurd to attribute these potentialities of the unconscious to ourselves personally Carl Jung, CW 7, Para 150

It is therefore absolutely essential to make the sharpest possible demarcation between the personal and the impersonal attributes of the psyche. This is not to deny the sometimes very formidable existence of the contents of the collective unconscious, but only to stress that, as contents of the collective psyche, they are opposed to and different from the individual psyche Carl Jung, CW 7, Para 150

Thus the gods were disposed of. But the corresponding psychological function was by no means disposed of; it lapsed into the unconscious, and men were thereupon poisoned by the surplus of libido that had once been laid up in the cult of divine images. The devaluation and repression of so powerful a function as the religious function naturally has serious consequences for the psychology of the individual. The unconscious is prodigiously strengthened by this reflux of libido, and, through its archaic collective contents, begins to exercise a powerful influence on the conscious mind. The period of the Enlightenment closed, as we know, with the horrors of the French Revolution Carl Jung, CW 7, Para 150

On account of their affinity with physical phenomena, the archetypes usually appear in

projection; and, because projections are unconscious, they appear on persons in the immediate environment, mostly in the form of abnormal over- or under-valuations which provoke misunderstandings, quarrels, fanaticisms, and follies of every description Carl Jung, CW 7, Para 152

Thus we say, “He makes a god of so-and-so,” or, “So-and-so is Mr. X’s bête noire.” In this way, too, there grow up modern myth-formations, i.e., fantastic rumours, suspicions, prejudices. The archetypes are therefore exceedingly important things with a powerful effect, meriting our closest attention. They must not be suppressed out of have, but must be very carefully weighed and considered, if only because of the danger of psychic infection they carry with them Carl Jung, CW 7, Para 152

Thus, when somebody projects the devil upon his neighbour, he does so because this person has something about him which makes the attachment of such an image possible. But this is not to say that the man is on that account a devil; on the contrary, he may be a particularly good fellow, but antipathetic to the maker of the projection, so that a “devilish” (i.e., dividing) effect arises between them Carl Jung, CW 7, Para 152

Nor need the projector necessarily be a devil, although he has to recognize that he has something just as devilish in himself and has only stumbled upon it by projecting it. But that does not make him a devil; indeed he may be just as decent as the other man. The appearance of the devil in such a case simply means that the two people are at present incompatible: for which reason the unconscious forces them apart and keeps them away from each other. The devil is a variant of the “shadow” archetype, i.e., of the dangerous aspect of the unrecognized dark half of the personality Carl Jung, CW 7, Para 152

A good example of this is Gustav Meyrink’s Golem, also the Tibetan wizard in the same author’s Fledermäuse, who unleashes world war by magic. Naturally Meyrink learned nothing of this from me; he brought it independently out of his unconscious by clothing in words and imagery a feeling not unlike the one which my patient had projected upon me Carl Jung, CW 7, Para 153

This figure often appears as dark-skinned and of mongoloid type, and then it represents a negative and possibly dangerous aspect. Sometimes it can hardly be distinguished, if at all, from the shadow; but the more the magical note predominates, the easier it is to make the distinction, and this is not without relevance in so far as the demon can also have a very positive aspect as the “wise old man” Carl Jung, CW 7, Para 154

She has too little hold upon life to risk all at once a complete reversal of standpoint. The collective unconscious has fallen upon her and threatens to bear her away from a reality whose demands have not been adequately met. Accordingly, as the dream indicates, the collective unconscious had to be presented to her as something dangerous, otherwise she would have been only too ready to make it a refuge from the demands of life Carl Jung, CW 7, Para 161

He [the patient] had a particularly close tie with his mother. By this we are not to understand a particularly good or intense conscious relationship, but something in the nature of a secret, subterranean tie which expresses itself consciously, perhaps, only in the retarded development of character, i.e., in a relative infantilism Carl Jung, CW 7, Para 171

In the case of this young man the images of the collective unconscious play an entirely

positive role, which comes from the fact that he has no really dangerous tendency to fall back on a fantasy-substitute for reality and to entrench himself behind it against life. The effect of these unconscious images has something fateful about it. Perhaps who knows? These eternal images are what men mean by fate Carl Jung, CW 7, Para 183

Viewed in this light, the homosexuality of adolescence is only a misunderstanding of the otherwise very appropriate need for masculine guidance. One might also say that the fear of incest which is based on the mother-complex extends to women in general; but in my opinion an immature man is quite right to be afraid of women, because his relations with women are generally disastrous Carl Jung, CW 7, Para 173

This natural process of individuation served me both as a model and guiding principle for my method of treatment. The unconscious compensation of a neurotic conscious attitude contains all the elements that could effectively and healthily correct the one-sidedness of the conscious mind, if these elements were made conscious, i.e., understood and integrated into it as realities Carl Jung, CW 7, Para 187

It is only very seldom that a dream achieves such intensity that the shock is enough to throw the conscious mind out of the saddle. As a rule dreams are too feeble and too unintelligible to exercise a radical influence on consciousness. In consequence, the compensation runs underground in the unconscious and has no immediate effect. But it has some effect all the same; only, it is indirect in so far as the unconscious opposition will, if consistently ignored, arrange symptoms and situations which irresistibly thwart our conscious intentions Carl Jung, CW 7, Para 187

The aim of the treatment is therefore to understand and to appreciate, so far as practicable, dreams and all other manifestations of the unconscious, firstly in order to prevent the formation of an unconscious opposition which becomes more dangerous as time goes on, and secondly in order to make the fullest possible use of the healing factor of compensation Carl Jung, CW 7, Para 187

When a case is treated in the manner indicated, the initiative lies with the unconscious, but all criticism, choice, and decision lie with the conscious mind. If the decision is right, it will be confirmed by dreams indicative of progress; in the other event correction will follow from the side of the unconscious Carl Jung, CW 7, Para 189

The course of treatment is thus rather like a running conversation with the unconscious. That the correct interpretation of dreams is of paramount importance should be sufficiently clear from what has been said. But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream Carl Jung, CW 7, Para 189

Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition Carl Jung, CW 7, Para 189

Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and

pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation Carl Jung, CW 7, Para 189

A very large number of accidents of every description, more than people would ever guess, are of psychic causation, ranging from trivial mishaps like stumbling, banging oneself, burning one's fingers, etc., to car smashes and catastrophes in the mountains: all these may be psychically caused and may sometimes have been preparing for weeks or even months Carl Jung, CW 7, Para 194

I have examined many cases of this kind, and often I could point to dreams which showed signs of a tendency to self-injury weeks beforehand. All those accidents that happen from so-called carelessness should be examined for such determinants Carl Jung, CW 7, Para 194

We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives Carl Jung, CW 7, Para 194

This activity should be thought of as completely autonomous only in pathological cases; normally it is co-ordinated with the conscious mind in a compensatory relationship Carl Jung, CW 7, Para 204

The progress of her life was thus held up, and that inner disunity so characteristic of a neurosis promptly made its appearance. The so-called normal person would probably be able to break the emotional bond in one or the other direction by a powerful act of will, or else and this is perhaps the more usual thing he would come through the difficulty unconsciously, on the smooth path of instinct, without ever being aware of the sort of conflict that lay behind his headaches or other physical discomforts Carl Jung, CW 7, Para 206

But any weakness of instinct (which may have many causes) is enough to hinder a smooth unconscious transition. Then all progress is delayed by conflict, and the resulting stasis of life is equivalent to a neurosis Carl Jung, CW 7, Para 206

In consequence of the standstill, psychic energy flows off in every conceivable direction, apparently quite uselessly. For instance, there are excessive innervations of the sympathetic system, which lead to nervous disorders of the stomach and intestines; or the vagus (and consequently the heart) is stimulated; or fantasies and memories, uninteresting enough in themselves, become overvalued and prey on the conscious mind (mountains out of molehills) Carl Jung, CW 7, Para 206

In this state a new motive is needed to put an end to the morbid suspension. Nature herself paves the way for this, unconsciously and indirectly, through the phenomenon of the transference (Freud). In the course of treatment the patient transfers the father-imago to the doctor, thus making him, in a sense, the father, and in the sense that he is not the father, also making him a substitute for the man she cannot reach. The doctor therefore becomes both a father and a kind of lover in other words, an object of conflict Carl Jung, CW 7, Para 206

In him the opposites are united, and for this reason he stands for a quasi-ideal solution of the conflict. Without in the least wishing it, he draws upon himself an over-valuation that is

almost incredible to the outsider, for to the patient he seems like a saviour or a god Carl Jung, CW 7, Para 206

This way of speaking is not altogether so laughable as it sounds. It is indeed a bit much to be a father and lover at once. Nobody could possibly stand up to it in the long run, precisely because it is too much of a good thing. One would have to be a demigod at least to sustain such a role without a break, for all the time one would have to be the giver Carl Jung, CW 7, Para 206

To the patient in the state of transference, this provisional solution naturally seems ideal, but only at first; in the end she comes to a standstill that is just as bad as the neurotic conflict was. Fundamentally, nothing has yet happened that might lead to a real solution. The conflict has merely been transferred Carl Jung, CW 7, Para 206

Nevertheless a successful transference cant least temporarily cause the whole neurosis to disappear, and for this reason it has been very rightly recognized by Freud as a healing factor of first-rate importance, but, at the same time, as a provisional state only, for although it holds out the possibility of a cure, it is far from being the cure itself Carl Jung, CW 7, Para 206

But the energy of the transference is so strong that it gives one the impression of a vital instinct. That being so, what is the purpose of such fantasies? A careful examination and analysis of the dreams, revealed a very marked tendency in contrast to conscious criticism, which always seeks to reduce things to human proportions to endow the person of the doctor with superhuman attributes Carl Jung, CW 7, Para 214

He had to be gigantic, primordial, huger than the father, like the wind that sweeps over the earth was he then to be made into a god? Or, I said to myself, was it rather the case that the unconscious was trying to create a god out of the person of the doctor, as it were to free a vision of God from the veils of the personal, so that the transference to the person of the doctor was no more than a misunderstanding on the part of the conscious mind, a stupid trick played by “sound common sense”? Carl Jung, CW 7, Para 214

The analysis and conscious realization of unconscious contents engender a certain superior tolerance, thanks to which even relatively indigestible portions of one’s unconscious characterology can be accepted. This tolerance may look very wise and superior, but often it is no more than a grand gesture that brings all sorts of consequences in its train Carl Jung, CW 7, Para 224

Two spheres [the knowledge of good and evil] have been brought together which before were kept anxiously apart. After considerable resistances have been overcome, the union of opposites is successfully achieved, at least to all appearances Carl Jung, CW 7, Para 224

The deeper understanding thus gained, the juxtaposition of what was before separated [good and evil], and hence the apparent overcoming of the moral conflict, give rise to a feeling of superiority that may well be expressed by the term “godlikeness.” But this same juxtaposition of good and evil can have a very different effect on a different kind of temperament. Not everyone will feel himself a superman, holding in his hands the scales of good and evil. It may also seem as though he were a helpless object caught between hammer and anvil; not in the least a Hercules at the parting of the ways, but rather a rudderless ship buffeted between Scylla and Charybdis Carl Jung, CW 7, Para 224

For without knowing it, he is caught up in perhaps the greatest and most ancient of human conflicts, experiencing the throes of eternal principles in collision. Well might he feel himself like a Prometheus chained to the Caucasus, or as one crucified. This would be a "godlikeness" in suffering Carl Jung, CW 7, Para 224

The likeness is certainly not a scientific concept, although it aptly characterizes the psychological state in question. Nor do I imagine that every reader will immediately grasp the peculiar state of mind implied by "godlikeness." The term belongs too exclusively to the sphere of belles-lettres. So I should probably be better advised to give a more circumspect description of this state Carl Jung, CW 7, Para 224

The insight and understanding, then, gained by the analysand usually reveal much to him that was before unconscious. He naturally applies this knowledge to his environment: in consequence he sees, or thinks he sees, many things that before were invisible. Since his knowledge was helpful to him, he readily assumes that it would be useful also to others Carl Jung, CW 7, Para 224

In this way he is liable to become arrogant; it may be well meant, but it is nonetheless annoying to other people. He feels as though he possesses a key that opens many, perhaps even all, doors Carl Jung, CW 7, Para 224

Psychoanalysis itself has this same bland unconsciousness of its limitations, as can clearly be seen from the way it meddles with works of art Carl Jung, CW 7, Para 224

Since human nature is not compounded wholly of light, but also abounds in shadows, the insight gained in practical analysis is often somewhat painful, the more so if, as is generally the case, one has previously neglected the other side. Hence there are people who take their newly won insight very much to heart, far too much in fact, quite forgetting that they are not unique in having a shadow-side. They allow themselves to get unduly depressed and are then inclined to doubt everything, finding nothing right anywhere Carl Jung, CW 7, Para 225

One man's optimism makes him overweening, while another's pessimism makes him over-anxious and despondent. Such are the forms which the great conflict takes when reduced to a smaller scale Carl Jung, CW 7, Para 225

But even in these lesser proportions the essence of the conflict is easily recognized: the arrogance of the one and the despondency of the other share a common uncertainty as to their boundaries. The one is excessively expanded, the other excessively contracted. Their individual boundaries are in some way obliterated Carl Jung, CW 7, Para 225

If we now consider the fact that, as a result of psychic compensation, great humility stands very close to pride, and that "pride goeth before a fall," we can easily discover behind the haughtiness certain traits of an anxious sense of inferiority Carl Jung, CW 7, Para 225

In fact we shall see clearly how his uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions Carl Jung, CW 7, Para 225

Nor is he altogether so happy in his fund of knowledge as to be able to hold out alone; at bottom he feels isolated by it, and the secret fear of being left alone with it induces him to

trot out his opinions and interpretations in and out of season, because only when convincing someone else does he feel safe from gnawing doubts Carl Jung, CW 7, Para 225

It is just the reverse with our despondent friend. The more he withdraws and hides himself, the greater becomes his secret need to be understood and recognized. Although he speaks of his inferiority he does not really believe it. There arises within him a defiant conviction of his unrecognized merits, and in consequence he is sensitive to the slightest disapprobation, always wearing the stricken air of one who is misunderstood and deprived of his rightful due. In this way he nurses a morbid pride and an insolent discontent which is the very last thing he wants and for which his environment has to pay all the more dearly Carl Jung, CW 7, Para 226

Both [states] are at once too small and too big; their individual mean, never very secure, now becomes shakier than ever. It sounds almost grotesque to describe such a state as "godlike." But since each in his way steps beyond his human proportions, both of them are a little "superhuman" and therefore, figuratively speaking, godlike Carl Jung, CW 7, Para 227

If we wish to avoid the use of this metaphor [godlike], I would suggest that we speak instead of "psychic inflation." The term seems to me appropriate in so far as the state we are discussing involves an extension of the personality beyond individual limits, in other words, a state of being puffed up. In such a state a man fills a space which normally he cannot fill. He can only fill it by appropriating to himself contents and qualities which properly exist for themselves alone and should therefore remain outside our bounds. What lies outside ourselves belongs either to someone else, or to everyone, or to no one Carl Jung, CW 7, Para 227

Since psychic inflation is by no means a phenomenon induced exclusively by analysis, but occurs just as often in ordinary life, we can investigate it equally well in other cases. A very common instance is the humourless way in which many men identify themselves with their business or their titles. The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside me. L'état c'est moi [I am the state!] is the motto for such people Carl Jung, CW 7, Para 227

Consequently, the individual who annexes the unconscious heritage of the collective psyche to what has accrued to him in the course of his ontogenetic development, as though it were part of the latter, enlarges the scope of his personality in an illegitimate way and suffers the consequences Carl Jung, CW 7, Para 235

In so far as the collective psyche comprises the parties inférieures of the psychic functions and thus forms the basis of every personality, it has the effect of crushing and devaluing the personality. This shows itself either in the aforementioned stifling of self-confidence or else in an unconscious heightening of the ego's importance to the point of a pathological will to power Carl Jung, CW 7, Para 235

This discovery makes him therefore less individually unique, and more collective. His

collectivization is not always a step to the bad; it may sometimes be a step to the good. There are people who repress their good qualities and consciously give free rein to their infantile desires Carl Jung, CW 7, Para 236

The lifting of personal repression at first brings purely personal contents into consciousness; but attached to them are the collective elements of the unconscious, the ever-present instincts, qualities, and ideas (images) as well as all those “statistical” quotas of average virtue and average vice which we recognize when we say, “Everyone has in him something of the criminal, the genius, and the saint” Carl Jung, CW 7, Para 236

If I were more of a therapist than an investigator, I would naturally be unable to check a certain optimism of judgment, because my eyes would then be glued to the number of cures. But my conscience as an investigator is concerned not with quantity but with quality Carl Jung, CW 7, Para 236

Nature is aristocratic, and one person of value outweighs ten lesser ones. My eye followed the valuable people, and from them I learned the dubiousness of the results of a purely personal analysis, and also to understand the reasons for this dubiousness Carl Jung, CW 7, Para 236

In primitives, development of personality, or more accurately, development of the person, is a question of magical prestige. The figure of the medicine-man or chief leads the way: both make themselves conspicuous by the singularity of their ornaments and their mode of life, expressive of their social roles Carl Jung, CW 7, Para 237

The singularity of his [the chief’s] outward tokens marks the individual off from the rest, and the segregation is still further enhanced by the possession of special ritual secrets. By these and similar means the primitive creates around him a shell, which might be called a persona (mask). Masks, as we know, are actually used among primitives in totem ceremoniesfor instance, as a means of enhancing or changing the personality. In this way the outstanding individual is apparently removed from the sphere of the collective psyche, and to the degree that he succeeds in identifying himself with his persona, he actually is removed. This removal means magical prestige Carl Jung, CW 7, Para 237

One could easily assert that the impelling motive in this development is the will to power. But that would be to forget that the building up of prestige is always a product of collective compromise: not only must there be one who wants prestige, there must also be a public seeking somebody on whom to confer prestige Carl Jung, CW 7, Para 237

That being so, it would be incorrect to say that a man creates prestige for himself out of his individual will to power; it is on the contrary an entirely collective affair. Since society as a whole needs the magically effective figure, it uses this need of the will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige. The latter is a phenomenon which, as the history of political institutions shows, is of the utmost importance for the comity of nations Carl Jung, CW 7, Para 237

The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the

outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige universal recognition has been reached. The person then becomes a collective truth, and that is always the beginning of the end Carl Jung, CW 7, Para 238

To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning Carl Jung, CW 7, Para 238

Because personality is of such paramount importance for the life of the community, everything likely to disturb its development is sensed as a danger. But the greatest danger of all is the premature dissolution of prestige by an invasion of the collective psyche. Absolute secrecy is one of the best-known primitive means of exorcising this danger Carl Jung, CW 7, Para 239

Collective thinking and feeling and collective effort are far less of a strain than individual functioning and effort; hence there is always a great temptation to allow collective functioning to take the place of individual differentiation of the personality Carl Jung, CW 7, Para 239

It is a notorious fact that the morality of a society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this Carl Jung, CW 7, Para 240

Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility Carl Jung, CW 7, Para 240

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity Carl Jung, CW 7, Para 240

Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way Carl Jung, CW 7, Para 240

Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand Carl Jung, CW 7, Para 240

In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility Carl Jung, CW 7, Para 240

The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even

though he himself is not in the least disturbed by it Carl Jung, CW 7, Para 240

In so far as he is normally “adapted” to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization Carl Jung, CW 7, Para 240

The collective instincts and fundamental forms of human thought and feeling whose activity is revealed by the analysis of the unconscious constitute, for the conscious personality, an acquisition which it cannot assimilate without considerable disturbance Carl Jung, CW 7, Para 241

It is therefore of the utmost importance in practical treatment to keep the integrity of the personality constantly in mind. For, if the collective psyche is taken to be the personal possession of the individual, it will result in a distortion or an overloading of the personality which is very difficult to deal with Carl Jung, CW 7, Para 241

Hence it is imperative to make a clear distinction between personal contents and those of the collective psyche. This distinction is far from easy, because the personal grows out of the collective psyche and is intimately bound up with it. So it is difficult to say exactly what contents are to be called personal and what collective Carl Jung, CW 7, Para 241

There is no doubt, for instance, that archaic symbolisms such as we frequently find in fantasies and dreams are collective factors. All basic instincts and basic forms of thought and feeling are collective. Everything that all men agree in regarding as universal is collective, likewise everything that is universally understood, universally found, universally said and done Carl Jung, CW 7, Para 241

Human beings have one faculty which, though it is of greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible Carl Jung, CW 7, Para 242

Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion Carl Jung, CW 7, Para 242

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move Carl Jung, CW 7, Para 242

We could almost say that as a punishment for this uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before Carl Jung, CW 7, Para 242

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is Carl Jung, CW 7, Para 242

I have shown that to annex the deeper layers of the unconscious, which I have called the collective unconscious, produces an enlargement of the personality leading to the state of inflation. This state is reached by simply continuing the analytical work, By continuing the analysis we add to the personal consciousness certain fundamental, general, and impersonal characteristics of humanity, thereby bringing about the inflation which might be regarded as one of the unpleasant consequences of becoming fully conscious Carl Jung, CW 7, Para 243

This phenomenon, which results from the extension of consciousness, is in no sense specific to analytical treatment. It occurs whenever people are overcome by knowledge or by some new realization, “Knowledge puffeth up,” Paul writes to the Corinthians, for the new knowledge had turned the heads of many, as indeed constantly happens Carl Jung, CW 7, Para 243

The inflation has nothing to do with the kind of knowledge, but simply and solely with the fact that any new knowledge can so seize hold of a weak head that he no longer sees and hears anything else. He is hypnotized by it, and instantly believes he has solved the riddle of the universe Carl Jung, CW 7, Para 243

But that is equivalent to almighty self-conceit. This process is such a general reaction that, in Genesis 2: 17, eating of the tree of knowledge is represented as a deadly sin. It may not be immediately apparent why greater consciousness followed by self-conceit should be a dangerous thing Carl Jung, CW 7, Para 243

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind Carl Jung, CW 7, Para 243

The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age (“ye shall become like unto God”), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man Carl Jung, CW 7, Para 243

The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245

If we endeavour to draw a precise distinction between what psychic material should be considered personal, and what impersonal, we soon find ourselves in the greatest dilemma, for by definition we have to say of the persona’s contents what we have said of the impersonal unconscious, namely, that it is collective Carl Jung, CW 7, Para 245

It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246

Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that Carl Jung, CW 7, Para 246

In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. The persona is a semblance, a two-dimensional reality, to give it a nickname Carl Jung, CW 7, Para 246

There is, after all, something individual in the peculiar choice and delineation of the persona, and that despite the exclusive identity of the ego-consciousness with the persona the unconscious Self, one's real individuality, is always present and makes itself felt indirectly if not directly Carl Jung, CW 7, Para 247

Although the ego-consciousness is at first identical with the persona that compromise role in which we parade before the community yet the unconscious Self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious Carl Jung, CW 7, Para 247

Through the analysis of the personal unconscious, the conscious mind becomes suffused with collective material which brings with it the elements of individuality Carl Jung, CW 7, Para 247

In the case of a patient of Jung [a philosophy student] her analysis revealed a persona behind which her real and authentic being, her individual Self, lay hidden. Indeed, to the extent that she at first completely identified herself with her role, she was altogether unconscious of her real Self. She was still in her nebulous infantile world and had not yet discovered the real world at all Carl Jung, CW 7, Para 248

But as, through progressive analysis, she became conscious of the nature of her transference, the dreams began to materialize. They brought up bits of the collective unconscious, and that was the end of her infantile world and of all the heroics. She came to herself and to her own real potentialities Carl Jung, CW 7, Para 248

This is roughly the way things go in most cases, if the analysis is carried far enough. That the consciousness of her individuality should coincide exactly with the reactivation of an archaic god-image is not just as isolated coincidence, but a very frequent occurrence which, in my view, corresponds to an unconscious law Carl Jung, CW 7, Para 248

Once the personal repressions are lifted, the individuality and the collective psyche begin to emerge in a coalescent state, thus releasing the hitherto repressed personal fantasies. The fantasies and dreams which now appear assume a somewhat different aspect. An infallible sign of collective images seems to be the appearance of the collective element is very often announced by peculiar symptoms, as for example by dreams where the dreamer is flying through space like a comet, or feels that he is the earth, or the sun, or a star; or else is of

immense size, or dwarfishly small; or that he is dead, is in a strange place, is a stranger to himself, confused, mad, etc. Similarly, feelings of disorientation, of dizziness and the like, may appear along with symptoms of inflation Carl Jung, CW 7, Para 250

The forces that burst out of the collective psyche has a confusing and blinding effect. One result of the dissolution of the persona is a release of involuntary fantasy, which is apparently nothing else than the specific activity of the collective psyche. This activity throws up contents whose existence one had never suspected before. Carl Jung, CW 7, 251

But as the influence of the collective unconscious increases, so the conscious mind loses its power of leadership. Imperceptibly it becomes the led, while an unconscious and impersonal process gradually takes control. Thus, without noticing it, the conscious personality is pushed about like a figure on a chess-board by an invisible player. It is this player who decides the game of fate, not the conscious mind and its plans. This is how the resolution of the transference, apparently so impossible to the conscious mind, was brought about [in my patient] Carl Jung, CW 7, Para 251

The plunge into this process [disintegration of the persona] becomes unavoidable, whenever the necessity arises of overcoming an apparently insuperable difficulty. But when this inner adaptation becomes a problem, a strange, irresistible attraction proceeds from the unconscious and exerts a powerful influence on the conscious direction of life Carl Jung, CW 7, Para 252

The predominance of unconscious influences, together with the associated disintegration of the persona and the deposition of the conscious mind from power, constitute a state of psychic disequilibrium which, in analytical treatment, is artificially induced for the therapeutic purpose of resolving a difficulty that might block further development Carl Jung, CW 7, Para 252

There are of course innumerable obstacles that can be overcome with good advice and a little moral support, aided by goodwill and understanding on the part of the patient. Excellent curative results can be obtained in this way. Cases are not uncommon where there is no need to breathe a word about the unconscious Carl Jung, CW 7, Para 252

But again, there are difficulties to which one can foresee no satisfactory solution. If in these cases the psychic equilibrium is not already disturbed before treatment begins, it will certainly be upset during the analysis, and sometimes without any interference by the doctor. It often seems as though these patients had only been waiting to find a trustworthy person in order to give up and collapse. Such a loss of balance is similar in principle to a psychotic disturbance; that is, it differs from the initial stages of mental illness only by the fact that it leads in the end to greater health, while the latter leads to yet greater destruction Carl Jung, CW 7, Para 252

It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumbles completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear Carl Jung, CW 7, Para 252

Hence I regard the loss of balance as purposive, since it replaces a defective conscious-

ness, which is aiming all the time at the creation of a new balance and will moreover achieve this aim, provided that the conscious mind is capable of assimilating the contents produced by the unconscious, i.e., of understanding and digesting them Carl Jung, CW 7, Para 253

If the unconscious simply rides roughshod over the conscious mind, a psychotic condition develops. If it can neither completely prevail nor yet be understood, the result is a conflict that cripples all further advance. But with this question, namely the understanding of the collective unconscious, we come to a formidable difficulty Carl Jung, CW 7, Para 253

Such an intellect is always trying to point out mistakes in others; it is pre-eminently critical, with a disagreeably personal undertone, yet it always wants to be considered objective Carl Jung, CW 7, Para 247

This invariably makes a man bad-tempered, particularly if, as so often happens, the criticism touches on some weak spot which, in the interests of fruitful discussion, were better avoided Carl Jung, CW 7, Para 247

But far from wishing the discussion to be fruitful, it is the unfortunate peculiarity of this feminine intellect to seek out a man's weak spots, fasten on them, and exasperate him Carl Jung, CW 7, Para 247

This is not usually a conscious aim, but rather has the unconscious purpose of forcing a man into a superior position and thus making him an object of admiration. The man does not as a rule notice that he is having the role of the hero thrust upon him; he merely finds her taunts so odious that in future he will go a long way to avoid meeting the lady. In the end the only man who can stand her is the one who gives in at the start, and therefore has nothing wonderful about him Carl Jung, CW 7, Para 247

A collapse of the conscious attitude is no small matter. It always feels like the end of the world, as though everything had tumbled back into original chaos. One feels delivered up, disorientated, like a rudderless ship that is abandoned to the moods of the elements. So at least it seems. In reality, however, one has fallen back upon the collective unconscious, which now takes over the leadership Carl Jung, CW 7, Para 254

We could multiply examples of cases where, at the critical moment, a "saving" thought, a vision, an "inner voice," came with an irresistible power of conviction and gave life a new direction. Probably we could mention just as many cases where the collapse meant a catastrophe that destroyed life, for at such moments morbid ideas are also liable to take root, or ideals wither away, which is no less disastrous Carl Jung, CW 7, Para 254

In the one case some psychic oddity develops, or a psychosis: in the other, a state of disorientation and demoralization. But once the unconscious contents break through into consciousness, filling it with their uncanny power of conviction, the question arises of how the individual will react? Carl Jung, CW 7, Para 254

Will he be overpowered by these contents? If so, it signifies a condition of paranoia or schizophrenia Carl Jung, CW 7, Para 254

Will the subject credulously accept them? If so, he may either become an eccentric with a taste for prophecy, or he may revert to an infantile attitude and be cut off from human society Carl Jung, CW 7, Para 254

Will the subject reject the contents? If so, there is a regressive restoration of the persona Carl Jung, CW 7, Para 254

This formulation sounds very technical, and the reader may justifiably suppose that it has something to do with a complicated psychic reaction such as can be observed in the course of analytical treatment. It would, however, be a mistake to think that cases of this kind make their appearance only in analytical treatment. The process can be observed just as well, and often better, in other situations of life, namely in all those careers where there has been some violent and destructive intervention of fate Carl Jung, CW 7, Para 254

Every one, presumably, has suffered adverse turns of fortune, but mostly they are wounds that heal and leave no crippling mark. But here we are concerned with experiences that are destructive, that can smash a man completely or at least cripple him for good Carl Jung, CW 7, Para 254

Let us take as an example a business man who takes too great a risk and consequently becomes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but undismayed, keeps his former daring, perhaps with a little salutary caution added, his wound will be healed without permanent injury Carl Jung, CW 7, Para Carl Jung, CW 7, Para 254

But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. He will as a result of his fright have slipped back to an earlier phase of his personality; he will have demeaned himself, pretending that he is as he was before the crucial experience, though utterly unable even to think of repeating such a risk. Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do Carl Jung, CW 7, Para 254

Such experiences occur in every walk of life and in every possible form, hence in psychological treatment also. Here again it is a question of widening the personality, of taking a risk on one's circumstances or on one's nature. What the critical experience is in actual treatment can be seen from the case of our philosophy student: it is the transference. As I have already indicated, it is possible for the patient to slip over the reef of the transference unconsciously, in which case it does not become an experience and nothing fundamental happens. The doctor, for the sake of mere convenience, might well wish for such patients. But if they are intelligent, the patients soon discover the existence of this problem for themselves. If then the doctor, as in the above case, is exalted into the father-lover and consequently has a flood of demands let loose against him, he must perforce think out ways and means of parrying the onslaught, without himself getting drawn into the maelstrom and without injury to the patient Carl Jung, CW 7, Para 255

A violent rupture of the transference may bring on a complete relapse, or worse; so the problem must be handled with great tact and foresight. Another possibility is the pious hope that "in time" the "nonsense" will stop of its own accord. Certainly everything stops in time, but it may be an unconscionably long time, and the difficulties may be so unbearable for both

sides that one might as well give up the idea of time as a healing factor at once Carl Jung, CW 7, Para 255

There are indeed patients with whom it is, or seems to be, unrewarding to go to greater lengths; but there are also cases where these procedures cause senseless psychic injury. In the case of my [philosophy] student I dimly felt something of the sort, and I therefore abandoned my rationalistic attempts in order with ill-concealed mistrust to give nature a chance to correct what seemed to me to be her own foolishness. As already mentioned, this taught me something extraordinarily important, namely the existence of an unconscious self-regulation Carl Jung, CW 7, Para 257

Not only can the unconscious "wish," it can also cancel its own wishes. This realization, of such immense importance for the integrity of the personality, must remain sealed to anyone who cannot get over the idea that it is simply a question of infantilism. The meaning and purpose he so eagerly desired he will see only as infantile maunderings. He will understand that his longing was absurd; he learns to be tolerant with himself, resigned Carl Jung, CW 7, Para 257

What can he do? Rather than face the conflict he will turn back and, as best he can, regressively restore his shattered persona, discounting all those hopes and expectations that had blossomed under the transference. He will become smaller, more limited, more rationalistic than he was before Carl Jung, CW 7, Para 257

Experience shows that the unconscious can be deprived of its energy only in part: it remains continually active, for it not only contains but is itself the source of the libido from which the psychic elements flow. It is therefore a delusion to think that by some sort of magical theory or method the unconscious can be finally emptied of libido and thus, as it were, eliminated Carl Jung, CW 7, Para 258

The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-belittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness Carl Jung, CW 7, Para 259

The second way [mode of reaction] leads to identification with the collective psyche. This would amount to acceptance of inflation, but now exalted into a system. That is to say, one would be the fortunate possessor of the great truth, which was only waiting to be discovered, of the eschatological knowledge which spells the healing of the nation's Carl Jung, CW 7, Para 260

This attitude is not necessarily megalomania in direct form, but in the milder and more familiar form of prophetic inspiration and desire for martyrdom Carl Jung, CW 7, Para 260

For weak-minded persons, who as often as not possess more than their fair share of ambition, vanity, and misplaced naïveté, the danger of yielding to this temptation is very great Carl Jung, CW 7, Para 260

Access to the collective psyche means a renewal of life for the individual, no matter

whether this renewal is felt as pleasant or unpleasant. Everybody would like to hold fast to this renewal: one man because it enhances his life-feeling, another because it promises a rich harvest of knowledge, a third because he has discovered the key that will transform his whole life. Therefore all those who do not wish to deprive themselves of the great treasures that lie buried in the collective psyche will strive by every means possible to maintain their newly won connection with the primal source of life Carl Jung, CW 7, Para 260

Identification would seem to be the shortest road to this, for the dissolution of the persona in the collective psyche positively invites one to wed oneself with the abyss and blot out all memory in its embrace. This piece of mysticism is innate in all better men as the "longing for the mother," the nostalgia for the source from which we came Carl Jung, CW 7, Para 260

As I have shown in my book on libido, there lie at the root of the regressive longing, which Freud conceives as "infantile fixation" or the "incest wish" a specific value and a specific need which are made explicit in myths. It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times Carl Jung, CW 7, Para 261

Freud's theory of neurosis offers a way of "combatting" the transference. The dependence of the patient is explained as an infantile sexual demand that takes the place of a rational application of sexuality Carl Jung, CW 7, Para 256

Similar advantages are offered by the Adlerian theory, which explains the transference as an infantile power-aim, and as a "security measure" Carl Jung, CW 7, Para 256

Both theories fit the neurotic mentality so neatly that every case of neurosis can be explained by both theories at once. This highly remarkable fact, which any unprejudiced observer is bound to corroborate, can only rest on the circumstance that Freud's "infantile eroticism" and Adler's "power drive" are one and the same thing, regardless of the clash of opinions between the two schools. It is simply a fragment of uncontrolled, and at first uncontrollable, primordial instinct that comes to light in the phenomenon of transference. The archaic fantasy-forms that gradually reach the surface of consciousness are only a further proof of this Carl Jung, CW 7, Para 256

I would not deny in general the existence of genuine prophets, but in the name of caution I would begin by doubting each individual case; for it is far too serious a matter for us lightly to accept a man as a genuine prophet. Every respectable prophet strives manfully against the unconscious pretensions of his role Carl Jung, CW 7, Para 262

When therefore a prophet appears at a moment's notice, we would be better advised to contemplate a possible psychic disequilibrium Carl Jung, CW 7, Para 262

But besides the possibility of becoming a prophet, there is another alluring joy, subtler and apparently more legitimate: the joy of becoming a prophet's disciple. This, for the vast majority of people, is an altogether ideal technique Carl Jung, CW 7, Para 263

Its advantages are the odium dignitatis, the superhuman responsibility of the prophet, turns into the so much sweeter otium indignitatis Carl Jung, CW 7, Para 263

The disciple is unworthy; modestly he sits at the Master's feet and guards against having ideas of his own. Mental laziness becomes a virtue; one can at least bask in the sun of a semidivine being. He can enjoy the archaism and infantilism of his unconscious fantasies without loss to himself, for all responsibility is laid at the Master's door Carl Jung, CW 7, Para 263

Through his deification of the Master, the disciple, apparently without noticing it, waxes in stature; moreover, does he not possess the great truth not his own discovery, of course, but received straight from the Master's hands? Naturally the disciples always stick together, not out of love, but for the very understandable purpose of effortlessly confirming their own convictions by engendering an air of collective agreement Carl Jung, CW 7, Para 263

Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations Carl Jung, CW 7, Para 267

But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social performance than when the peculiarity is neglected or suppressed Carl Jung, CW 7, Para 267

The idiosyncrasy of an individual is not to be understood as any strangeness in his substance or in his components, but rather as a unique combination, or gradual differentiation, of functions and faculties which in themselves are universal. Every human face has a nose, two eyes, etc., but these universal factors are variable, and it is this variability which makes individual peculiarities possible Carl Jung, CW 7, Para 267

Individuation, therefore, can only mean a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. In so doing he does not become "selfish" in the ordinary sense of the word, but is merely fulfilling the peculiarity of his nature, and this, as we have said, is vastly different from egotism or individualism Carl Jung, CW 7, Para 267

The great question now is: in what do these unconscious processes consist? And how are they constituted? Naturally, so long as they are unconscious, nothing can be said about them. But sometimes they manifest themselves, partly through symptoms, partly through actions, opinions, affects, fantasies, and dreams. Aided by such observational material we can draw indirect conclusions as to the momentary state and constitution of the unconscious processes and their development Carl Jung, CW 7, Para 272

We do know, however, that the unconscious never rests. It seems to be always at work, for even when we are asleep we dream. There are many people who declare that they never dream, but the probability is that they simply do not remember their dreams. It is significant that people who talk in their sleep mostly have no recollection either of the dream which started them talking, or even of the fact that they dreamed at all Carl Jung, CW 7, Para 273

Not a day passes but we make some slip of the tongue, or something slips our memory which at other times we know perfectly well, or we are seized by a mood whose cause we cannot trace, etc. These things are all symptoms of some consistent unconscious activity which becomes directly visible at night in dreams, but only occasionally breaks through the

inhibitions imposed by our daytime consciousness Carl Jung, CW 7, Para 273

So far as our present experience goes, we can lay it down that the unconscious processes stand in a compensatory relation to the conscious mind. I expressly use the word "compensatory" and not the word "contrary," because conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the Self. According to this definition the Self is a quantity that is superordinate to the conscious ego. It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are Carl Jung, CW 7, Para 274

There is little hope of our ever being able to reach even approximate consciousness of the Self, since however much we may make conscious there will always exist an indeterminate and indeterminable amount of unconscious material which belongs to the totality of the Self. Hence the Self will always remain a superordinate quantity Carl Jung, CW 7, Para 274

The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meaning of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves Carl Jung, CW 7, Para 275

But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of ego, but participates freely in the wider world of objective interests. This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large Carl Jung, CW 7, Para 275

The complications arising at this stage are no longer egotistic wish-conflicts, but difficulties that concern others as much as oneself. At this stage it is fundamentally a question of collective problems, which have activated the collective unconscious because they require collective rather than personal compensation. We can now see that the unconscious produces contents which are valid not only for the person concerned, but for all others as well, in fact for a great many people and possibly for all Carl Jung, CW 7, Para 275

The processes of the collective unconscious are concerned not only with the more or less personal relations of an individual to his family or to a wider social group, but with his relations to society and to the human community in general. The more general and impersonal the condition that releases the unconscious reaction, the more significant, bizarre, and overwhelming will be the compensatory manifestation. It impels not just private communication, but drives people to revelations and confessions, and even to a dramatic representation of their fantasies Carl Jung, CW 7, Para 278

I will explain by an example how the unconscious manages to compensate relationships. A somewhat arrogant gentleman once came to me for treatment. He ran a business in partnership with his younger brother. Relations between the two brothers were very strained, and this was one of the essential causes of my patient's neurosis. From the information

he gave me, the real reason for the tension was not altogether clear. He had all kinds of criticisms to make of his brother, whose gifts he certainly did not show in a very favorable light. The brother frequently came into his dreams, always in the role of a Bismarck, Napoleon, or Julius Caesar. His house looked like the Vatican or Yildiz Kiosk. My patient's unconscious evidently had the need to exalt the rank of the younger brother. From this I concluded that he was setting himself too high and his brother too low. The further course of analysis entirely justified this inference Carl Jung, CW 7, Para 279

The figures employed by the unconscious in our first case are of a definitely collective nature: they are universally recognized heroes. Here there are two possible interpretations: either my patient's younger brother is a man of acknowledged and far-reaching collective importance, or my patient is overestimating his own importance not merely in relation to his brother but in relation to everybody else as well. Since the man's extreme arrogance affected not only himself, but a far wider social group, the compensation availed itself of a collective image Carl Jung, CW 7, Para 283

Another patient, a young woman who clung to her mother in an extremely sentimental way, always had very sinister dreams about her. She appeared in the dreams as a witch, as a ghost, as a pursuing demon. The mother had spoilt her beyond all reason and had so blinded her by tenderness that the daughter had no conscious idea of her mother's harmful influence. Hence the compensatory criticism exercised by the unconscious Carl Jung, CW 7, Para 280

The same is true of the second case. The "witch" is a collective image; hence we must conclude that the blind dependence of the young woman applied as much to the wider social group as it did to her mother personally. This was indeed the case, in so far as she was still living in an exclusively infantile world, where the world was identical with her parents. These examples deal with relations within the personal orbit Carl Jung, CW 7, Para 284

There are, however, impersonal relations which occasionally need unconscious compensation. In such cases collective images appear with a more or less mythological character. Moral, philosophical, and religious problems are, on account of their universal validity, the most likely to call for mythological compensation Carl Jung, CW 7, Para 284

The universal problem of evil and sin is another aspect of our impersonal relations to the world. Almost more than any other, therefore, this problem produces collective compensations. One of my patients, aged sixteen, had as the initial symptom of a severe compulsion neurosis the following dream: Carl Jung, CW 7, Para 285

It is a notorious fact that the compulsion neuroses, by reason of their meticulousness and ceremonial punctilio, not only have the surface appearance of a moral problem but are indeed brimful of inhuman beastliness and ruthless evil, against the integration of which the very delicately organized personality puts up a desperate struggle Carl Jung, CW 7, Para 286

This explains why so many things have to be performed in ceremonially "correct" style, as though to counteract the evil hovering in the background Carl Jung, CW 7, Para 286

After this dream the neurosis started, and its essential feature was that the patient had, as he put it, to keep himself in a "provisional" or "uncontaminated" state of purity. For this purpose he either severed or made "invalid" all contact with the world and with everything that reminded him of the transitoriness of human existence, by means of lunatic formalities,

scrupulous cleansing ceremonies, and the anxious observance of innumerable rules and regulations of an unbelievable complexity. Even before the patient had any suspicion of the hellish existence that lay before him, the dream showed him that if he wanted to come down to earth again there would have to be a pact with evil Carl Jung, CW 7, Para 286

There is what one might call a legitimate and an illegitimate interest in impersonal problems. Excursions of this kind are legitimate only when they arise from the deepest and truest needs of the individual; illegitimate when they are either mere intellectual curiosity or a flight from unpleasant reality. In the latter case the unconscious produces all too human and purely personal compensations, whose manifest aim is to bring the conscious mind back to ordinary reality Carl Jung, CW 7, Para 288

Its mentality [the unconscious] is an instinctive one; it has no differentiated functions, and it does not "think" as we understand "thinking." It simply creates an image that answers to the conscious situation. This image contains as much thought as feeling and is anything rather than a product of rationalistic reflection. Such an image would be better described as an artist's vision Carl Jung, CW 7, Para 289

I have always started from the view that the unconscious simply reacts to the conscious contents, albeit in a very significant way, but that it lacks initiative. It is, however, far from my intention to give the impression that the unconscious is merely reactive in all cases. On the contrary, there is a host of experiences which seem to prove that the unconscious is not only spontaneous but can actually take the lead. There are innumerable cases of people who lingered on in a pettifogging unconsciousness, only to become neurotic in the end. Thanks to the neurosis contrived by the unconscious, they are shaken out of their apathy, and this in spite of their own laziness and often desperate resistance Carl Jung, CW 7, Para 290

Yet it would, in my view, be wrong to suppose that in such cases the unconscious is working to a deliberate and concerted plan and is striving to realize certain definite ends. I have found nothing to support this assumption. The driving force, so far as it is possible for us to grasp it, seems to be in essence only an urge towards self-realization Carl Jung, CW 7, Para 291

The Elgonyi, natives of the Elgon forests, of central Africa, explained to me that there are two kinds of dreams: the ordinary dream of the little man, and the "big vision" that only the great man has, e.g., the medicine-man or chief. Little dreams are of no account, but if a man has a "big dream" he summons the whole tribe in order to tell it to everybody Carl Jung, CW 7, Para 276

How is a man to know whether his dream is a "big" or a "little" one? He knows it by an instinctive feeling of significance. He feels so overwhelmed by the impression it makes that he would never think of keeping the dream to himself. He has to tell it, on the psychologically correct assumption that it is of general significance Carl Jung, CW 7, Para 277

I doubt whether primitives exist anywhere who are not acquainted with magical influence or a magical substance. ("Magical" is simply another word for "psychic.") It would also appear that practically all primitives are aware of the existence of spirits. "Spirit" is a psychic fact. Just as we distinguish our own bodiliness from bodies that are strange to us, so primitives if they have any notion of "souls" at all distinguish between their own souls and the spirits, which are felt as strange and as "not belonging" Carl Jung, CW 7, Para 293

They [spirits] are objects of outward perception, whereas their own soul (or one of several souls where a plurality is assumed), though believed to be essentially akin to the spirits, is not usually an object of so-called sensible perception. After death the soul (or one of the plurality of souls) becomes a spirit which survives the dead man, and often it shows a marked deterioration of character that partly contradicts the notion of personal immortality Carl Jung, CW 7, Para 293

The Bataks, of Sumatra, go so far as to assert that the people who were good in this life turn into malign and dangerous spirits. Nearly everything that the primitives say about the tricks which the spirits play on the living, and the general picture they give of the revenants, corresponds down to the last detail with the phenomena established by spiritualistic experience Carl Jung, CW 7, Para 293

Just as the communications from the "Beyond" can be seen to be the activities of broken-off bits of the psyche, so these primitive spirits are manifestations of unconscious complexes. The importance that modern psychology attaches to the "parental complex" is a direct continuation of primitive man's experience of the dangerous power of the ancestral spirits Carl Jung, CW 7, Para 293

Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term "parental imago") Carl Jung, CW 7, Para 293

The simple soul is of course quite unaware of the fact that his nearest relations, who exercise immediate influence over him, create in him an image which is only partly a replica of themselves, while its other part is compounded of elements derived from himself. The imago is built up of parental influences plus the specific reactions of the child; it is therefore an image that reflects the object with very considerable qualifications. Naturally, the simple soul believes that his parents are as he sees them Carl Jung, CW 7, Para 294

Nevertheless, the feeling that it "belongs" is not at first sufficiently strong for the complex to be sensed as a subjective content of consciousness. It remains in a sort of no man's land between conscious and unconscious, in the half-shadow, in part belonging or akin to the conscious subject, in part an autonomous being, and meeting consciousness as such Carl Jung, CW 7, Para 295

At all events it is not necessarily obedient to the subject's intentions, it may even be of a higher order, more often than not a source of inspiration or warning, or of "supernatural" information Carl Jung, CW 7, Para 295

Psychologically such a content could be explained as a partly autonomous complex that is not yet fully integrated. The archaic souls, the ba and ka of the Egyptians, are complexes of this kind. At a still higher level, and particularly among the civilized peoples of the West, this complex is invariably of the feminine gender anima and psychea fact for which deeper and cogent reasons are not lacking Carl Jung, CW 7, Para 295

In place of the parents, woman takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less the same age Carl Jung, CW 7, Para 296

She is not of a superior order, either by virtue of age, authority, or physical strength. She is, however, a very influential factor and, like the parents, she produces an image of a relatively autonomous nature not an imago to be split off like that of the parents, but one that has to be kept associated with consciousness Carl Jung, CW 7, Para 296

Woman, with her very dissimilar psychology, is and always has been a source of information about things for which a man has no eyes. She can be his inspiration; her intuitive capacity, often superior to man's, can give him timely warning, and her feeling, always directed towards the personal, can show him ways which his own less personally accented feeling would never have discovered Carl Jung, CW 7, Para 296

Here, without a doubt, is one of the main sources for the feminine quality of the soul. But it does not seem to be the only source. No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have carefully guarded and hidden very soft emotional life, often incorrectly described as "feminine" Carl Jung, CW 7, Para 297

No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worse weakness. This would explain some highly remarkable conjunctions Carl Jung, CW 7, Para 297

It is very difficult for a man to distinguish himself from his anima, the more so because she is invisible. Indeed, he has first to contend with the prejudice that everything is coming from inside him springs from the truest depths of his being. The "strong man" will perhaps concede that in private life he is singularly undisciplined, but that, he says, is just his "weakness" with which, as it were, he proclaims his solidarity Carl Jung, CW 7, Para 310

Now there is in this tendency a cultural legacy that is not to be despised; for when a man recognizes that his ideal persona is responsible for his anything but ideal anima, his ideals are shattered, the world becomes ambiguous, he becomes ambiguous even to himself. He is seized by doubts about goodness, and what is worse, he doubts his own good intentions Carl Jung, CW 7, Para 310

Now, everything that is true of the persona and of all autonomous complexes in general also holds true of the anima. She likewise is a personality, and this is why she is so easily projected upon a woman. So long as the anima is unconscious she is always projected, for everything unconscious is projected Carl Jung, CW 7, Para 314

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or a negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance Carl Jung, CW 7, Para 314

Accordingly among primitives we find a large number of rites designed to organize this separation. The mere fact of becoming adult, and of outward separation, is not enough; impressive initiations into the “men’s house” and ceremonies of rebirth are still needed in order to make the separation from the mother (and hence from childhood) entirely effective Carl Jung, CW 7, Para 314

Just as the father acts as a protection against the dangers of the external world and thus serves his son as a model persona, so the mother protects him against the dangers that threaten from the darkness of his psyche. In the puberty rites, therefore, the initiate receives instruction about these things of “the other side,” so that he is put in a position to dispense with his mother’s protection Carl Jung, CW 7, Para 315

The modern civilized man has to forego this primitive but nonetheless admirable system of education. The consequence is that the anima, in the form of the mother-imago, is transferred to the wife; and the man, as soon as he marries, becomes childish, sentimental, dependent, and subservient, or else truculent, tyrannical, hypersensitive, always thinking about the prestige of his superior masculinity. The last is of course merely the reverse of the first Carl Jung, CW 7, Para 316

The safeguard against the unconscious, which is what his mother meant to him, is not replaced by anything in the modern man’s education; unconsciously, therefore, his ideal of marriage is so arranged that his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage he is really seeking his mother’s protection, and thus he plays into the hands of his wife’s possessive instincts. His fear of the dark incalculable power of the unconscious gives his wife an illegitimate authority over him, and forges such a dangerously close union that the marriage is permanently on the brink of explosion from internal tensioner else, out of protest, he flies to the other extreme, with the same results Carl Jung, CW 7, Para 316

If the good spirits have not utterly forsaken him, he will after a time notice his isolation, and in his loneliness he will begin to understand how he caused the estrangement. Perhaps, aghast at himself, he will ask, “What sort of devil has got into me? “without of course seeing the meaning of this metaphor. Then follow remorse, reconciliation, oblivion, repression, and, in next to no time, a new explosion Carl Jung, CW 7, Para 320

Clearly, the anima is trying to enforce a separation. This tendency is in nobody’s interest. The anima comes between them like a jealous mistress who tries to alienate the man from his family. An official post or any other advantageous social position can do the same thing, but there we can understand the force of the attraction Carl Jung, CW 7, Para 320

Our first thought is that the man of honor is on the lookout for another woman [roving eye]. That might Beit might even be arranged by the anima as the most effective means to the desired end. Such an arrangement should not be misconstrued as an end in itself, for the blameless gentlemen who is correctly married according to the law can be just as correctly divorced according to the law, which does not alter his fundamental attitude one iota. The old picture has merely received a new frame Carl Jung, CW 7, Para 320

As a matter of fact, this arrangement is a very common method of implementing a separation and of hampering a final solution. Therefore it is more reason Carl Jung, CW 7, Para

able not to assume that such an obvious possibility is the end-purpose of the separation. We would be better advised to investigate what is behind the tendencies of the anima 321.

The first step is what I would call the objectivation of the anima, that is, the strict refusal to regard the trend towards separation as a weakness of one's own. Only when this has been done can one face the anima with the question, "Why do you want this separation?" To put the question in this personal way has the great advantage of recognizing the anima as a personality, and of making a relationship possible. The more personally she is taken the better Carl Jung, CW 7, Para 321

The form of the world into which he is born is already inborn in him as a virtual image. Likewise parents, wife, children, birth, and death are inborn in him as virtual images, as psychic aptitudes. These a priori categories have by nature a collective character; they are images of parents, wife, and children in general, and are not individual predestinations Carl Jung, CW 7, Para 300

We must therefore think of these virtual images as lacking in solid content, hence as unconscious. They only acquire solidity, influence, and eventual consciousness in the encounter with empirical facts, which touch the unconscious aptitude and quicken it to life. They are in a sense the deposits of all our ancestral experiences, but they are not the experiences themselves Carl Jung, CW 7, Para 300

So at least it seems to us, in the present limited state of our knowledge. (I must confess that I have never yet found infallible evidence for the inheritance of memory images, but I do not regard it as positively precluded that in addition to these collective deposits which contain nothing specifically individual, there may also be inherited memories that are individually determined) Carl Jung, CW 7, Para 300

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A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious Carl Jung, CW 7, Para 297

No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worse weakness. This would explain some highly remarkable conjunctions Carl Jung, CW 7, Para 297

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The “spotless” man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319

We can see it at once, if we just allow things to take their natural course. Wife and children will become estranged; a vacuum will form about him. At first he will bewail the hardheartedness of his family and will behave if possible even more vilely than before. That will make the estrangement absolute Carl Jung, CW 7, Para 320

If the good spirits have not utterly forsaken him, he will after a time notice his isolation, and in his loneliness he will begin to understand how he caused the estrangement. Perhaps, aghast at himself, he will ask, “What sort of devil has got into me? “without of course seeing the meaning of this metaphor. Then follow remorse, reconciliation, oblivion, repression, and, in next to no time, a new explosion Carl Jung, CW 7, Para 320

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As a matter of fact, this arrangement is a very common method of implementing a separation and of hampering a final solution. Therefore it is more reasonable not to assume that such an obvious possibility is the end-purpose of the separation. We would be better advised to investigate what is behind the tendencies of the anima Carl Jung, CW 7, Para 321

The first step is what I would call the objectivation of the anima, that is, the strict refusal to regard the trend towards separation as a weakness of one's own. Only when this has been done can one face the anima with the question, "Why do you want this separation?" To put the question in this personal way has the great advantage of recognizing the anima as a personality, and of making a relationship possible. The more personally she is taken the better Carl Jung, CW 7, Para 321

Starting from the fact that in a state of affect one often surrenders involuntarily to the truths of the other side, would it not be far better to make use of an affect so as to give the other side an opportunity to speak? Carl Jung, CW 7, Para 323

But once it has presented its case, we should begin criticizing as conscientiously as though a real person closely connected with us were our interlocutor Carl Jung, CW 7, Para 323

Nor should the matter rest there, but statement and answer must follow one another until a satisfactory end to the discussion is reached. Whether the result is satisfactory or not, only subjective feeling can decide. Any humbug is of course quite useless. Scrupulous honesty with oneself and no rash anticipation of what the other side might conceivably say are the indispensable conditions of this technique for educating the anima Carl Jung, CW 7, Para 323

We must therefore expect the unconscious of woman to show aspects essentially different from those found in man. If I were to attempt to put in a nutshell the difference between man and woman in this respect, i.e., what it is that characterizes the animus as opposed to the anima, I could only say this: as the anima produces moods, so the animus produces opinions: and as the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions Carl Jung, CW 7, Para 331

Animus opinions very often have the character of solid convictions that are not lightly shaken, or of principles whose validity is seemingly unassailable. If we analyse these opinions, we immediately come upon unconscious assumptions whose existence must first be inferred; that is to say, the opinions are apparently conceived as though such assumptions existed. But in reality the opinions are not thought out at all; they exist readymade, and they are held so positively and with so much conviction that the woman never has the shadow of a doubt about them Carl Jung, CW 7, Para 331

With regard to the plurality of the animus as distinguished from what we might call the "uni-personality" of the anima, this remarkable fact seems to me to be a correlate of the conscious attitude. The conscious attitude of woman is in general far more exclusively personal than that of man. Her world is made up of fathers and mothers, brothers and sisters, husbands and children. The rest of the world consists likewise of families, who nod to each other but are, in the main, interested essentially in themselves Carl Jung, CW 7, Para 338

The man's world is the nation, the state, business concerns, etc. His family is simply a means to an end, one of the foundations of the state, and his wife is not necessarily the woman for him (at any rate not as the woman means it when she says "my man"). The general means more to him than the personal; his world consists of a multitude of co-ordinated factors, whereas her world, outside her husband, terminates in a sort of cosmic mist. A passionate exclusiveness therefore attaches to the man's anima, and an indefinite variety to the woman's animus Carl Jung, CW 7, Para 338

Whereas the man has, floating before him, in clear outlines, the significant form of a Circe or a Calypso, the animus is better expressed as a bevy of Flying Dutchmen or unknown wanderers from over the sea, never quite clearly grasped, protean, given to persistent and violent motion. These personifications appear especially in dreams, though in concrete reality they can be famous tenors, boxing champions, or great men in far-away, unknown cities Carl Jung, CW 7, Para 338

These two crepuscular figures of the dark hinterland of the psyche truly the semi-grotesque "guardians of the threshold," to use the pompous jargon of theosophy can assume an almost inexhaustible number of shapes, enough to fill whole volumes. Their complicated transformations are as rich and strange as the world itself, as manifold as the limitless variety of their conscious correlate, the persona. They inhabit the twilight sphere, and we can just make out that the autonomous complex of anima and animus is essentially a psychological function that has usurped, or rather retained, a "personality" only because this function is itself autonomous and undeveloped Carl Jung, CW 7, Para 339

But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious Carl Jung, CW 7, Para 339

It is because we are not using them purposefully as functions that they remain personified complexes. So long as they are in this state they must be accepted as relatively independent personalities Carl Jung, CW 7, Para 339

They cannot be integrated into consciousness while their contents remain unknown. The purpose of the dialectical process is to bring these contents into the light; and only when this task has been completed, and the conscious mind has become sufficiently familiar with the unconscious processes reflected in the anima, will the anima be felt simply as a function Carl Jung, CW 7, Para 339

Psychic abnormalities then develop, states of possession ranging in degree from ordinary moods and "ideas" to psychoses. All these states are characterized by one and the same fact that an unknown "something" has taken possession of a smaller or greater portion of the psyche and asserts its hateful and harmful existence undeterred by all our insight, reason, and energy, thereby proclaiming the power of the unconscious over the conscious mind, the sovereign power of possession. In this state the possessed part of the psyche generally develops an animus or anima psychology. The woman's incubus consists of a host of masculine demons; the man's succubus is a vampire Carl Jung, CW 7, Para 370

This particular concept of a soul which, according to the conscious attitude, either exists by itself or disappears in a function, has, as anyone can see, not the remotest connection with the Christian concept of the soul Carl Jung, CW 7, Para 371

One would be inclined to suppose that the animus, like the anima, personifies itself in a single figure, But this, as experience shows, is true only up to a point, because another factor unexpectedly makes its appearance, which brings about an essentially different situation from that existing in man Carl Jung, CW 7, Para 332

The animus does not appear as one person, but as a plurality of persons. In H. G. Wells' novel Christina Alberta's Father, the heroine, in all that she does or does not do, is constantly under the surveillance of a supreme moral authority, which tells her with remorseless precision and dry matter-of-factness what she is doing and for what motives Carl Jung, CW 7, Para 332

Wells calls this authority a "Court of Conscience." This collection of condemnatory judges, a sort of College of Preceptors, corresponds to a personification of the animus. The animus is rather like an assembly of fathers or dignitaries of some kind who lay down incontestable, "rational," ex cathedra judgments Carl Jung, CW 7, Para 332

On closer examination these exacting judgments turn out to be largely sayings and opinions scraped together more or less unconsciously from childhood on, and compressed into a canon of average truth, justice, and reasonableness, a compendium of preconceptions which, whenever a conscious and competent judgment is lacking (as not infrequently happens) instantly obliges with an opinion. Sometimes these opinions take the form of so-called sound common sense, sometimes they appear as principles which are like a travesty of education: "People have always done it like this," or "Everybody says it is like that" Carl Jung, CW 7, Para 332

It goes without saying that the animus is just as often projected as the anima. The men who are particularly suited to these projections are either walking replicas of God himself, who know all about everything, or else they are misunderstood word-addicts with a vast and windy vocabulary at their command, who translate common or garden reality into the terminology of the sublime Carl Jung, CW 7, Para 333

Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife Carl Jung, CW 7, Para 334

If the woman happens to be pretty, these animus opinions have for the man something rather touching and childlike about them, which makes him adopt a benevolent, fatherly, professorial manner. But if the woman does not stir his sentimental side, and competence is expected of her rather than appealing helplessness and stupidity, then her animus opinions irritate the man to death, chiefly because they are based on nothing but opinion for opinion's sake, and "everybody has a right to his own opinions." Men can be pretty venomous here, for it is an inescapable fact that the animus always plays up the anima and vice versa, of courses that all further discussion becomes pointless Carl Jung, CW 7, Para 334

In intellectual women the animus encourages a critical disputatiousness and would-be highbrowism, which, however, consists essentially in harping on some irrelevant weak point and nonsensically making it the main one. Or a perfectly lucid discussion gets tangled up in the most maddening way through the introduction of a quite different and if possible perverse

point of view Carl Jung, CW 7, Para 335

However, all these traits, as familiar as they are unsavory, are simply and solely due to the extraversion of the animus. The animus does not belong to the function of conscious relationship; his function is rather to facilitate relations with the unconscious. Instead of the woman merely associating opinions with external situations which she ought to think about consciously the animus, as an associative function, should be directed inwards, where it could associate the contents of the unconscious Carl Jung, CW 7, Para 336

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima Carl Jung, CW 7, Para 336

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. This would be the femme inspiratrice who, if falsely cultivated, can turn into the worst kind of dogmatist and high-handed pedagogue regular “animus hound,” as one of my women patients aptly expressed it Carl Jung, CW 7, Para 336

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. These psychic changes of sex are due entirely to the fact that a function which belongs inside has been turned outside. The reason for this perversion is clearly the failure to give adequate recognition to an inner world which stands autonomously opposed to the outer world, and makes just as serious demands on our capacity for adaptation Carl Jung, CW 7, Para 337

We can try our hand at interpreting these fantasies, if we like. In many cases it may be quite important for the patient to have some idea of the meaning of the fantasies produced. But it is of vital importance that he should experience them to the full and, in so far as intellectual understanding belongs to the totality of experience, also understand them Carl Jung, CW 7, Para 342

Yet I would not give priority to understanding. Naturally the doctor must be able to assist the patient in his understanding, but, since he will not and indeed cannot understand everything, the doctor should assiduously guard against clever feats of interpretation. For the important thing is not to interpret and understand the fantasies, but primarily to experience them Carl Jung, CW 7, Para 342

Alfred Kubin has described what he, as an artist, experienced of the unconscious. It is an artistic experience which, in the deeper meaning of human experience, is incomplete. The vision is experienced artistically, but not humanly. By “human” experience I mean that the person of the author should not just be included passively in the vision, but that he should face the figures of the vision actively and reactively, with full consciousness. But a real settlement with the unconscious demands a firmly opposed conscious standpoint Carl Jung, CW 7, Para 342

Not only is it [individuation] desirable, it is absolutely indispensable because, through his [the individual’s] contamination with others, he falls into situations and commits actions

which bring him into disharmony with himself. From all states of unconscious contamination and non-differentiation there is begotten a compulsion to be and to act in a way contrary to one's own nature Carl Jung, CW 7, Para 373

Accordingly a man can neither be at one with himself nor accept responsibility for himself. He feels himself to be in a degrading, unfree, unethical condition. But the disharmony with himself is precisely the neurotic and intolerable condition from which he seeks to be delivered, and deliverance from this condition will come only when he can be and act as he feels is conformable with his true Self Carl Jung, CW 7, Para 373

People have a feeling for these things, dim and uncertain at first, but growing ever stronger and clearer with progressive development. When a man can say of his states and actions, "As I am, so I act," he can be at one with himself, even though it be difficult, and he can accept responsibility for himself even though he struggles against it. We must recognize that nothing is more difficult to bear with than oneself. ("You sought the heaviest burden, and found yourself," says Nietzsche.) Yet even this most difficult of achievements becomes possible if we can distinguish ourselves from the unconscious contents Carl Jung, CW 7, Para 373

With the attainment of this goal [the conquest of the anima] it becomes possible to disengage the ego from all its entanglements with collectivity and the collective unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; she can no longer exercise the power of possession, since she is depotentiated. She is no longer the guardian of treasures unknown; no longer Kundry, daemonic Messenger of the Grail, half divine and half animal; no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits" or "My snake spoke with me" or, in the mythological language of infancy, "A little bird told me" Carl Jung, CW 7, Para 374

Those of my readers who know Rider Haggard's description of "She-who-must-be-obeyed" will surely recall the magical power of this personality. "She" is a mana-personality, a being full of some occult and bewitching quality (mana), endowed with magical knowledge and power. All these attributes naturally have their source in the naïve projection of an unconscious self-knowledge which, expressed in less poetic terms, would run somewhat as follows: "I recognize that there is some psychic factor active in me which eludes my conscious will in the most incredible manner. It can put extraordinary ideas into my head, induce in me unwanted and unwelcome moods and emotions, lead me to astonishing actions for which I can accept no responsibility, upset my relations with other people in a very irritating way, etc. I feel powerless against this fact and, what is worse, I am in love with it, so that all I can do is marvel," (Poets often call this the "artistic temperament," unpoetical folk excuse themselves in other ways) Carl Jung, CW 7, Para 375

Well then: who is it that has integrated the anima? Obviously the conscious ego, and therefore the ego has taken over the mana. Thus the ego becomes a mana-personality. But the mana-personality is a dominant of the collective unconscious, the well-known archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits, the friend of God Carl Jung, CW 7, Para 377

This masculine collective figure who now rises out of the dark background and takes possession of the conscious personality entails a psychic danger of a subtle nature, for by inflating the conscious mind it can destroy everything that was gained by coming to terms

with the anima. It is therefore of no little practical importance to know that in the hierarchy of the unconscious the anima occupies the lowest rank, only one of many possible figures, and that her subjection constellates another collective figure which now takes over her mana Carl Jung, CW 7, Para 378

Actually it is the figure of the magician, as I will call it for short, who attracts the mana to himself, i.e., the autonomous valency of the anima. Only in so far as I unconsciously identify with his figure can I imagine that I myself possess the anima's mana. But I will infallibly do so under these circumstances Carl Jung, CW 7, Para 378

The figure of the magician has a no less dangerous equivalent in women: a sublime, matriarchal figure, the Great Mother, the All-Merciful, who understands everything, forgives everything, who always acts for the best, living only for others and never seeking her own interests, the discoverer of the great love, just as the magician is the mouthpiece of the ultimate truth. And just as the great love is never appreciated, so the great wisdom is never understood. Neither, of course, can stand the sight of the other Carl Jung, CW 7, Para 379

Here is cause for serious misunderstanding, for without a doubt it is a question of inflation. The ego has appropriated something that does not belong to it. But how has it appropriated the mana? If it was really the ego that conquered the anima, then the mana does indeed belong to it, and it would be correct to conclude that one has become important. But why does not this importance, the mana, work upon others? That would surely be an essential criterion! It does not work because one has not in fact become important, but merely become adulterated with an archetype, another unconscious figure Carl Jung, CW 7, Para 380

Hence we must conclude that the ego never conquered the anima at all and therefore has not acquired the mana. All that has happened is a new adulteration, this time with a figure of the same sex corresponding to the father-imago and possessed of even greater power. From the power that binds all creatures none is free. Except the man who wins self-mastery. (Goethe, "Die Geheimnisse: Ein Fragment," lines 191-192). Thus he becomes a superman, superior to all powers, a demigod at the very least. "I and the Father are one "this mighty avowal in all its awful ambiguity is born of just such a psychological moment Carl Jung, CW 7, Para 380

In the face of this, our pitiable limited ego, if it has but a spark of self-knowledge, can only drawback and rapidly drop all pretence of power and importance. It was a delusion: the conscious mind has not become master of the unconscious, and the anima has forfeited her tyrannical power only to the extent that the ego was able to come to terms with the unconscious. This accommodation, however, was not a victory of the conscious over the unconscious, but the establishment of a balance of power between the two worlds Carl Jung, CW 7, Para 381

Who or what becomes mana when even the magician can no longer work magic? So far we only know that neither the conscious nor the unconscious has mana, for it is certain that when the ego makes no claim to power there is no possession, that is to say, the unconscious too loses its ascendency. In this situation the mana must have fallen to something that is both conscious and unconscious, or else neither. This something is the desired "midpoint" of the personality, that ineffable something betwixt the opposites, or else that which unites them, or the result of conflict, or the product of energic tension: the coming to birth of personality, a profoundly individual step forward, the next stage Carl Jung, CW 7, Para 382

All primitive groups and tribes that are in any way organized have their rites of initia-

tion, often very highly developed, which play an extraordinarily important part in their social and religious life. Through these ceremonies boys are made men, and girls women. The Kavirondos stigmatize those who do not submit to circumcision and excision as “animals.” This shows that the initiation ceremonies are a magical means of leading man from the animal state to the human state. They are clearly transformation mysteries of the greatest spiritual significance Carl Jung, CW 7, Para 384

Very often the initiands are subjected to excruciating treatment, and at the same time the tribal mysteries are imparted to them, the laws and hierarchy of the tribe on the one hand, and on the other the cosmogonic and mythical doctrines Carl Jung, CW 7, Para 384

Initiations have survived among all cultures. In Greece the ancient Eleusinian mysteries were preserved, it seems, right into the seventh century of our era. Rome was flooded with mystery religions. Of these Christianity was one, and even in its present form it still preserves the old initiation ceremonies, somewhat faded and degenerated, in the rites of baptism, confirmation, and communion. Hence nobody is in a position to deny the enormous historical importance of initiations Carl Jung, CW 7, Para 384

Modern men have absolutely nothing to compare with this (consider the testimonies of the ancients in regard to the Eleusinian mysteries). Freemasonry, l’Église gnostique de la France, legendary Rosicrucians, theosophy, and so forth are all feeble substitutes for something that were better marked up in red letters on the historical casualty list Carl Jung, CW 7, Para 385

The point is not cannot be too emphatic about this whether the initiation symbols are objective truths, but whether these unconscious contents are or are not the equivalents of initiation practices, and whether they do or do not influence the human psyche. Nor is it a question of whether they are desirable or not. It is enough that they exist and that they work Carl Jung, CW 7, Para 385

I have called this center the Self. Intellectually the Self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally well be called the “God within us.” The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it. This paradox is unavoidable, as always, when we try to define something that lies beyond the bourn [limit] of our understanding Carl Jung, CW 7, Para 399

The Self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises Carl Jung, CW 7, Para 303

Sensing the Self as something irrational, as an indefinable existent, to which the ego is neither opposed nor subjected, but merely attached, and about which it revolves very much as the earth revolves round the sun thus we come to the goal of individuation. I use the word “sensing” in order to indicate the apperceptive character of the relation between ego and Self. In this relation nothing is knowable, because we can say nothing about the contents of the Self Carl Jung, CW 7, Para 405

The ego is the only content of the Self that we do know. The individuated ego senses itself as the object of an unknown and superordinate subject. It seems to me that our psychological inquiry must come to a stop here, for the idea of a Self is itself a transcendental postulate which, although justifiable psychologically, does not allow of scientific proof Carl Jung, CW 7, Para 405

At the very least, therefore, the Self can claim the value of an hypothesis analogous to that of the structure of the atom. And even though we should once again be enmeshed in an image, it is none the less powerfully alive, and its interpretation quite exceeds my powers. I have no doubt at all that it is an image, but one in which we are contained Carl Jung, CW 7, Para 405

A second wave of Dionysian licentiousness swept over the West at the Renaissance. It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question" Carl Jung, CW 7, Para 427

These are satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest Carl Jung, CW 7, Para 428

What do they know of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife who bears him the daughters and sons who mean increased working-power and prosperity? Carl Jung, CW 7, Para 428

From all this we city-dwellers, we modern machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Can such a state of affairs bring satisfaction? Carl Jung, CW 7, Para 428

Man possesses in the unconscious a fine flair for the spirit of his time; he divines his possibilities and feels in his heart the instability of present-day morality, no longer supported by living religious conviction. Here is the source of most of our [erotic] conflicts. The urge to freedom beats upon the weakening barriers of morality: we are in a state of temptation, we want and do not want. And because we want and yet cannot think out what it is we really want, the [erotic] conflict is largely unconscious, and thence comes neurosis Carl Jung, CW 7, Para 430

Neurosis, therefore is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division. In most people the cause of the division is that the conscious mind wants to hang on to its moral ideal, while the unconscious strives after it's in the contemporary sense unmoral ideal which the conscious mind [steadfastly] tries to deny Carl Jung, CW 7, Para 430

Hypnotism: an interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state method, however, too primitive and

therefore unsatisfactory Carl Jung, CW 7, Para 432

Word association method: a procedure primarily of theoretical and experimental value, its results giving a comprehensive though superficial grasp of the unconscious conflict or "complex" Carl Jung, CW 7, Para 432

Dream analysis: a third method to discover what is happening in the unconscious more penetrating and effective technique than hypnotism or the association method Carl Jung, CW 7, Para 432

We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch Carl Jung, CW 7, Para 438

"The question" that troubles the patient is whether you like it or not the "sexual" question, or more precisely, the problem of present-day sexual morality. His increased demand for life and the joy of life, for glowing reality, can stand the necessary limitations that reality itself imposes, but not the arbitrary, ill-supported prohibitions of present-day morality, which would curb too much the creative spirit rising up from the depths of the animal darkness Carl Jung, CW 7, Para 438

The neurotic has the soul of a child who bears ill with arbitrary restrictions whose meaning he does not see; he tries to make this morality his own, but falls into profound division and disunity with himself: one side of him wants to suppress, the other longs to be freehand this struggle goes by the name of neurosis Carl Jung, CW 7, Para 438

Were the conflict clearly conscious in all its parts, it would never give rise to neurotic symptoms; these occur only when we cannot see the other side of our nature and the urgency of its problems. Only under these conditions does the symptom appear, and it helps to give expression to the unrecognized side of the psyche. The symptom is therefore an indirect expression of unrecognized desires which, when conscious, come into violent conflict with our moral convictions Carl Jung, CW 7, Para 438

This [childish] apprehension shows how little trust we place in the efficacy of our moral principles. People pretend that only morality holds men back from unbridled licence Carl Jung, CW 7, Para 439

But a much more effective regulator is necessity, which sets bounds far more real and persuasive than any moral precepts. It is true that analysis liberates the animal instincts, though not, as many would have it, with a view to giving them unbridled power, but rather to put them to higher uses, so far as this is possible for the individual concerned and so far as he requires such "sublimation" Carl Jung, CW 7, Para 439

It is under all circumstances an advantage to be in full possession of one's personality, otherwise the repressed portions of the personality will only crop up as a hindrance elsewhere, not just at some unimportant point, but at the very spot where we are most sensitive: this worm always rots the core Carl Jung, CW 7, Para 439

It is precisely the strongest and the best among men, the heroes, who give way to their

regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times Carl Jung, CW 7, Para 477

The essence of hermeneutics, an art widely practised in former times, consists in adding further analogies to the one already supplied by the symbol: in the first place subjective analogies produced at random by the patient, then objective analogies provided by the analyst out of his general knowledge Carl Jung, CW 7, Para 493

This procedure widens and enriches the initial symbol, and the final outcome is an infinitely complex and variegated picture the elements of which can be reduced to their respective tertian comparationis. Certain lines of psychological development then stand out that are at once individual and collective. There is no science on earth by which these lines could be proved "right" Carl Jung, CW 7, Para 493

I am persuaded that the true end of analysis is reached when the patient has gained an adequate knowledge of the methods by which he can maintain contact with the unconscious and has acquired a psychological understanding sufficient for him to discern the direction of his life-line at the moment. Without this his conscious mind will not be able to follow the currents of libido and consciously sustain the individuality he has achieved. A patient who has had any serious neurosis needs to be equipped in this way if he is to persevere in his cure Carl Jung, CW 7, Para 501

I would like to present the reader with another fantasy-fragment from a woman. The difference from the previous example leaps to the eye: here the experience is total, the observer takes an active part and thus makes the process her own. The material in this case is very extensive, culminating in a profound transformation of personality. The fragment comes from a late phase of personal development and is an organic part of a long and continuous series of transformations which have as their goal the attainment of the mid-point of the personality Carl Jung, CW 7, Para 364

It may not be immediately apparent what is meant by a "mid-point of the personality." I will therefore try to outline this problem in a few words. If we picture the conscious mind, with the ego as its center, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where the center of the total personality no longer coincides with the ego, but with a point midway between the conscious and the unconscious. This would be the point of new equilibrium, a new centering of the total personality, a virtual center which, on account of its focal position between conscious and unconscious, ensures for the personality a new and more solid foundation Carl Jung, CW 7, Para 365

At all events the unprejudiced reader will recognize at once the idea of a "mid-point" that is reached by a kind of climb (mountaineering, effort, struggle, etc.) Carl Jung, CW 7, Para 367

He will also recognize without difficulty the famous medieval conundrum of the squaring of the circle, which belongs to the field of alchemy. Here it takes its rightful place as a symbol of individuation Carl Jung, CW 7, Para 367

The total personality is indicated by the four cardinal points, the four gods, i.e., the four functions which give bearings in psychic space, and also by the circle enclosing the whole Carl Jung, CW 7, Para 367

Overcoming the four gods who threaten to smother the individual signifies liberation from identification with the four functions, a fourfold nirdvandva ("free from opposites") followed by an approximation to the circle, to undivided wholeness Carl Jung, CW 7, Para 367

Through her active participation the patient merges herself in the unconscious processes, and she gains possession of them by allowing them to possess her. In this way she joins the conscious to the unconscious. The result is ascension in the flame, transmutation in the alchemical heat, the genesis of the "subtle spirit." That is the transcendent function born of the union of opposites Carl Jung, CW 7, Para 368

The dream presents itself to us as a more or less unintelligible jumble of elements not at first conscious and only recognized afterwards through their associations. It should be added that not all parts of the dream have a recognizable quality from which their conscious character can be deduced; they are often, and indeed mostly, unrecognizable at first. Only afterwards does it occur to us that we have consciously experienced this or that part of the dream. From this standpoint alone we may regard the dream as a product of unconscious origin Carl Jung, CW 7, Para 324

A second wave of Dionysian licentiousness swept over the West at the Renaissance. It is difficult to gauge the spirit of one's own time; but in the succession of revolutionary questions to which the last half century gave birth, there was the "sexual question," and this has fathered a whole new species of literature. In this "movement" are rooted the beginnings of psychoanalysis, on whose theories it exerted a very one-sided influence Carl Jung, CW 7, Para 17

No man is so entirely masculine that he has nothing feminine in him ... The repression of feminine traits ...causes these contrasexual demands to accumulate in the unconscious. Carl Jung, CW 7, Para 297

Take, for example, the "spotless" man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319

... it is essentially the overvaluation of the material object without that constellates a spiritual and immortal figure within (obviously for the purpose of compensation and self-regulation) ... [A] compensatory relationship exists between persona and anima. Carl Jung, CW 7, Para 303-304

... another fact to which I have already alluded, [is] the characteristically historical aspect of the soul. Carl Jung, CW 7, Para 33

... when anima forfeits the daemonic power of an autonomous complex ... she is depotentiated ... no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest

to talk with the spirits" or "My snake spoke with me …" Carl Jung, CW 7, Para 374

… the autonomous complex of anima and animus is essentially a psychological function that has usurped, or rather retained, a "personality" only because this function is itself autonomous and undeveloped. But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious. It is because we are not using them purposefully as functions that they remain personified complexes. So long as they are in this state they must be accepted as relatively independent personalities. They cannot be integrated into consciousness while their contents remain unknown. The purpose of the dialectical process is to bring these contents into the light; and only when this task has been completed, and the conscious mind has become sufficiently familiar with the unconscious processes reflected in the anima, will the anima be felt simply as a function. Carl Jung, CW 7, Para 339

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

Woman, with her very dissimilar psychology, is and always has been a source of information about things for which a man has no eyes. Carl Jung, CW 7, Para 296

The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man—or let us say again, the man of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch. The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. All those things, their primal forms, live on in us and may at any time burst in upon us with annihilating force, in the guise of mass-suggestions against which the individual is defenseless. Our fearsome gods have only changed their names: they now rhyme with ism. Or has anyone the nerve to claim that the World War or Bolshevism was an ingenious invention? Just as outwardly we live in a world where a whole continent may be submerged at any moment, or a pole be shifted, or a new pestilence break out, so inwardly we live in a world where at any moment something similar may occur, albeit in the form of an idea, but no less dangerous and untrustworthy for that. Carl Jung, CW 7, Page 204.

Carl Jung: CW 8 “Structure and Dynamics of the Psyche”

[9]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 8 Para 505

Deviation from the truth of the blood begets neurotic restlessness … Restlessness begets meaninglessness, and the lack of meaning in life is a soul sickness whose full extent and full import our age has not yet begun to comprehend. Carl Jung, CW 8, Para 815

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. "Reflection" should be understood not simply as an act of thought, but rather as an attitude. It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 8, Para 111

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 8, Para 505

The dream rectifies the situation. It contributes the material that was lacking and thereby improves the patient’s attitude. That is the reason we need dream-analysis in our therapy. Carl Jung, CW 8, Para 482.

Psychic processes therefore behave like a scale along which consciousness "slides." At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. Carl Jung, CW 8, Para 408

This is an age-old experience of mankind which is reflected in the universal supposition

of a plurality of souls in one and the same individual. As the plurality of psychic components at the primitive level shows the original state is one in which the psychic processes are very loosely knit and by no means form a self-contained unity. Carl Jung, CW 8, Para 365

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars ..... it is in my view not too much to assume that these multiple luminosities correspond to tiny conscious phenomena. Carl Jung, CW 8, Para 392

The transformation of libido through the symbol is a process that has been going on ever since the beginnings of humanity and continues still ... This age-old function of the symbol is still present today, despite the fact that for many centuries the trend of mental development has been towards the suppression of individual symbol-formation ... [A] step in this direction was ... the extermination of polytheism ... Carl Jung, CW 8, Para 92

... the reflective instinct ... Reflexio means 'bending back' ... the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization ... Reflexio is a turning inwards, with the result that ... there ensues a succession of derivative contents or states which may be termed reflection or deliberation. Through the reflective instinct, the stimulus is more or less wholly transformed into a psychic content, that is, it becomes an experience ... Carl Jung, CW 8, Para 241

[... there is no consistent equivalent of Seele in English ... in the essay "Spirit and Life," ... "soul" would give entirely the wrong meaning. It has therefore been translated ... either as "psyche" or as "mind" ... [There is] an increasing tendency to replace the concept Seele by Psyche, until, in "The Real and the Surreal" (1933), Psyche alone occupies the field.] Carl Jung, CW 8, Para 300

... the archetypes are not found exclusively in the psychic sphere ... Carl Jung, CW 8, Para 964

Although there is no form of existence that is not mediated to us psychically ... it would hardly do to say that everything is merely psychic. We must apply this argument logically to the archetypes as well. Carl Jung, CW 8, Para 420

We might compare masculinity and femininity and their psychic components to a definite store of substances of which, in the first half of life, unequal use is made. A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use. Carl Jung, CW 8, Para 782

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The richness of the human psyche and its essential character are probably determined by this reflective instinct. Carl Jung, CW 8, Para 242

If the unconscious can contain everything that is known to be a function of consciousness, then we are faced with the possibility that it too, like consciousness, possesses a subject, a sort of ego. Carl Jung, CW 8, Para 369

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness [. . . to the] earth ground of his being' Carl Jung, CW 8, Page 103

'[The] man who thinks he can live without myth, or outside it, like one uprooted, has no true link either with the past, or with the ancestral life which continues within him or yet with contemporary human society' Carl Jung, CW 8, Page xxiv

... aesthetic formulation needs understanding of the meaning and understanding needs aesthetic formulation. The two supplement each other to form the transcendent function. Carl Jung, CW 8, Para 177

... primitives assume the existence of several souls ... I am therefore inclined to think that autonomous complexes are among the normal phenomena of life and that they make up the structure of the unconscious psyche. Carl Jung, CW 8, Para 18 217–18)

... it is frequently supposed that people have two or more souls ... Carl Jung, CW 8, Para 577

The plurality of souls indicates a plurality of relatively autonomous complexes ... Carl Jung, CW 8, Para 587

1. The coincidence of a psychic state in the observer with a simultaneous, objective, external event that corresponds to the psychic state or content (e.g., the scarab), where there is no evidence of a causal connection between the psychic state and the external event, and where, considering the psychic relativity of space and time, such a connection is not even conceivable.
2. The coincidence of a psychic state with a corresponding (more or less simultaneous) external event taking place outside the observer's field of perception, i.e., at a distance, and only verifiable afterward (e.g., the Stockholm fire).
3. The coincidence of a psychic state with a corresponding, not yet existent future event that is distant in time and can likewise only be verified afterward. Carl Jung, CW 8, Para 964

"[Synchronicities] have to do with spontaneous, meaningful coincidences of so high a degree of improbability as to appear flatly unbelievable" Carl Jung, CW 8, Para 981

In contrast to the idea of a preestablished harmony, the synchronistic factor merely stipulates the existence of an intellectually necessary principle which could be added as a fourth to the recognized triad of space, time, and causality. Carl Jung CW 8, Para 958

Whether we like it or not, we find ourselves in this embarrassing position as soon as we begin seriously to reflect on the teleological processes in biology or to investigate the compensatory function of the unconscious, not to speak of trying to explain the phenomenon of synchronicity. Final causes, twist them how we will, postulate a foreknowledge of some kind. It is certainly not a knowledge that could be connected with the ego, and hence not a

conscious knowledge as we know it, but rather a self-subsistent “unconscious” knowledge. Carl Jung, CW 8, Para 931

The activity of the collective unconscious manifests itself not only in compensatory effects in the lives of individuals, but also in the mutation of dominant ideas in the course of the centuries. This can be seen most clearly in religions, and, to a lesser extent, in the various philosophical, social, and political ideologies. Carl Jung, CW 8, Para 161

It not infrequently happens that the archetype appears in the form of a spirit in dreams or fantasy products, or even comports itself like a ghost. There is a mystical aura about its numinosity, and it has a corresponding effect upon the emotions. . .. Often it drives with unexampled passion and remorseless logic towards its goal and draws the subject under its spell, from which despite the most desperate resistance he is unable, and finally no longer even willing, to break free, because the experience brings with it a depth and fullness of meaning that was unthinkable before. Carl Jung, CW 8, Para 405

People live as though they were walking in shoes too small for them. That quality of eternity which is so characteristic of the life of primitive man is entirely lacking. Hemmed round by rationalistic walls, we are cut off from the eternity of nature. Analytical psychology seeks to break through these walls by digging up again the fantasy-images of the unconscious which our rationalism has rejected. These images lie beyond the walls; they are part of the nature in us, which lies buried in our past and against which we have barricaded ourselves behind walls of reason. Analytical psychology tries to resolve the resultant conflict not by going "back to nature" with Rousseau, but by holding on to the level of reason we have successfully reached, and by enriching consciousness with a knowledge of man’s psychic foundations. Carl Jung, CW 8, Para 739

Not for a moment dare we succumb to the illusion that an archetype can be really explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language . . . The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own psychic well-being. Carl Jung, CW 8, Page 259

A dark impulse is the ultimate arbiter of the pattern, an unconscious a priori precipitates itself into plastic form . . . Over the whole procedure there seems to reign a dim foreknowledge not only of the pattern but of its meaning. Image and meaning are identical; and as the first takes shape, so the latter becomes clear. Actually the pattern needs no interpretation: it portrays its own meaning. Carl Jung, CW 8, Page 402

An advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Page 59

The idea of synchronicity and of a self-subsistent meaning, which forms the basis of classical Chinese thinking and of the naïve views of the Middle Ages, seems to us an archaic assumption that ought at all costs to be avoided. Though the West has done everything possible to discard

this antiquated hypothesis, it has not quite succeeded. Certain mantic procedures seem to have died out, but astrology, which in our own day has attained an eminence never known before, remains very much alive. Nor has the determinism of a scientific epoch been able to extinguish altogether the persuasive power of the synchronicity principle. For in the last resort it is not so much a question of superstition as of a truth which remained hidden for so long only because it had less to do with the physical side of events than with their psychic aspects. It was modern psychology and parapsychology which proved that causality does not explain a certain class of events and that in this case we have to consider a formal factor, namely synchronicity, as a principle of explanation. Carl Jung, CW 8, Para 944

. . . The three main components of the horoscope . . . [are] the ascendent, or rising degree of a zodiacal sign, which characterizes the moment, the moon, which characterizes the day, and the sun, which characterizes the month of birth. Carl Jung, CW 8, Para 904

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

. . . The relation of Mars to Venus can reveal a love relation, but a marriage is not always a love relation and a love relation is not always a marriage. Carl Jung, CW 8, Para 879

I have observed a great many people whose unconscious psychic activity I was able to follow into the immediate presence of death. As a rule the approaching end was indicated by those symbols which, in normal life also, proclaim changes of psychological condition—rebirth symbols such as change of locality, journeys and the like. I have frequently been able to trace back for over a year, in a dream series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Dying, therefore, has its onset long before the actual death. Moreover, this often shows itself in peculiar changes of personality, which may precede death by quite a long time. ’ Carl Jung, CW 8, Para 809

Just as the archetypal is partly a spiritual factor, and partly like a hidden meaning immanent in the instinct, so the spirit, as I have shown, is two-faced and paradoxical: a great help and an equally great danger. It seems as if man were destined to play a decisive role in solving this uncertainty, and to solve it more over by virtue of his consciousness, which once started up like a light in the murk of the primeval world. Carl Jung, CW 8, Para 427

As a doctor I am convinced that it is hygienic to discover in death a goal towards which one can strive, Carl Jung, CW 8, Para 793

Complexes are very much part of the psychic constitution, which is the most absolutely prejudiced thing in every individual. His constitution will therefore inexorably decide what psychological view a given observation to be true or falsified, what one sees invariably incluserver will have. Herein lies the unavoidable limitation of psychological observation: its validity is contingent upon the personal equation of the observer. (…) Carl Jung, CW 8, Para 213

The ‘absolute knowledge’ which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense of organs supports the hypothesis of a self-subsistent meaning, or even express its existence. This quality of knowledge is what I call ‘absolute

knowledge', since it seems to be detached from our consciousness. Carl Jung, CW 8, Para 948

We are therefore fully justified in speaking of an unconscious psyche. It is not directly accessible to observation—otherwise it would not be unconscious—but can only be inferred. Our inferences can never go beyond: "it is as if." Carl Jung, CW 8, Para 297

The daily course of the sun and the regular alternation of the day and night must have imprinted themselves on the psyche in the form of an image from primordial times. Carl Jung, CW 8, Para 326

We cannot demonstrate the existence of this image but find instead more or less fantastic analogies of the physical process. Every morning a divine hero is born from the sea and mounts the chariot of the sun. In the West, a Great Mother awaits him, and he is devoured by her in the evening. In the belly of a dragon he traverses the depths of the midnight sea. After a frightful combat with the serpent of night he is born again in the morning. Carl Jung, CW 8, Para 326

What we can safely say about mythical images is that the physical process imprinted itself on the psyche in this fantastic, distorted form and was preserved there, so that the unconscious still reproduces similar images today. Naturally, the question now arises: why does the psyche not register the actual process, instead of mere fantasies about the physical process? Carl Jung, CW 8, Para 328

If you can put yourself in the mind of the primitive, you will at once understand why this is so. He lives in such "participation mystique" with his world, as Lévy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds. What happens outside also happens in him, and what happens in him also happens outside. I witnessed a very fine example of this when I was with the Elgonyi, a primitive tribe living on Mount Elgon, in East Africa. Carl Jung, CW 8, Para 329

At sunrise they [the Elgonyi] spit on their hands and then hold the palms towards the sun as it comes over the horizon. "We are happy that the night is past," they say. Since the word for sun, adhista, also means God, I asked: "Is the sun God?" They said "No" to this and laughed, as if I had said something especially stupid. As the sun was just then high in the heavens, I pointed to it and asked: "When the sun is there you say it is not God, but when it is in the east you say it is God. How is that?" There was an embarrassed silence till an old chief began to explain. "It is so," he said. "When the sun is up there it is not God, but when it rises, that is God [or: then it is God]" To the primitive mind it is immaterial which of these two versions is correct. Sunrise and his own feeling of deliverance are for him the same divine experience, just as night and his fear are the same thing. Naturally, his emotions are more important to him than physics; therefore what he registers is his emotional fantasies. For him night means snakes and the cold breath of spirits, whereas morning means the birth of a beautiful god.

There are mythological theories that explain everything as coming from the sun and lunar theories that do the same for the moon. This is due to the simple fact that there are countless myths about the moon, among them a whole host in which the moon is the wife of the sun. Carl Jung, CW 8, Para

The moon is the changing experience of the night, and thus coincides with the primitive's sexual experience of woman, who for him is also the experience of the night. Carl Jung, CW 8, Para 330

But the moon can equally well be the injured brother of the sun, for at night affect-laden and evil thoughts of power and revenge may disturb sleep. Carl Jung, CW 8, Para 330

The moon, too, is a disturber of sleep, and is also the abode of departed souls, for at night the dead return in dreams and the phantoms of the past terrify the sleepless. Carl Jung, CW 8, Para 330

Thus the moon also signifies madness ("lunacy"). It is such experiences as these that have impressed themselves on the mind, rather than the changing image of the moon. Carl Jung, CW 8, Para 330

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8. Para 331

Man's curses against devastating thunderstorms, his terror of the unchained elements these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 8, Para 331

Like the physical conditions of man's environment, the physiological conditions, glandular secretions, etc., also can arouse fantasies charged with affect. Sexuality appears as a god of fertility, as a fiercely sensual, feminine daemon, as the devil himself with Dionysian goat's legs and obscene gestures, or as a terrifying serpent that squeezes its victims to death. Carl Jung, CW 8, Para 332

Hunger makes food into gods. Certain Mexican tribes even give their food-gods an annual holiday to allow them to recuperate, and during this time the staple food is not eaten. Carl Jung, CW 8, Para 333

The ancient Pharaohs were worshipped as eaters of gods. Osiris is the wheat, the son of the earth, and to this day the Host must be made of wheat-meal, i.e., a god to be eaten, as also was Iacchos, the mysterious god of the Eleusinian mysteries. The bull of Mithras is the edible fruitfulness of the earth. Carl Jung, CW 8, Para 333

The psychological conditions of the environment naturally leave similar mythical traces behind them. Dangerous situations, be they dangers to the body or to the soul, arouse affect-laden fantasies, and, in so far as such situations typically repeat themselves, they give rise to archetypes, as I have termed myth-motifs in general. Carl Jung, CW 8, Para 334

How is it then, you may ask, with the most ordinary everyday events, with immediate realities like husband, wife, father, mother, child? These ordinary everyday facts, which are eternally repeated, create the mightiest archetypes of all, whose ceaseless activity is

everywhere apparent even in a rationalistic age like ours. Carl Jung, CW, Para 336

Let us take as an example the Christian dogma. The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Here we have the archetype of the family 'in a supracelestial place,' as Plato expresses it, enthroned as a formulation of the ultimate mystery. Carl Jung, CW 8, Para 336

Christ is the bridegroom, the Church is the bride, the baptismal font is the womb of the Church, as it is still called in the text of the Benedictio fontis. The holy water has salt put into it, with the idea of making it like the amniotic fluid, or like sea-water. Carl Jung, CW 8, Para 336

A hierosgamos or sacred wedding is performed on Holy Saturday before Easter, which I have just mentioned, and a burning candle as a phallic symbol is plunged three times into the font, in order to fertilize it and lend it the power to bear the baptized child anew (quasimodo genitus) Carl Jung, CW 8, Para 336

The mana personality, the medicine-man, is the pontifex maximus, the Papa; the Church is mater ecclesia, the magna mater of magical power, and mankind are children in need of help and grace. Carl Jung, CW 8, Para 336

The deposit of mankind's whole ancestral experience so rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

I have found that a rational understanding of these things in no way detracts from their value; on the contrary, it helps us not only to feel but to gain insight into their immense significance. These mighty projections enable the Catholic to experience large tracts of his collective unconscious in tangible reality. He has no need to go in search of authority, superior power, revelation, or something that would link him with the eternal and the timeless. These are always present and available for him: there, in the Holy of Holies on every altar, dwells the presence of God. Carl Jung, CW 8, Para 338

It is the Protestant and the Jew who have to seek, the one because he has, in a manner of speaking, destroyed the earthly body of the Deity, the other because he can never find it. For both of them the archetypes, which to the Catholic world have become a visible and living reality, lie in the unconscious. Carl Jung, CW 8, Para 338

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Mankind are children in need of help and grace Carl Jung, CW 8, Para 336

The discovery of the “higher” man, and also the “ugliest” man, expresses the regulating influence [of the unconscious]. For the “higher” men want to drag Zarathustra down to the collective sphere of average humanity as it always has been. While the “ugliest” man is actually the personification of the counteraction. But the roaring lion of Zarathustra’s moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious. Thus the regulating influence is suppressed, but not the secret counteraction of the unconscious, which from now on becomes clearly noticeable in Nietzsche’s writings. First he [Nietzsche] seeks his adversary in Wagner, whom he cannot forgive for Parsifal, but soon his whole wrath turns against Christianity and in particular against St. Paul, who in some ways suffered a fate similar to Nietzsche’s. As is well known, Nietzsche’s psychosis first produced an identification with the “Crucified Christ” and then with the dismembered Dionysus. With this catastrophe the counteraction at last broke through to the surface. Carl Jung, CW 8 Para162

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone. By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire. Carl Jung, CW 8 Para 314

The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past. Carl Jung, CW 8 Para 315

Often the hands know how to solve a riddle with which the intellect has wrestled in vain.

Carl Jung, CW 8, Para 180

First I made the observations, and only then did I hammer out my views. And so it is with the hand that guides the crayon or brush, the foot that executes the dance-step, with the eye and the ear, with the word and the thought: a dark impulse is the ultimate arbiter of the pattern, an unconscious a priori precipitates itself into plastic form. Carl Jung, CW 8, Para 402

'Everyone knows nowadays that people "have complexes." What is not so well known, though far more important theoretically, is that complexes can have us' Carl Jung, CW 8, Para 200

A product is created [Through Active Imagination] which is influenced by both conscious and unconscious, embodying the striving of the unconscious for the light and the striving of the conscious for substance' Carl Jung, CW 8, Para 168

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. Carl Jung, CW 8, Pages 399-403.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. Carl Jung, CW 8, Pages 399-403.

The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious. Carl Jung, CW 8, Page 230.

It is the psyche which is 'the world's pivot: not only is it the one great condition for the existence of a world at all, it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will final end. Carl Jung, CW 8, para 423.

The reality of the psyche stands over against 'common sense', which tends to blunt the spirit and lull man into security. Carl Jung, Jung, C.W. 8, Page 48.

Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Pages 399-403.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Para 794

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Para 794

For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. Carl Jung, CW 8, Para 785.

…many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, Para 843.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Para 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras 371-381

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung, CW 8, Paras 371-381

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Par 750.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

“The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation.” Carl Jung, “The Protocols,” Page 148

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky… Carl Jung, CW 8, Page 87.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Archetypes probably represent typical situations in life. Carl Jung, CW 8, Para 254

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. Carl Jung, CW 8, Para 846

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as “parapraxes.” Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

What to the causal view is fact to the final view is symbol, and vice versa. Carl Jung, CW 8, Para 45.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud’s discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud’s] work merits the term “scientific” because he has evolved a technique which not only he, but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

It is Freud’s great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Carl Jung, CW 8, Para 477

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only from a treatment of the personality as a whole. Carl Jung, CW 8, Para 684.

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

But we cannot live the afternoon of life according to the program of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will

at evening have become a lie. Carl Jung, CW 8, Para 784

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. Carl Jung, CW 8, Para 425.

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312

The “absolute knowledge” which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, CW, Para 948.

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Para 771

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

Beginning and end are unavoidable aspects of all processes. Carl Jung, CW 8, Para 812.

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, Para 356, note 24.

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are ‘sacred,’ just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

This peculiarity lends plausibility to the view that dreams are inspirations. Carl Jung, CW 8, Para 574

Dream psychology opens the way to a general comparative psychology from which we

may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. Carl Jung, CW 8, Para 47

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Natural life is the nourishing soil of the soul. Anyone who fails to go along with life remains suspended, stiff and rigid in midair. That is why so many people get wooden in old age; they look back and cling to the past with a secret fear of death in their hearts. Carl Jung, CW 8, Para 800.

If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, Para 643.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. Carl Jung, CW 8, Page 507.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119

We must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts. Whoever succeeded in draining the whole cup with grace? Carl Jung, CW 8, Para 789

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear the same defiance and willfulness, in the one as in the other. Carl Jung, CW 8, Para 792

From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung, CW 8, Para 800

Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

There are many spirits, both light and dark. We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it. Carl Jung, CW 8, Para 623.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Para 371.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342.

The serious problems in life are never fully solved. If ever they should appear to be, so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Page 394.

Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768

I said just now that we have no schools for forty-year old’s. That is not quite true. Our religions were always such schools in the past, but how many people regard them like that today? How many of us older ones have been brought up in such a school and really prepared for the second half of life, for old age, death and eternity? Carl Jung, CW 8, Para 786

So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself: "I have no idea what this dream means." After that I can begin to examine the dream. Carl Jung, CW 8, Para 533

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8; Page 338

The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one’s conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung, CW 8, Para 475

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself. Instead of doing likewise, many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents —all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, Para 788.

But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The realization of the shadow is the growing awareness of the inferior part of the per-

sonality. Carl Jung, CW 8, Page 208.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, Para 51.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; CW 8; par. 75.

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. –Carl Jung, CW 8, Page 645.

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Page 523.

Gleaming islands, indeed, whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. Carl Jung, CW 8, par. 145.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861.

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. Carl Jung, CW 8, Page 277.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

There are no “purposeless” psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung, CW 8, Page 444

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore

characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung, CW 8, Page 475.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung, CW 8; Para 626

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, para 643.

Greater than all physical dangers are the tremendous effects of delusional ideas. The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being. We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Page 737

Every other science has so to speak an outside; not so psychology, whose object is the inside subject of all science. Carl Jung, CW 8, Para 429

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798.

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. Carl Jung, CW 8, Pages 382-383

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682

We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. Carl Jung, CW 8, Para 529

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693

Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25.

If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Para iii

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. Carl Jung, CW 8, Para 785

A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumbledown from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. Carl Jung, CW 8, Para 801

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787

A dream, like every element in the psychic structure, is a product of the total psyche. Carl Jung, CW 8, Para 527

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. Carl Jung, CW 8, Para 493

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It seems that the unconscious is in interested how one dies, that is whether the attitude of consciousness is adjusted to dying or not. Carl Jung, CW 8, Page 223.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Par. 357.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. It is in the highest degree odd that Western man, with but very few and ever fewer exceptions, apparently pays so little regard to this fact.... Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence. Carl Jung, CW 8, Para 357

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death.

Carl Jung CW 8, §800.

The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, Para 420.

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The unconscious is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Page 645.

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. – Carl Jung, CW 8. Page 508

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Paras 371-381.

They [Scintillae] are germinal luminosities shining forth from the darkness of the unconscious Carl Jung, CW 8, Para 389

The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. Carl Jung, CW 8, Para 803

The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. Carl Jung, CW 8, Para 751

The biblical fall of man presents the dawn of consciousness as a curse. Carl Jung, CW 8, Para 751

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. Carl Jung, CW 8, Para 417

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Individuation does not shut one out from the world but gathers the world to oneself. Carl Jung, CW 8, Para 312.

When a person dies, the feelings and emotions that bound his relatives to him lose their application to reality and sink into the unconscious, where they activate a collective content that has a deleterious effect on consciousness Carl Jung, CW 8 Para, 598

The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way Carl Jung, CW 8, Para 598

This view is obviously based on the experience that a persistent attachment to the dead

makes life seem less worth living and may even be the cause of psychic illnesses. The harmful effect shows itself in the form of loss of libido, depression, and physical debility. There are also universal reports of these post-mortem phenomena in the form of ghost and hauntings Carl Jung, CW 8, Para 598

The psychotherapeutic endeavors of the so-called spirits are aimed at the living either directly, or indirectly through the deceased person, in order to make them more conscious Carl Jung, CW 8, Para 599

Spiritualism as a collective phenomenon thus pursues the same goals as medical psychology, and in doing so produces, the same basic ideas and images styling themselves the "teachings of the spirits" which are characteristic of the nature of the collective unconscious Carl Jung, CW 8, Para 599

The body cannot be understood as a mere heaping together of inert matter but must be regarded as a material system ready for life and making life possible, with the proviso that for all its readiness it could not live without the addition of a "living being." For setting aside the possible significance of "living being," there is lacking to the body by itself something that is necessary to its life, namely a psychic factor. Carl Jung, CW 8. Para 605

We know this directly from our own experience of ourselves, and indirectly from our experience of our fellow men. We also know it through our scientific study of the higher vertebrates, and, for total lack of evidence to the contrary, we must suppose that some such factor is present in lower organisms and even in plants Carl Jung, CW 8, Para 605

Mind and body are the expression of a single entity whose essential nature is not knowable either from its outward, material manifestation or from inner, direct perception Carl Jung, CW 8, Para 619

According to an ancient belief, man arose from the coming together of a soul and a body. It would probably be more correct to speak of an unknowable living being, concerning the ultimate nature of which nothing can be said except that it vaguely expresses the quintessence of "life" Carl Jung, CW 8, Para 619

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination Carl Jung, CW 8, Para 619

Spirit, in Old High German Geist, and in Anglo Saxon gast, meant a supernatural being in contradistinction to the body Carl Jung, CW 8, Para 627

According to Kluge, the fundamental meaning of the word [spirit] is not quite certain, though there seem to be connections with the Old Norse geisa,

to rage,' with the Gothic us-gaisyan,

to be beside oneself,' with the Swiss-German üf-gaistä, 'to fly into a passion,' and with the English aghast Carl Jung, CW 8, Para 627

These connections are substantiated by other figures of speech. For a person “to be seized with rage” means that something falls on him, sits on him, rides him, he is ridden by the devil, he is possessed, something has got into him, etc. When we are “beside ourselves with rage” we are obviously no longer identical with ourselves, but are possessed by a daemon or spirit Carl Jung, CW 8, Para 627

The primitive atmosphere in which the word “spirit” came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface Carl Jung, CW 8, Para 628

If the etymological derivation (which in itself is quite plausible) holds good, the “spirit” in this sense would be the image of a personified affect. For instance, when a person lets himself be carried away by impudent talk, we say, his tongue has run away with him, which is the equivalent to saying that his talk has become an independent being that has snatched him up and run off with him Carl Jung, CW 8, Para 628

Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628

No wonder, then, that the primitive mind sees in this the activity of a strange invisible being, a spirit. Spirit in this case is the reflection of an autonomous affect, which is why the ancients, very appropriately, called the spirits imagines, ‘images’ Carl Jung, CW 8, Para 628

Let us now turn to other usages of the concept of the “spirit”. The phrase “he acts in the spirit of his dead father” still has a double meaning, for here the word “spirit” refers as much to the spirit of the dead as to an attitude of mind. Other idioms are “doing something in a new spirit,” or, “a new spirit is growing up,” meaning a renewal of mental attitude Carl Jung, CW 8, Para 629

The basic idea is again that of possession by a spirit, which has become, say, the “guiding spirit” of a group. A more sombre note is struck when we say: “An evil spirit reigns in that family” Carl Jung, CW 8, Para 629

Here we are dealing not with personifications of affects but with visualizations of a whole frame of mind or to put it psychologically an attitude. A bad attitude expressed as an evil spirit therefore has, if naïvely conceived, nearly the same psychological function as a personified affect Carl Jung, CW 8, Para 630

The concept of “spirit” goes far beyond the animistic frame of reference. Aphorisms and proverbs are as a rule the result of much experience and individual effort, a summing up of insights and conclusions in a few pregnant words. Those sayings or ideals that store up the richest experience of life and the deepest reflection constitute what we call ‘spirit’ in the best sense of the word Carl Jung, CW 8, Para 633

The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633

Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfillment only in itself, is a false spirit though the man too is to blame, since he can choose whether he will give himself up to this spirit or not Carl Jung, CW 8, Para 647

Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. But life is essential to spirit, since its truth is nothing if it cannot live Carl Jung, CW 8, Para 648

Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597

Spirits are not under all circumstances dangerous and harmful. They can, when translated into ideas, also have beneficial effects. A well-known example of this transformation of a content of the collective unconscious into communicable language is the miracle of the Pentecost. From the point of view of the onlookers, the apostles were in a state of ecstatic intoxication (“These men are full of new wine”: Acts 2:13). But it was just when they were in this state that they communicated the new teaching which gave expression to the unconscious expectations of the people and spread with astonishing rapidity through the whole Roman Empire Carl Jung, CW 8, Para 596

The data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647

Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747

We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much-vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325

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The scintillae radiate or gleam as white sparks from the world-soul, which is identical with the spirit of God Carl Jung, CW 8, Para 388

They [scintillae] were the seeds of light broadcast in the chaos, or “the seed plot of a world to come” Carl Jung, CW 8, Para 388

In alchemy, the world-soul is the anima catholica, an idea identical with the spirit of God Carl Jung, CW 8, Para 388

The soul has substance, is of a divine nature and therefore immortal Carl Jung, CW 8, Para 654

That there is a power inherent within it which builds up the body, sustains its life, heals its ills, and enables the soul to live independently of the body Carl Jung, CW 8, Para 654

According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life. Carl Jung, CW 8, Para 665

The ancient view held that the soul was essentially the life of the body, the life-breath, or a kind of life force which assumed spatial and corporeal form at the moment of conception,

or during pregnancy, or at birth, and left the dying body again after the final breath Carl Jung, CW 8, Para 662

The soul in itself was a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered timeless and hence, immortal Carl Jung, CW 8, Para 662

The standpoint of past ages, which, knowing the untold treasures of experience lying hidden beneath the threshold of the ephemeral individual consciousness, always held the individual soul to be dependent on a spiritual world-system. Not only did they make this hypothesis, they assumed without question that this system was a being with a will and consciousness was even a person and they called this being God, the quintessence of reality Carl Jung, CW 8, Para 677

He [God] was for them the most real of beings, the first cause, through whom alone the soul could be explained Carl Jung, CW 8, Para 677

That beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world Carl Jung, CW 8, Para 654

It is hygienic to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose Carl Jung, CW 8, Para 792

From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge Carl Jung, CW 8, Para 792

The majority of religions are complicated systems of preparation for death, so much so that life actually has no significance except as a preparation for the ultimate goal of death. In both the greatest living religions, Christianity and Buddhism, the meaning of existence is consummated in its end Carl Jung, CW 8. Para 804

It would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation Carl Jung, CW 8, Para 807

Thoughts of death pile up to an astonishing degree as the years increase willynilly, the ageing person prepares himself for death Carl Jung, CW 8, Para 808

As a rule the approaching end is indicated by those symbols which, in normal life also, proclaim changes of psychological condition rebirth symbols such as changes of locality, journeys, and the like Carl Jung, CW 8, Para 809

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, Moreover, this often shows itself in peculiar changes of personality which may precede death by quite a long time Carl Jung, CW 8, Para 809

On the whole, I was astonished to see how little ado the unconscious psyche makes of

death. It would seem as though death were something relatively unimportant, or perhaps our psyche does not bother about what happens to the individual Carl Jung, CW 8, Para 809

But it seems that the unconscious is all the more interested in how one dies; that is, whether the attitude of consciousness is adjusted to dying or not Carl Jung, CW 8, Para 809

In the Saint-Graal (III, pp. 219 and 224), it is related that Christ sometimes appeared to the disciples as a white stag with four lions (= four evangelists) Carl Jung, CW 8, Para 559

In alchemy Mercurius is allegorized as the stag because the stag can renew itself. Carl Jung, CW 8, Para 559

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330

The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. Carl Jung, CW 8, Para 488

The view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth. This would lead to the insufferable conclusion that, for instance, the same God must help the Germans, the

French, the English, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734

If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham. But self-deception recoils on us, making us unreal, foolish, and ineffectual. Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699

Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life. But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595

Take for comparison the daily course of the sun—but a sun that is endowed with human feeling and man's limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith—unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning, Carl Jung, CW 8, Para 778

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The very frequent neurotic disturbances of adult years all have one thing in common they want to carry the psychology of the youthful phase over the threshold of the so-called years of discretion. Who does not know those touching old gentlemen who must always warm up the dish of their student days, who can fan the flame of life only by reminiscences of their heroic youth, but who, for the rest, are stuck in a hopelessly wooden Philistinism? As a rule, to be sure, they have this one merit which it would be wrong to undervalue they are not neurotic, but only boring and stereotyped. The neurotic is rather a person who can never have things as he would like them in the present, and who can therefore never enjoy the past either. Carl

Jung, CW 8, Para 776

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112

Being old is highly unpopular. Nobody seems to consider that not being able to grow old is just as absurd as not being able to outgrow child's-size shoes. A still infantile man of thirty is surely to be deplored, but a youthful septuagenarian—isn't that delightful? And yet both are perverse, lacking in style, psychological monstrosities. A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. He stands apart from life, mechanically repeating himself to the last triviality! Carl Jung, CW 8, Para 801

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Just as the childish person shrinks back from the unknown in the world and in human existence, so the grown man shrinks back from the second half of life. It is as if unknown and dangerous tasks awaited him, or as if he were threatened with sacrifices and losses which he does not wish to accept, or as if his life up to now seemed to him so fair and precious that he could not relinquish it. Is it perhaps at bottom the fear of death? That does not seem to me very probable, because as a rule death is still far in the distance and therefore somewhat abstract. Experience shows us, rather, that the basic cause of all the difficulties of this transition is to be found in a deep-seated and peculiar change within the psyche. Carl Jung, CW 8, Para 777

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology

of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659

When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing or person. In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion. We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

The fact that all immediate experience is psychic, and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree means a man’s life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understand-

ing, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

Consciousness determines Weltanschauung. All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung. And with the picture that the thinking man fashions of the world he also changes himself. The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun. Giordano Bruno's reflections on infinity were not in vain they represent one of the most important beginnings of modern consciousness. The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler's vision. The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of mathematics. In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696

A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696

To have a Weltanschauung means to create a picture of the world and of oneself, to know what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, just as little as can he know himself. But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhors unfounded assumptions, arbitrary assertions, and didactic opinions. Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the

other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Para 780

Many people who know something, but not enough, about dreams and their meaning, and who are impressed by their subtle and apparently intentional compensation, are liable to succumb to the prejudice that the dream actually has a moral purpose, that it warns, rebukes, comforts, foretells the future, etc. If one believes that the unconscious always knows best, one can easily be betrayed into leaving the dreams to take the necessary decisions and is then disappointed when the dreams become more and more trivial and meaningless. Experience has shown me that a slight knowledge of dream psychology is apt to lead to an overrating of the unconscious which impairs the power of conscious decision. The unconscious functions satisfactorily only when the conscious mind fulfils its tasks to the very limit. A dream may perhaps supply what is then lacking, or it may help us forward where our best conscious efforts have failed. Carl Jung, CW 8, Para 568

Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion

of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498

It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages; whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474

As regards the much-discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises. Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting—to give a gross example—pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. Carl Jung, CW 8, Para 470

Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. Carl Jung, CW 8, Para 550

If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves

as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl Jung, CW 8, Para 509

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung, CW 8, Para 477

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469

Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 8, Page 183

The causal point of view tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols. The final point of view, on the other hand, perceives in the altered dream-image the expression of an altered psychological situation. It recognizes no fixed meaning of symbols. From this standpoint, all the dream images are important in themselves, each one having a special significance of its own, to which, indeed, it owes its inclusion in the dream. The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content;

in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting

our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. Carl Jung, CW 8, Para 50

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and confusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung, CW 8, Para 595

The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91.

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for

existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum. It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality. Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides. Eastern reality includes all this as a matter of course. For us the zone of disturbance already begins with the concept of the "psychic." In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still be-

longs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as

psychic. Carl Jung, CW 8, Para 420

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764

The solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of course, to win for oneself a place in society and to transform one’s nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them. And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself. Carl Jung, CW 8, Para 771

The name’s people give to their experiences are often very revealing. What is the ori-

gin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind', pneuma, also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum, 'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664)

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion. Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of

enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557

To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653

Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh.

Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737

Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them in useless fantasies. Then at least he lives and does not waste his life in fruitless struggles. If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better. We understand another person in the same way as we understand, or seek to understand, ourselves. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para 508

Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need. Carl Jung, CW 8, Para 751

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator’s will. Carl Jung, CW 8, Para 192

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves,"

but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

Achievement, usefulness and so forth are the ideals that seem to point the way out of the confusions of the problematical state. They are the lodestars that guide us in the adventure of broadening and consolidating our physical existence; they help us to strike our roots in the world, but they cannot guide us in the development of that wider consciousness to which we give the name of culture. In the period of youth, however, this course is the normal one and in all circumstances preferable to merely tossing about in a welter of problems. Carl Jung, CW 8, Para 769

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence. But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. Carl Jung, CW 8, Para 763

A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use Carl Jung, CW 8, Para 782

Conversely, the woman allows her hitherto unused supply of masculinity to become active Carl Jung, CW 8, Para 782

Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions Carl Jung, CW 8, Para 780

This change is even more noticeable in the psychic realm than in the physical. How often it happens that a man of forty-five or fifty winds up his business, and the wife then dons the trousers and opens a little shop where he perhaps performs the duties of a handyman Carl Jung, CW 8, Para 783

There are many women who only awaken to social responsibility and to social consciousness after their fortieth year Carl Jung, CW 8, Para 783

In modern business life, especially in America, nervous breakdowns in the forties are a very common occurrence Carl Jung, CW 8, Para 783

If one examines the victims one finds that what has broken down is the masculine style of life which held the field up to now, and that what is left over is an effeminate man Carl Jung, CW 8, Para 783

Contrariwise, one can observe women in these self-same business spheres who have developed in the second half of life an uncommonly masculine tough-mindedness which thrusts the feelings and the heart aside CW 8 Para 783

Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind Carl Jung, CW 8, Para 783

The worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibilities of such transformations. Wholly unprepared, they embark upon the second half of life Carl Jung, CW 8, Para 784

We cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie Carl Jung, CW 8, Para 784

… it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CW 8, Para 807.

In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept it ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve. Carl Jung, CW 8, Para 800.

In Chinese philosophy one of the oldest and most central ideas is that of Tao, which the Jesuits translated as "God." But that is correct only for the Western way of thinking. Carl Jung, CW 8, Para, 917

The [great German Sinologue] Richard Wilhelm brilliantly interprets it [Tao] as "meaning" Carl Jung, CW 8, Para 917

The concept of Tao pervades the whole philosophical thought of China. Carl Jung, CW 8, Para 917

Tao-tzu gives the following description of Tao in his celebrated Tao Te Ching:

There is something formless yet complete That existed before heaven and earth.

How still! how empty!

Dependent on nothing, unchanging

All-pervading, unfailing

One may think of it as the mother of all things under heaven.

I do not know its name.

But I call it "Meaning"

If I had to give it a name, I should call it "The Great" [Ch. XXV] Carl Jung, CW 8, Para 918.

Tao "covers the ten thousand things like a garment but does not claim to be master over them" (Ch. XXXIV) Carl Jung, CW 8, Para 919

We solemnly lay a foundation-stone with the blessing of the Church Carl Jung, CW 8, Para 87

We “christen” a ship as she slips from the docks Carl Jung, CW 8, Para 87

In time of war we assure ourselves of the help of a patriotic God, the sweat of fear forcing a fervent prayer from the lips of the stoutest Carl Jung, CW 8, Para 87

This [mana] is what works to effect everything which is beyond the power of the ordinary man, outside the common processes of nature Carl Jung, CW 8, Para 123

It is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation Carl Jung, CW 8, Para 123

It is a power or influence, not physical, and in a way supernatural; but shows itself in physical force, or any kind of power or influence which a man possesses Carl Jung, CW 8. Para 123

This man is not fixed in anything, and can be conveyed in almost anything; but spirits, whether disembodied souls or supernatural beings, have it and can impart it Carl Jung, CW 8, Para 123

In his classic study of mana Lehmann defines it as something “extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128

The basic conception of mana crops up again on the animistic level in personified form. Here it is souls, demons, gods, who produce the extraordinary effect. Nothing “divine” attaches to mana, so that one cannot see in mana the original form of an idea of God. Nonetheless, it cannot be denied that mana is a necessary or at least a very important precondition for the development of an idea of God Carl Jung, CW 8. Para 129

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. Carl Jung, CW 8, Para 314

If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced Carl Jung, CW 8, Para 314

Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314

Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314

By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314

The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past Carl Jung, CW 8, Para 315

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us Carl Jung, CW 8, Para 342.

Qualities that are not individually acquired but are inherited…inborn forms of "intuition," namely the archetypes of perception and apprehension, which are the necessary a priori determinants of all psychic processes Carl Jung, CW 8, Para 270.

…besides [the intellect] there is a thinking in primordial images—in symbols which are older than historic man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings. It is the matrix of all conscious psychic occurrences… Carl Jung, CW 8, Para 230.

I have repeatedly observed the telepathic effects of unconscious complexes, and also a number of parapsychic phenomena, but in all this I see no proof whatever of the existence of real spirits, and until such proof is forthcoming I must regard this whole territory as an appendix of psychology. Carl Jung, CW 8, Para 600

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them Carl Jung, CW 8, Para 794.

[For the alchemists] they were seeds of light broadcast in the chaos…the seed plot of a world to come…One would have to conclude from these alchemical visions that the archetypes have about them a certain effulgence or quasi-consciousness, and that numinosity entails luminosity Carl Jung, CW 8, Para 388.

With more foreboding than real knowledge, most people feel afraid of the menacing power that lies fettered in each of us, only waiting for the magic word to release it from the spell. This magic word, which always ends in ‘ism,’ works most successfully with those who have the least access to their interior selves and have strayed the furthest from their instinctual roots into the truly chaotic world of collective consciousness. Carl Jung, CW 8, Para 405,

Carl Jung: CW 9i “The Archetypes and the Collective Unconscious”

In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. Carl Jung, CW 9i, Para 487

The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

Of Synesius, Bishop of Ptolemais, Jung said: "In his book De Insomniio, he assigns the spiritus fhantasticus practically the same psychological role as Schiller to the play instinct and creative fury." Jung means here the reconciliation of opposites. Participation mystique is a phrase of Levy-Bruhl. See Primitive Mentality (London, 192;)), passim. It was much used by Jung to designate the failure, especially but not exclusively among primitive people, to distinguish oneself from various important objects in the environment. See CW 9i. par. 226.

Anima means soul and should designate something very wonderful and immortal. Carl Jung, CW 9i, para. 55

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9i, Page 96.

True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man's free-i.e., conscious-decision whether the good also will be perverted into something satanic. Carl Jung, CW 9i, Para 454

We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung's CW 9i, Para 286

Either sex is inhabited by the opposite sex up to a point, for, biologically speaking, it is simply the greater number of masculine genes that tips the scales in favour of masculinity. The smaller number of feminine genes seems to form a feminine character, which usually remains unconscious because of its subordinate position. Carl Jung, CW 9i, Para 58

In such cases it is impossible to dismiss the hypothesis of the spontaneous activity of the unconscious. Another example is intuition, which is chiefly dependent on unconscious processes of a very complex nature. Because of this peculiarity, I have defined intuition as "perception via the unconscious." Carl Jung, CW 9i, Para 505

The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one's own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap. Carl Jung, CW 9i, par. 398.

I have always been greatly impressed by the character of dissociated fragments as personalities … [I]f such fragments have personality, the whole from which they were broken off must have personality to an even higher degree … Personality need not imply consciousness. It can just as easily be dormant or dreaming. … It may be that all of the [hidden] personality to be found in the unconscious is contained in the fragmentary personifications mentioned before … … in the unconscious of every man there is hidden a feminine personality … Carl Jung, CW 9i, Para 508.

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life … With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught … Carl Jung, CW 9i, Para 56.

In the case of an animal-possession, for instance, the patient will want to change himself into a woman through self-castration, or he is afraid that something of the sort will be done to him by force. The best-known example of this is Schreber's Memoirs of My Nervous Illness. Patients often discover a whole anima mythology with numerous archaic motifs. Carl Jung, CW 9i, Para 82

… the feminine figure of the anima … requires a different evaluation and position … [A] personalistic interpretation always reduces her to the personal mother or some other female person. The real meaning of the figure naturally gets lost in the process … She is more or less immortal, because outside time … [T]he archetypes … are unconsciously projected upon more or less suitable human personalities. Carl Jung, CW 9i, Para 356-357

If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative … These bloodless maidens … are so empty that a man is free to impute to them anything he fancies. In addition, they are so unconscious that the unconscious puts out countless invisible feelers, veritable octopus tentacle, that suck up all masculine projections; and this pleases men enormously. Carl Jung, CW 9i, Para 169

If we examine their content, … we find countless archaic and "historical" associations … They [the anima and animus] evidently live and function … especially in that phylogenetic substratum which I have called the collective unconscious … [T]hey bring into our ephemeral consciousness an unknown psychic life belonging to a remote past. It is the mind of our unknown ancestor … Carl Jung, CW 9i, Para 518.

But how do we dare to call this elfin being the "anima"? Anima means soul and should designate something very wonderful and immortal. Yet this was not always so. We should not forget that this kind of soul is a dogmatic conception whose purpose it is to pin down and capture something uncannily alive and active. The German word Seele is closely related, via the Gothic form saiwalô to the Greek word αίολος, which means 'quick-moving,' 'changeful of hue,' 'twinkling,' something like a butterfly – ψυχή in Greek – which reels drunkenly from flower to flower and lives on honey and love. Carl Jung, CW 9i, Para 55

The ground principles, the archai, of the unconscious are indescribable because of their wealth of reference … The discriminating intellect naturally keeps on trying to establish their singleness of meaning and thus misses the essential point; for what we can above all establish

as the one thing consistent with their nature is their manifold meaning, their almost limitless wealth of reference, which makes any unilateral formulation impossible. Carl Jung, CW 9i, Para 80.

… a man in trying to attain his ideal of manhood represses all feminine traits – which are really part of him, just as masculine traits are part of a woman's psychology … If we carefully examine the uncontrolled emotions of a man …we soon arrive at a feminine figure which I call … the anima. On the same ground the ancients conceived of a feminine soul, a "psyche" or "anima" … … An alluring nixie … is today called an "erotic fantasy," and she may complicate our psychic life in a most painful way. She comes upon us just as a nixie might; she sits on top of us like a succubus; she changes into all sorts of shapes like a witch … [and] causes states of fascination that rival the best bewitchment … She is a mischievous being who crosses our path in numerous transformations and disguises, playing all kinds of tricks on us, causing happy and unhappy delusions, depressions and ecstasies, outbursts of affect, etc. … the nixie has not laid aside her roguery. The witch has not ceased to mix her vile potions of love and death; her magic poison has been refined into intrigue and self-deception, unseen though none the less dangerous for that. Carl Jung, CW 9i, Para 53-54

… I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow … But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Carl Jung, CW 9i, Para 485

… sex is determined by a majority of male or female genes, as the case may be. But the minority of genes belonging to the other sex does not simply disappear. A man therefore has in him a feminine side, an unconscious feminine figure – a fact of which he is generally quite unaware. I may take it as known that I have called this figure the "anima" … Carl Jung, CW 9i, Para 512

After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement with a tendency to alcohol. After middle life, therefore, the connection with the archetypal sphere of experience should if possible be re-established. Carl Jung, CW 9i, Para 147

The growing youth must be able to free himself from the anima fascination of his mother. There are exceptions, notably artists, where the problem often takes a different turn; also homosexuality, which is usually characterized by identity with the anima … Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost. Carl Jung, CW 9i, Para 146

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life … With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be

lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught … Carl Jung, CW 9i, Para 56.

In the case of an animal-possession, for instance, the patient will want to change himself into a woman through self-castration, or he is afraid that something of the sort will be done to him by force. The best-known example of this is Schreber's Memoirs of My Nervous Illness. Patients often discover a whole anima mythology with numerous archaic motifs. Carl Jung, CW 9i, Para 82

After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement with a tendency to alcohol. Carl Jung, CW 9i, Para 147

The anima is … a natural archetype that satisfactorily sums up all the statements of the unconscious, of the primitive mind of the history of language and religion … [I]t is always the a priori element in his moods, reactions, impulses, and whatever else is spontaneous in psychic life. It is something that lives of itself, that makes us live; It is a life behind consciousness that cannot be completely integrated with it, but from which, on the contrary, consciousness arises. Carl Jung, CW 9i, Para 57

The anima no longer crosses our path as a goddess, but, it may be as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress … This is how daemonic power reveals itself to us. Carl Jung, CW 9i, Para 62

… the first encounter with her usually leads one to infer anything rather than wisdom. This aspect appears only to the person who gets to grips with her seriously. Only then … does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems to reflect a superior knowledge of life's laws. It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character. Carl Jung, CW 9i, Para 64

Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical … She affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed. Carl Jung, CW 9i, Para 59

Originally this archetype played its part entirely in the field of fertility magic and thus remained … a purely biological phenomenon … But even in early antiquity the symbolical meaning of the act seems to have increased …and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, Para 296

… it is readily understandable that the primordial image of the hermaphrodite should

reappear in modern psychology in the guise of the male-female antithesis, in other words as male consciousness and personified female unconsciousness …You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, CW 9i, Para 296

… the Kore often appears in woman as an unknown young girl, not infrequently as Gretchen or the unmarried mother … [or] the dancer, … the corybant, maenad, or nymph. Carl Jung, CW 9i, Para 422

When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 142

… [in] classical Chinese philosophy … the anima (p'o or kuei) is regarded as the feminine and chthonic part of the soul. Carl Jung, CW 9i, Para 119

Anima means soul … The soul is the magic breath of life (hence the term "anima") … Carl Jung, CW 9i, Para 55.

Anima means soul and should designate something very wonderful and immortal. Yet this was not always so. We should not forget that this kind of soul is a dogmatic conception whose purpose it is to pin down and capture something uncannily alive and active. Carl Jung, CW 9i, Para 55

… Prakṛti dancing before Purusha in order to remind him of "discriminating knowledge" does not belong to the mother archetype but to the archetype of the anima … Carl Jung, CW 9i, Para 158.

… the anima appears equally as maiden and mother, which is why a personalistic interpretation always reduces her to the personal mother or some other female person. The real meaning of the figure naturally gets lost in the process … Carl Jung, CW 9i, Para 356.

Soul, from Old German saiwalô, may be cognate with αἰόλος, 'quick-moving, changeful of hue, shifting.' It also has the meaning of 'wily' or 'shifty'; hence an air of probability attaches to the alchemical definition of anima as Mercurius. Carl Jung, CW 9i, Para 381, fn 5

The "maiden" corresponds to the anima of the man … But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters – a welcome vessel for masculine projections. Carl Jung, CW 9i, Para 355.

… to the degree in which the shadow is recognized and integrated, the problem of the anima, i.e., of relationship, is constellated. Carl Jung, CW 9i, Para 485, fn 18

When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 120

To the young boy a clearly discernible anima-form appears in his mother … An infantile man generally has a maternal anima, an adult man, the figure of a younger woman. The senile man finds compensation in a very young girl, or even a child. Carl Jung, CW 9i, Para 357

... the soul, that glancing, Aeolian thing, elusive as a butterfly (anima, ψυχή). Carl Jung, CW 9i, Para 391

Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical. Carl Jung, CW 9i, Para 59

... the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung, CW 9i, Para 356

When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 142

In elfin nature wisdom and folly appear as one and the same; and they are one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. Carl Jung, CW 9i, Para 65

Consciousness can only exist through continual recognition of the unconscious ... Carl Jung, CW 9i, Para 178.

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. Carl Jung, CW 9i, Para 56

... the archetypes appear as active personalities in dreams and fantasies. Carl Jung, CW 9i, Para 80

... the Kore as observable in man, the anima. Carl Jung, CW 9i, Para 357

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

... the motif of polyophthalmia ... point[s] to the peculiar nature of the unconscious, which can be regarded as a “multiple consciousness.” Carl Jung, CW 9i, Para 614

Since all mythical figures correspond to inner psychic experience and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster .... His universality is co-extensive, so to speak, with that of shamanism, to which the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril for his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events, the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the savior" is an obvious consequence of this, in confirmation of the mythological truth that the wounded is the agent of healing, and that the sufferer takes away suffering. Carl Jung, CW 9i, Para 457.

I would hazard that we have to do here with a tetrameria (as in Greek alchemy), a transformation process divided into four stages of three parts each, analogous to the twelve transformations of the zodiac and its division into four. As not infrequently happens, the number 12 would then have a not merely individual significance (as the patient's birth number, for instance), but a time-conditioned one too, since the present Aeon of the Fishes is drawing to its end and is at the same time the twelfth house of the zodiac. Carl Jung, CW 9i, Para 552

In Picture 10, begun in Zurich but only completed when Miss X again visited her motherland, we find the same division as before into above and below. The "soul-flower" in the centre is the same, but it is surrounded on all sides by a dark blue night sky, in which we see the four phases of the moon, the new moon coinciding with the world of darkness below. The three birds have become two. Their plumage has darkened, but on the other hand the goat has turned into two semi-human creatures with horns and light faces, and only two of the four snakes remain. A notable innovation is the appearance of two crabs in the lower, chthonic hemisphere that also represents the body. The crab has essentially the same meaning as the astrological sign Cancer. 6 Unfortunately Miss X gave no context here. In such cases it is usually worth investigating what use has been made in the past of the object in question. In earlier, prescientific ages hardly any distinction was drawn between long-tailed crabs (Macrura, crayfish) and short-tailed crabs (Brachyura). As a zodiacal sign Cancer signifies resurrection, because the crab sheds its shell. Carl Jung, CW 9i, Para 604

The ancients had in mind chiefly Pagurus bernhardus, the hermit crab. It hides in its shell and cannot be attacked. Therefore it signifies caution and foresight, knowledge of coming events. 8 It "depends on the moon, and waxes with it." 9 It is worth noting that the crab appears just in the mandala in which we see the phases of the moon for the first time. Astrologically, Cancer is the house of the moon. Because of its backwards and sideways movement, it plays the role of an unlucky animal in superstition and colloquial speech ("crabbed," "catch a crab," etc.). Since ancient times cancer (καρκίνος) has been the name for a malignant tumour of the glands. Cancer is the zodiacal sign in which the sun begins to retreat, when the days grow shorter. Pseudo-Kallisthenes relates that crabs dragged Alexander's ships down into the sea. "Karkinos" was the name of the crab that bit Heracles in the foot in his fight with the Lernaean monster. In gratitude, Hera set her accomplice among the stars. In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it. In the melothesiae it is correlated with the breast. It rules over the Western sea. In Propertius it makes a sinister appearance: "OctipedisCancri terga sinistra time" (Fear thou the ill-omened back of the eight-footed crab). De Gubernatis says: "The crab . . . causes now the death of the solar hero and now that of the monster." The Panchatantra (V, 2) relates how a crab, which the mother gave to her son as apotropaic magic, saved his life by killing a black snake. As De Gubernatis thinks, the crab stands now for the sun and now for the moon, according to whether it goes forwards or backwards. Carl Jung CW 9i, Para 605

Miss X was born in the first degrees of Cancer (actually about 3°). She knew her horoscope and was well aware of the significance of the moment of birth; that is, she realized that the degree of the rising sign (the ascendent) conditions the individuality of the horoscope. Since she obviously guessed the horoscope's affinity with the mandala, she introduced her individual sign into the painting that was meant to express her psychic self. Carl Jung, CW 9i, Para 606

The essential conclusion to be drawn from Picture 10 is that the dualities which run through it are always inwardly balanced, so that they lose their sharpness and incompatibility. As

Multatuli says: “Nothing is quite true, and even that is not quite true.” But this loss of strength is counterbalanced by the unity of the centre, where the lamp shines, sending out coloured rays to the eight points of the compass. Carl Jung, CW 9i, Para 607

Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. That is why we have a psychology today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. . .. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But the “heart glows,” and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50

“The stars of thine own fate lie in thy breast,” says Seni to Wallenstein – a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 9i, Para 9

Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need ± or, rather, his unconscious psyche has an irresistible urge ± to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. Carl Jung, CW 9i, Page 7

It is possible to describe [the anima] in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology. Carl Jung, CW 9i, Page 25

Outwardly people are more or less civilized, but inwardly they are still primitives . . . This contradiction was once brought home to me in the most drastic manner when I was watching a ‘strudel’ (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Carl Jung, CW 9i, Page 482

‘Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. Our unconscious hides living water, spirit that has become nature, and that is why it is disturbed’ Carl Jung, CW 9i, Page 50.

With her (Soul) cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9i, Para 56

She [Soul] is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Carl Jung, CW 9i, Para 56

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason—in the realm of dogma—he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9i, Para 56

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9i, Para 56

But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn Carl Jung, CW 9i, Para 3.

In the Corpus Hermeticum, God is called “archetypal light”. The term occurs several times in Dionysius the Areopagite Carl Jung, CW 9i, Para 5.

The term “archetype” is not found in St. Augustine, but the idea of it is. Thus he speaks of “ideae principales, ‘which are themselves not formed but are contained in the divine understanding’ Jung, CW 9i, Para 5.

“Archetype” is an explanatory paraphrase of the Platonic eidos. Carl Jung, CW 9i, Para 5

The term “représentations collectives,” used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing Carl Jung, CW 9i, Para 5.

Another well-known expression of the archetypes is myth and fairy tale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time Carl Jung, CW 9i, Para 6.

Almost the entire life of the collective unconscious has been channelled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. Carl Jung, CW 9i, Para 21

The collective unconscious, as we understand it today, was never a matter of “psychology,” for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Carl Jung, CW 9i, Para 21

It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. Carl Jung CW 9i, Para 7

Visions like the one he had often cause mental confusion and disintegration (witness the heart bursting “into little pieces”). We know from experience that the protective circle, the mandala, is the traditional antidote for chaotic states of mind. Carl Jung, CW 9i, Para 16

The iconoclasm of the Reformation, however, quite literally made a breach in the protective wall of sacred images, and since then one image after another has crumbled away. Carl

Jung, CW 9i, Para 22

A hymn, ascribed to Bardesanes, dates from an age that resembled ours in more than one respect. Mankind looked and waited, and it was a fish “levatus de profundo” (drawn from the deep) that became the symbol of the saviour, the bringer of healing. Carl Jung, CW 9i, Para 38

So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda. The descent into the depths always seems to precede the ascent Carl Jung, CW 9i, Para 40.

For people who think in this way, spirit means highest freedom, a soaring over the depths, deliverance from the prison of the chthonic world, and hence a refuge for all those timorous souls who do not want to become anything different. Carl Jung, CW 9i, Para 41

But water is earthy and tangible, it is also the fluid of the instinct-driven body, blood and the flowing of blood, the odour of the beast, carnality heavy with passion. Carl Jung, CW 9i, Para 41

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9i, Para 45

That is the age-old danger, instinctively known and feared by primitive man, who himself stands so very close to this pleroma Carl Jung, CW 9i, Para 45.

Hence primitives are afraid of uncontrolled emotions, because consciousness breaks down under them and gives way to possession Carl Jung, CW 9i, Para 47.

They are water-beings of a peculiar sort. Sometimes a nixie gets into the fisherman’s net, a female, half-human fish Carl Jung, CW 9i, Para 52.

Among primitives, the soul is the magic breath of life (hence the term “anima”), or a flame Carl Jung, CW 9i, Para 55.

She [Anima] is the serpent in the paradise of the harmless man with good resolutions and still better intentions Carl Jung, CW 9i, Para 59.

She [Anima] affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed Carl Jung, CW 9i, Para 59.

As usual, there is something in what the anima says; for life in itself is not good only, it is also bad. Because the anima wants life, she wants both good and bad Carl Jung, CW 9i, Para 59.

Bodily life as well as psychic life have the impudence to get along much better without conventional morality, and they often remain the healthier for it Carl Jung, CW 9i, Para 59.

It took more than a thousand years of Christian differentiation to make it clear that the good is not always the beautiful and the beautiful not necessarily good. Carl Jung, CW 9i, Para

60

If the soul were uniformly dark it would be a simple matter. Unfortunately this is not so, for the anima can appear also as an angel of light, a psychopomp who points the way to the highest meaning, as we know from Faust Carl Jung, CW 9i, Para 60.

To the men of antiquity the anima appeared as a goddess or a witch, while for medieval man the goddess was replaced by the Queen of Heaven and Mother Church. Carl Jung, CW 9i, Para 61

The American divorce rate has been reached, if not exceeded, in many European countries, which proves that the anima projects herself by preference on the opposite sex, thus giving rise to magically complicated relationships. Carl Jung, CW 9i, Para 61

In dealing with the shadow or anima it is not sufficient just to know about these concepts and to reflect on them. Nor can we ever experience their content by feeling our way into them or by appropriating other people's feelings. Carl Jung, CW 9i, Para 62

It is no use at all to learn a list of archetypes by heart. Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life Carl Jung, CW 9i, Para 62.

Or the Heraclitean (ever-living fire) which borders on the primitive notion of an all-pervading vital force, a power of growth and magic healing that is generally called mana. Carl Jung, CW 9i, Para 68

If one wants to form a picture of the symbolic process, the series of pictures found in alchemy are good examples, though the symbols they contain are for the most part traditional despite their often obscure origin and significance. Carl Jung, CW 9i, Para 81

In all cases of dissociation it is therefore necessary to integrate the unconscious into consciousness. This is a synthetic process which I have termed the "individuation process" Carl Jung, CW 9i, Para 83.

Whereas the personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up essentially of archetypes Carl Jung, CW 9i, Para 88.

To the extent a neurosis is really only a private affair, having its roots exclusively in personal causes, archetypes play no role at all. Carl Jung, CW 9i, Para 98

But if is a question of a general incompatibility or an otherwise injurious condition productive of neuroses in relatively large numbers of individuals, then we must assume the presence of constellated archetypes Carl Jung, CW 9i, Para 98.

Since neuroses are in most cases not just private concerns, but social phenomena, we must assume that archetypes are constellated in these cases. Carl Jung, CW 9i, Para 98.

From this I have drawn the conclusion that dreams often contain fantasies which "want"

to become conscious. Carl Jung, CW 9i, Para 101

Till then, we must for better or worse content ourselves with the assumption that the psyche supplies those images and forms which alone make knowledge of objects possible Carl Jung, CW 9i, Para 116.

This notion had its origin in archetypal ideas, that is, in primordial images which were never reflections of physical events but are spontaneous products of the psychic factor Carl Jung, CW 9i, Para 117.

I have often observed that in such cases meaningful but unconscious contents are still bound up with the projection carrier. It is these contents that keep up the effect of the projection, although it has apparently been seen through Carl Jung, CW 9i, Para 121.

Thus the polytheistic heaven of the ancients owes its depotentiation not least to the view first propounded by Euhemeros [4th c. B.C.], who maintained that the gods were nothing but reflections of human character. Carl Jung, CW 9i, Para 121

Projection always contains something of which the subject is not conscious and which seems not to belong to him Carl Jung, CW 9i, Para 121.

Religious ideas, as history shows, are charged with an extremely suggestive, emotional power. Carl Jung, CW 9i, Para 127

Among them I naturally reckon all représentations collectives, everything that we learn from the history of religion, and anything that has an “-ism” attached to it. The latter is only a modern variant of the denominational religions Carl Jung, CW 9i, Para 125.

When it is a case of morbid predispositions already present in the parents, we infer hereditary transmission through the germ-plasm Carl Jung, CW 9i, Para 151.

It [the anima image] is ready to spring out and project itself at the first opportunity, the moment a woman makes an impression that is out of the ordinary Carl Jung, CW 9i, Para 141.

Actually, nobody can stand the total loss of the archetype. When that happens, it gives rise to that frightful “discontent in our culture,” where nobody feels at home because a “father” and “mother” are missing Carl Jung, CW 9i, Para 141.

Younger people who have not yet reached the middle of life (around the age of 35), can bear even the total loss of the anima without injury Carl Jung, CW 9i, Para 146.

Such a [the homosexual’s] disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost Carl Jung, CW 9i, Para 146.

After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness Carl Jung, CW 9i, Para 147.

It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree Carl Jung, CW 9i, Para 155.

The archetype in itself is empty and purely formal, nothing but a facultas praeformandi, a possibility of representation which is given a priori Carl Jung, CW 9i, Para 155.

The representations [Of Archetypes] themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also determined in form only Carl Jung, CW 9i, Para 155.

The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely Carl Jung, CW 9i, Para 155.

They [archetypes] form the “treasure in the realm of shadowy thoughts” of which Kant spoke, and of which we have ample evidence in the countless treasure motifs of mythology Carl Jung, CW 9i, Para 160.

An archetype is in no sense just an annoying prejudice; it becomes so only when it is in the wrong place Carl Jung, CW 9i, Para 160.

In themselves, archetypal images are among the highest values of the human psyche; they have peopled the heavens of all races from time immemorial. To discard them as valueless would be a distinct loss Carl Jung, CW 9i, Para 160.

Our task is not, therefore, to deny the archetype, but to dissolve the projections, in order to restore their contents to the individual who has involuntarily lost them by projecting them outside himself Carl Jung, CW 9i, Para 160.

It is an open question whether a mother-complex can develop without the mother having taken part in its formation as a demonstrable causal factor Carl Jung, CW 9i, Para 161.

My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses whose aetiology undoubtedly dates back to early childhood Carl Jung, CW 9i, Para 161.

In homosexuality, the son’s entire heterosexuality is tied to the mother in an unconscious form Carl Jung, CW 9i, Para 162.

In Don Juanism, the son unconsciously seeks his mother in every woman he meets Carl Jung, CW 9i, Para 162.

The effects of a mother-complex on the son may be seen in the ideology of the Cybele-Attis type self-castration, madness, and early death Carl Jung, CW 9i, Para 162.

Thus a man with a mother-complex may have a finely differentiated Eros instead of, or in addition to, homosexuality. (Something of this sort is suggested by Plato in his Symposium) Carl Jung, CW 9i, Para 164.

The less conscious such a mother is of her own personality, the greater and the more vi-

olent is her unconscious will to power Carl Jung, CW 9i, Para 167.

For many such women Baubo rather than Demeter would be the appropriate symbol Carl Jung, CW 9i, Para 167.

The mind is not cultivated for its own sake but usually remains in its original condition, altogether primitive, unrelated, and ruthless, but also as true, and sometimes as profound as Nature herself Carl Jung, CW 9i, Para 167.

This instinct [maternal] may be wiped out altogether. As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father Carl Jung, CW 9i, Para 168.

The intensified Eros places an abnormal emphasis on the personality of others Carl Jung, CW 9i, Para 168.

Jealousy [the daughter's] of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous Carl Jung, CW 9i, Para 168.

A woman of this type directs the burning ray of her Eros upon a man whose life is stifled by maternal solicitude, and by doing so she arouses a moral conflict. Yet without this there can be no consciousness of personality Carl Jung, CW 9i, Para 177.

This instinct [maternal] may be wiped out altogether. As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father Carl Jung, CW 9i, Para 168.

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I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists Carl Jung, CW 9i, Para 177.

All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Every advance, even the smallest, along this path of conscious realization adds that much to the world Carl Jung, CW 9i, Para 177.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Unconsciousness is the primal sin, evil itself, for the Logos Carl Jung, CW 9i, Para 178.

Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths. Carl Jung, CW 9i, Para 178

Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light Carl Jung, CW 9i, Para 179

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit) Carl Jung, CW 9i, Para 179.

If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative Carl Jung, CW 9i, Para 169.

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion Carl Jung, CW 9i, Para 179.

As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her [the daughter] beforehand all that the girl might have lived for herself Carl Jung, CW 9i, Para 169.

These bloodless maidens are by no means immune to marriage. On the contrary, despite their shadowiness and passivity, they command a high price on the marriage market Carl Jung, CW 9i, Para 169.

She [the mother] is the psychic as well as the physical precondition of the child Carl Jung, CW 9i, Para 188.

The transition from mother to grandmother means that the archetype is elevated to a higher rank. This is clearly demonstrated in a notion held by the Bataks Carl Jung, CW 9i, Para 188.

In Western antiquity and especially in Eastern cultures the opposites often remain united in the same figure, though this paradox does not disturb the primitive mind in the least Carl Jung, CW 9i, Para 189.

The morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil Carl Jung, CW 9i, Para 189.

It seems as if the development of the feeling function in Western man forced a choice on him which led to the moral splitting of the divinity into two halves Carl Jung, CW 9i, Para 189.

Thanks to the development of feeling-values, the splendor of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man Carl Jung, CW 9i, Para 189.

The richly varied allegories of the Mother of God have nevertheless retained some connection with her pagan prefiguration in Isis (Io) and Semele Carl Jung, CW 9i, Para 195.

Not only are Isis and the Horus-child iconological exemplars [the Virgin Mary and her child], but the ascension of Semele, the originally mortal mother of Dionysus, likewise anticipates the Assumption of the Blessed Virgin Carl Jung, CW 9i, Para 195.

Further, this son of Semele [Dionysus] is a dying and resurgent god and the youngest of

the Olympians. Semele herself seems to have been an earth-goddess, just as the Virgin Mary is the earth from which Christ was born Carl Jung, CW 9i, Para 195.

Her Assumption has actually been interpreted as a deliberate counterstroke to the materialistic doctrinairism that provoked the chthonic powers into revolt Carl Jung, CW 9i, Para 195.

Understood symbolically, however, the Assumption of the body is a recognition and acknowledgement of matter, which in the last resort was identified with evil only because of an overwhelmingly "pneumatic" tendency in man Carl Jung, CW 9i, Para 197.

In themselves, spirit and matter are neutral, or rather, "utriusque capax" that is, capable of what man calls good or evil Carl Jung, CW 9i, Para 197.

The dogma of the Assumption, proclaimed in an age suffering from the greatest political schism history has ever known [1950], is a compensating symptom that reflects the strivings of science for a uniform world-picture Carl Jung, CW 9i, Para 197.

There must be psychic events underlying these affirmations which it is the business of psychology to discuss without entering into all the metaphysical and philosophical assumptions regarding their significance Carl Jung, CW 9i, Para 207.

By the "transcendence of life" I mean those experiences of the initiate who takes part in a sacred rite which reveals to him the perpetual continuation of life through transformation and renewal Carl Jung, CW 9i, Para 208.

In these mystery-dramas the transcendence of life, as distinct from its momentary concrete manifestations, is usually represented by the fateful transformations death and rebirth of a god or a godlike hero Carl Jung, CW 9i, Para 208.

The experience of the Mass is therefore a participate on in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time Carl Jung, CW 9i, Para 209.

All that the mystery drama represents and brings about in the spectator may also occur in the form of a spontaneous, ecstatic, or visionary experience, without any ritual Carl Jung, CW 9i, Para 210.

Nietzsche's Noontide Vision is a classic example of this kind. Nietzsche, as we know, substitutes for the Christian mystery the myth of Dionysus-Zagreus, who was dismembered and came to life again Carl Jung, CW 9i, Para 210.

Even the "golden ring," the "ring of return," appears to him as a promise of resurrection and life. It is just as if Nietzsche had been present at a performance of the mysteries Carl Jung, CW 9i, Para 210.

Many mystic experiences have a similar character: they represent an action in which the spectator becomes involved though his nature is not necessarily changed Carl Jung, CW 9i, Para 211.

Abaissement is a slackening of the intensity of consciousness, which might be compared to a low barometric reading, presaging bad weather Carl Jung, CW 9i, Para 213.

One of the most important forms is the phenomenon of possession: some content, an idea or a part of the personality, obtains mastery of the individual for one reason or another Carl Jung, CW 9i, Para 220.

In Christianity the development was carried still further when the outer God or Christ gradually became the inner Christ of the individual believer, remaining one and the same though dwelling in many Carl Jung, CW 9i, Para 229.

Instead of the transformation experience coming to one through participation in the rite, the rite is used for the express purpose of effecting the transformation. It thus becomes a sort of technique to which one submits oneself Carl Jung, CW 9i, Para 229.

It is a transformation experience induced by technical means. The exercises known in the East as yoga and in the West as exercitia spiritualia come into this category Carl Jung, CW 9i, Para 232.

This is true both of Eastern yoga and of the methods practised in the West. They are, therefore, technical procedures in the fullest sense of the word; elaborations of the originally natural processes of transformation Carl Jung, CW 9i, Para 232.

Nature herself demands a death and a rebirth. As the alchemist Democritus says: “Nature rejoices in nature, nature subdues nature, nature rules over nature” Carl Jung, CW 9i, Para 234.

Our attitude towards this inner voice alternates between two extremes: it is regarded either as undiluted nonsense or as the voice of God. It does not seem to occur to any one that there might be something valuable in between Carl Jung, CW 9i, Para 237.

The “other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning but only if the ego is willing to grant the other its rightful personality Carl Jung, CW 9i, Para 237.

It [the ‘other’] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion Carl Jung, CW 9i, Para 237.

The cave is the place of rebirth, that secret cavity in which one is shut up in order to be incubated and renewed Carl Jung, CW 9i, Para 240.

The Koran says of it: “You might have seen the rising sun decline to the right of their cavern, and as it set, go past them on the left, while they [the Seven Sleepers] stayed in the middle” The “middle” is the center where the jewel reposes, where the incubation or sacrificial rite or the transformation takes place. Carl Jung, CW 9i, Para 240

The most beautiful development of this symbolism [‘middle’] is to be found on Mithraic altar-pieces and in alchemical pictures of the transformative substance, which is always shown between the sun and the moon Carl Jung, CW 9i, Para 240.

Representations of the crucifixion frequently follow the same type, and a similar symbolical arrangement is also found in the transformation or healing ceremonies of the Navahos Carl Jung, CW 9i, Para 240.

The Koran commentaries state that on the island thus formed Khidr was sitting, in the place of the middle. A mystical interpretation says that he [Khidr] was sitting "on a throne consisting of light, between the upper and the lower sea," again in the middle position. Carl Jung, CW 9i, Para 246

Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason. Moses accepts him [Khidr] as a higher consciousness and looks up to him for instruction. Carl Jung, CW 9i, Para 247

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The tale shows how the immortality-bringing rebirth comes about. Characteristically, it is neither Moses nor Joshua who is transformed, but the forgotten fish. Where the fish disappears, there is the birthplace of Khidr Carl Jung, CW 9i, Para 248.

The nourishing character of the transformative substance or deity is borne out by numerous cult-legends: Christ is the bread, Osiris the wheat, Mondamin the maize Carl Jung, CW 9i, Para 248.

But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche Carl Jung, CW 9i, Para 261.

The child archetype is an excellent example of mythological components which, because of their typical nature, we can call "motifs," "primordial images," types, or as I have named them archetypes Carl Jung, CW 9i, Para 260.

The archetype of the "child god" is extremely widespread and intimately bound up with all other mythological aspects of the child motif Carl Jung, CW 9i, Para 268.

The mystical character of the experience is also confirmed in Part II of Goethe's Faust, where Faust himself is transformed into a boy and admitted into the "choir of blessed youths," this being the "larval stage" of Dr. Marianus Carl Jung, CW 9i, Para 268.

The child motif not infrequently occurs in the field of psychopathology. The "imaginary" child is common among women with mental disorders and is usually interpreted in a Christian sense Carl Jung, CW 9i, Para 270.

But the clearest and most significant manifestation of the child motif in the therapy of neuroses is in the maturation process of personality induced by the analysis of the unconscious, which I have termed the process of individuation Carl Jung, CW 9i, Para 270.

Often the child is formed after the Christian model; more often, though, it develops from earlier, altogether non-Christian levels that is to say, out of chthonic animals such as crocodiles, dragons, serpents, or monkeys. Carl Jung, CW 9i, Para 270

Sometimes the child appears in the cup of a flower, or out of a golden egg, or as the center of a mandala Carl Jung, CW 9i, Para 270.

Moreover, they [archetypes] are the unfailing causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide Carl Jung, CW 9i, Para 267.

With the loss of the past, now become “insignificant,” devalued, and incapable of revaluation, the saviour is lost too, for the saviour is either the insignificant thing itself or else arises out of it Carl Jung, CW 9i, Para 267.

These women remind me if I may be forgiven the impolite comparison of hefty great bitches who turn tail before the smallest cur simply because he is a terrible male and it never occurs to them to bite him Carl Jung, CW 9i, Para 182.

Understood concretely, the Assumption is the absolute opposite of materialism. Taken in this sense, is a counterstroke that does nothing to diminish the tension between the opposites, but drives it to extremes Carl Jung, CW 9i, Para 196.

I am not prepared to lay down any hard and fast line of demarcation between possession and paranoia. Possession can be formulated as identity of the ego-personality with a complex Carl Jung, CW 9i, Para 220.

If it is a very large group, the collective psyche will be more like the psyche of an animal, which is the reason why the ethical attitude of large organizations is always doubtful Carl Jung, CW 9i, Para 225.

Thus identification with the group is a simple and easy path to follow, but the group experience goes no deeper than the level of one’s own mind in that state. It does work a change in you, but the change does not last Carl Jung, CW 9i, Para 226.

This truth had already been anticipated by the psychology of totemism: many exemplars of the totem animal are killed and consumed during the totem meals, and yet it is only the One who is being eaten, just as there is only one Christ-child and one Santa Claus Carl Jung, CW 9i, Para 229.

Here the first form, the dromenon, is characteristic of the richly developed ritual of the Catholic Church; the second form, the recitation, the “Word” or “gospel,” is practised in the “preaching of the Word” in Protestantism. Carl Jung, CW 9i, Para 230

We should prefer to be always “I” and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves Carl Jung, CW 9i, Para 235.

The alchemists saw it in the transformation of the chemical substance. So if one of them

sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, “I am the transformation!” Carl Jung, CW 9i, Para 238

The character of the Self as a personality comes out very plainly in the Khidr legend Carl Jung, CW 9i, Para 250.

The 18th Sura gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Carl Jung, CW 9i, Para 258

Because of the great age of the [Khidr] legend and the Islamic prophet’s primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend of a friend or a pair of friends and the deeds they perform Carl Jung, CW 9i, Para 258.

A tribe’s mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe Carl Jung, CW 9i, Para 261.

Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. Carl Jung, CW 9i, Para 271

The archetype let us never forget this is a psychic organ present in all of us. A bad explanation means a correspondingly bad attitude to this organ, which may thus be injured. But the ultimate sufferer is the bad interpreter himself. Carl Jung, CW 9i, Para 271

Hence the “explanation” should always be such that the functional significance of the archetype remains unimpaired, so that an adequate and meaningful connection between the conscious mind and the archetype is assured Carl Jung, CW 9i, Para 271.

For the archetype is an element of our psychic structure and thus a vital and necessary component in our psychic economy. It represents or personifies certain instinctive data of the dark, primitive psyche, the real but invisible roots of consciousness Carl Jung, CW 9i, Para 271.

But inasmuch as man has, in high degree, the capacity for cutting himself off from his own roots, he may also be swept uncritically to catastrophe by his dangerous one-sidedness Carl Jung, CW 9i, Para 277.

The retarding ideal is always more primitive, more natural (in the good sense as in the bad) and more “moral” in that it keeps faith with law and tradition Carl Jung, CW 9i, Para 277.

The progressive ideal is always more abstract, more unnatural, and less “moral” in that it demands disloyalty to tradition. Progress enforced by will is always convulsive Carl Jung, CW 9i, Para 277.

Backwardness may be closer to naturalness, but in its turn it is always menaced by painful

awakenings Carl Jung, CW 9i, Para 277.

The child is potential future. Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration Carl Jung, CW 9i, Para 278.

But in so far as the individuation process occurs, empirically speaking, as a synthesis, it looks, paradoxically enough, as if something already existent were being put together. From this point of view, the term “synthesis” is also applicable Carl Jung, CW 9i, Para 278.

If, however, the child motif appears in the form of a unity, we are dealing with an unconscious and provisionally complete synthesis of the personality, which in practice, like everything unconscious, signifies no more than a possibility Carl Jung, CW 9i, Para 280.

More especially the threat to one’s inmost Self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious Carl Jung, CW 9i, Para 282.

The lower vertebrates have from earliest times been favourite symbols of the collective psychic substratum, which is localized anatomically in the subcortical centres, the cerebellum and the spinal cord. These organs constitute the snake. Carl Jung, CW 9i, Para 282

Higher vertebrates symbolize mainly affects Carl Jung, CW 9i, Para 282.

Snake-dreams usually occur, therefore, when the conscious mind is deviating from its instinctual basis Carl Jung, CW 9i, Para 282.

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before Carl Jung, CW 9i, Para 284.

“And God said: ‘Let there be light!”’ is the projection of that immemorial experience of the separation of the conscious from the unconscious. Carl Jung, CW 9i, Para 284

Even among primitives today the possession of a soul is a precarious thing, and the “loss of soul” a typical psychic malady which drives primitive medicine to all sorts of psychotherapeutic measures Carl Jung, CW 9i, Para 284.

Higher consciousness, or knowledge going beyond our present-day consciousness, is equivalent to being all alone in the world. This loneliness expresses the conflict between the bearer or symbol of higher consciousness and his surroundings Carl Jung, CW 9i, Para 288.

The size and invincibility of the “child” are bound up in Hindu speculation with the nature of the atman, which corresponds to the “smaller than small yet bigger than big” motif Carl Jung, CW 9i, Para 289.

To the twilight consciousness of primitive man it seems as if the egg came out of the womb of the wide world and were, accordingly, a cosmic, objective, external occurrence Carl Jung, CW 9i, Para 290.

Present-day medical psychology, however, thinks somewhat differently about these “phantasms.” It knows only too well what dire disturbances of the bodily functions and what devastating psychic consequences can flow from “mere” fantasies Carl Jung, CW 9i, Para 290.

“Fantasies” are the natural expressions of the life of the unconscious. But since the unconscious is the psyche of all the body’s autonomous functional complexes, its “fantasies” have an aetiological significance that is not to be despised Carl Jung, CW 9i, Para 290.

From the psychopathology of the individuation process we know that the formation of symbols is frequently associated with physical disorders of a psychic origin, which in some cases are felt as decidedly “real” Carl Jung, CW 9i, Para 290.

In medicine, fantasies are real things with which the psychotherapist has to reckon very seriously indeed. He cannot therefore deprive of all justification those primitive phantasms whose content is so real that it is projected upon the external world Carl Jung, CW 9i, Para 290.

The symbol is thus a living body, corpus et anima; hence the “child” is such an apt formula for the symbol Carl Jung, CW 9i, Para 291.

The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness Carl Jung, CW 9i, Para 291.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites Carl Jung, CW 9i, Para 292.

The hermaphroditic Rebis has an important part to play in the natural philosophy of the Middle Ages. And in our own day we hear of Christ’s androgyny in Catholic mysticism Carl Jung, CW 9i, Para 292.

As we have seen, Gnosticism, too, endeavored in all seriousness to subordinate the physiological to the metaphysical Carl Jung, CW 9i, Para 297.

The figure of the cucullatus points to the hooded, that is, the invisible one, the genius of the departed, who reappears in the child-like frolics of a new life, surrounded by the sea-forms of dolphins and tritons Carl Jung, CW 9i, Para 298.

Wholeness is never comprised within the compass of the conscious mind it includes the indefinite and indefinable extent of the unconscious as well Carl Jung, CW 9i, Para 299.

Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man’s wholeness Carl Jung, CW 9i, Para 300.

The initial stage of personal infantilism presents the picture of an “abandoned” or “misunderstood” and unjustly treated child with overweening pretensions Carl Jung, CW 9i, Para 304.

It is an essential characteristic of psychic figures that they are duplex or at least capa-

ble of duplication; at all events they are bipolar and oscillate between their positive and negative meanings Carl Jung, CW 9i, Para 310.

I understand the unconscious rather as an impersonal psyche common to all men, even though it expresses itself through a personal consciousness. When anyone breathes, his breathing is not a phenomenon to be interpreted personally Carl Jung, CW 9i, Para 314.

The mythological images belong to the structure of the unconscious and are an impersonal possession; in fact, the great majority of men are far more possessed by them than possessing them Carl Jung, CW 9i, Para 314.

Images give rise under certain conditions to corresponding disturbances and symptoms, and it is then the task of medical therapy to find out. Carl Jung, CW 9i, Para 314

From ancient times any relationship to the stars has always symbolized eternity. The soul comes “from the stars” and returns to the stellar regions. “Ursanna’s” relation to the moon is indicated by the “moon-bowl” Carl Jung, CW 9i, Para 343.

Just as in other cases the sacrifice of a child or a sheep played a part, so here the sacrifice of the maiden hanging on the “cross” Carl Jung, CW 9i, Para 355.

The “maiden” corresponds to the anima of the man and makes use of it to gain her natural ends, in which illusion plays the greatest role imaginable Carl Jung, CW 9i, Para 355.

But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters welcome vessel for masculine projections Carl Jung, CW 9i, Para 355.

In the products of unconscious activity, the anima appears equally as maiden and mother, which is why a personalistic interpretation always reduces her to the personal mother or some other female person Carl Jung, CW 9i, Para 356.

The real meaning of the figure naturally gets lost in the process, as is inevitably the case with all these reductive interpretations whether in the sphere of the psychology of the unconscious or of mythology Carl Jung, CW 9i, Para 356.

Besides this ambivalence, the anima also has “occult” connections with “mysteries,” with the world of darkness in general, and for that reason she often has a religious tinge Carl Jung, CW 9i, Para 356.

To the young boy a clearly discernible anima-form appears in his mother, and this lends her the radiance of power and superiority or else a daemonic aura of even greater fascination Carl Jung, CW 9i, Para 357.

In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values Carl Jung, CW 9i, Para 396.

In both sexes the spirit can also take the form of a boy or a youth. Carl Jung, CW 9i, Para 396

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call “active imagination”), that, as is sometimes apparently the case in India, it takes over the role of a guru Carl Jung, CW 9i, Para 398.

The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority Carl Jung, CW 9i, Para 398.

I have often encountered motifs which made me think that the unconscious must be the world of the infinitesimally small. Carl Jung, CW 9i, Para 408

In the same way, the archetype of the wise old man is quite tiny, almost imperceptible, and yet it possesses a fateful potency, as anyone can see when he gets down to fundamentals Carl Jung, CW 9i, Para 408.

Apart from his cleverness, wisdom, and insight, the old man, as we have already mentioned, is also notable for his moral qualities; what is more, he even tests the moral qualities of others and makes his gifts dependent on this test Carl Jung, CW 9i, Para 410.

The figure of the superior and helpful old man tempts one to connect him somehow or other with God Carl Jung, CW 9i, Para 412.

The description of our archetype of the spirit would not be complete if we omitted to consider one special form of its manifestation, namely its animal form Carl Jung, CW 9i, Para 419.

Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the “simpleton” who is “fooled” or “cheated” Carl Jung, CW 9i, Para 456.

A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance Carl Jung, CW 9i, Para 456.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man’s religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise Carl Jung, CW 9i, Para 465.

As Radin points out, the civilizing process [of the trickster] begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome Carl Jung, CW 9i, Para 477.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow Carl Jung, CW 9i, Para 485.

The egg is a germ of life with a lofty symbolical significance. It is not just a cosmogonic symbol it is also a “philosophical” one Carl Jung, CW 9i, Para 529.

Associations to the tree led to its maternal significance. The tree would explain the plant motif in the mandala, and its sudden growth represents the higher level or freeing of consciousness

induced by the movement to the right Carl Jung, CW 9i, Para 570.

For the same reason the “philosophical” tree is a symbol of the alchemical opus, which as we know is an individuation process Carl Jung, CW 9i, Para 570.

The Heracles myth has in fact all the characteristic features of an individuation process: the journeys to the four directions, four sons, submission to the feminine principle (Omphale) that symbolizes the unconscious, and the self-sacrifice and rebirth caused by Deianeira’s robe Carl Jung, CW 9i, Para 571.

A leftward or backward movement, on the other hand, means the “rising” movement of life. A “deliverance from outward things” occurs and the spirit obtains control over the anima Carl Jung, CW 9i, Para 564.

This idea agrees with my findings, but it does not take account of the fact that a person can easily have the spirit outside and the anima inside Carl Jung, CW 9i, Para 564.

In Tibet, the leftward-moving swastika is a sign of the Bön religion, of black magic. Stupas and chörtens must therefore be circumambulated clockwise. The leftward-spinning eddies spin into the unconscious Carl Jung, CW 9i, Para 564.

The rightward-spinning ones spin out of the unconscious chaos. The rightward-moving swastika in Tibet is therefore a Buddhist emblem Carl Jung, CW 9i, Para 564.

This dream describes the change: the patient is no longer identical with her animus. The animus has, so to speak, become her patient, since he has eye trouble. As a matter of fact the animus usually sees things “cock-eyed” and often very unclearly Carl Jung, CW 9i, Para 592.

The eye is also a well-known symbol for God. Hence Böhme calls his “Philosophique Globe” the “Eye of Eternity,” the “Essence of all Essences,” the “Eye of God” Carl Jung, CW 9i, Para 594.

As a zodiacal sign Cancer signifies resurrection, because the crab sheds its shell. The ancients had in mind chiefly Pagurus bernhardus, the hermit crab. It hides in its shell and cannot be attacked. Therefore it signifies caution and foresight, knowledge of coming events Carl Jung, CW 9i, Para 604.

Foreseeing the flooding of the Nile, the crabs (like the tortoises and crocodiles) bring their eggs in safety to a higher place. “They foresee the future in their mind long before it comes” (Caussin, Polyhistor symbolicus (1618), p. 442) Carl Jung, CW 9i, Para 604.

It “depends on the moon, and waxes with it.” It is worth noting that the crab appears just in the mandala in which we see the phases of the moon for the first time Carl Jung, CW 9i, Para 604.

In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it. In the melothesiae it is correlated with the breast. It rules over the Western sea Carl

Jung, CW 9i, Para 605.

Here the many animals are affective states to which man is prone. The individuation process, clearly alluded to in this passage, subordinates the many to the One. But the One is God, and that which corresponds to him in us is the imago dei, the God-image Carl Jung, CW 9i, Para 626.

Elaborate mandalas, executed in red chalk, can also be found on the whitewashed walls of many huts. The best and most significant mandalas are found in the sphere of Tibetan Buddhism. I shall use as an example a Tibetan mandala, to which my attention was drawn by Richard Wilhelm Carl Jung, CW 9i, Para 629.

The wheel is held by the god of death, Yama. It is understandable that the sorrowful world of old age, sickness, and death should be held in the claws of the death-demon Carl Jung, CW 9i, Para 644.

Usually the mandalas express religious, i.e., numinous, thoughts and ideas, or, in their stead, philosophical ones Carl Jung, CW 9i, Para 645.

They [mandala figures] therefore possess a “magical” significance, like icons, whose possible efficacy was never consciously felt by the patient. In fact, it is from the effect of their own pictures that patients discover what icons can mean Carl Jung, CW 9i, Para 645.

Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

You have probably read Freud’s discussion of a certain picture by Leonardo da Vinci: St. Anne with the Virgin Mary and the Christ-child. Freud interprets this remarkable picture in terms of the fact that Leonardo himself had two mothers. This causality is personal. We shall not linger over the fact that this picture is far from unique, nor over the minor inaccuracy that St. Anne happens to be the grandmother of Christ and not, as required by Freud’s interpretation, the mother, but shall simply point out that interwoven with the apparently personal psychology there is an impersonal motif well known to us from other fields. This is the motif of the dual mother, an archetype to be found in many variants in the field of mythology and comparative religion and forming the basis of numerous “représentations collectives.” Carl Jung, CW 9i, Para 93

I might mention, for instance, the motif of the dual descent, that is, descent from human and divine parents, as in the case of Heracles, who received immortality through being unwittingly adopted by Hera. What was a myth in Greece was actually a ritual in Egypt: Pharaoh was both human and divine by nature. Carl Jung, CW 9i, Para 93

In the birth chambers of the Egyptian temples Pharaoh’s second, divine conception and birth is depicted on the walls; he is “twice-born.” It is an idea that underlies all rebirth mysteries, Christianity included. Christ himself is “twice-born:” through his baptism in the Jordan he was regenerated and reborn from water and spirit. Carl Jung, CW 9i, Para 93

Consequently, in the Roman liturgy the font is designated the “uterus ecclesiae,” and,

as you can read in the Roman missal, it is called this even today, in the “benediction of the font” on Holy Saturday before Easter. Carl Jung, CW 9i, Para 93

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically “adopt” them at birth with blessings or curses, are given sponsorsa “godfather” and a “godmother.” Carl Jung, CW 9i, Para 93

The idea of a second birth is found at all times and in all places. In the earliest beginnings of medicine it was a magical means of healing; in many religions it is the central mystical experience; it is the key idea in medieval, occult philosophy, and, last but not least, it is an infantile fantasy occurring in numberless children, large and small, who believe that their parents are not their real parents but merely foster-parents to whom they were handed over. Benvenuto Cellini also had this idea, as he himself relates in his autobiography. Carl Jung, CW 9i, Para 94

The vulture symbol (which Freud also discusses in the work mentioned) makes this view all the more plausible. With some justification he quotes as the source of the symbol the Hieroglyphica of Horapollo (Cf. the trans. by George Boas, pp. 63ff., and Freud, Leonardo, sec. II. Editors), a book much in use in Leonardo’s time. There you read that vultures are female only and symbolize the mother. They conceive through the wind (pneuma). This word took on the meaning of “spirit” chiefly under the influence of Christianity. Even in the account of the miracle at Pentecost the pneuma still has the double meaning of wind and spirit. Carl Jung, CW 9i, Para 95

We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung’s CW 9i, Para 286

This fact, in my opinion, points without doubt to Mary, who, a virgin by nature, conceived through the pneuma, like a vulture. Furthermore, according to Horapollo, the vulture also symbolizes Athene, who sprang, unbegotten, directly from the head of Zeus, was a virgin, and knew only spiritual motherhood. All this is really an allusion to Mary and the rebirth motif. Carl Jung, CW 9.1, Para 95

There is not a shadow of evidence that Leonardo meant anything else by his picture. Even if it is correct to assume that he identified himself with the Christ-child, he was in all probability representing the mythological dual-mother motif and by no means his own personal prehistory. And what about all the other artists who painted the same theme? Surely not all of them had two mothers. Carl Jung, CW 9.1, Para 95

Unlike the mandalas so far discussed, these are not based on any tradition or model, seeming to be free creations of fantasy, but determined by certain archetypal ideas unknown to their creators. For this reason the fundamental motifs are repeated so often that marked similarities occur in drawings done by the most diverse patients. Carl Jung, CW 9.1, Para 645

The pictures come as a rule from educated persons who were unacquainted with the ethnic parallels. The pictures differ widely, according to the stage of the therapeutic process; but certain important stages correspond to definite motifs. Carl Jung, CW 9.1, Para 645

Without going into therapeutic details, I would only like to say that a rearranging of the personality is involved, a kind of new centering. That is why mandalas mostly appear in connection with chaotic psychic states of disorientation or panic. They then have the purpose of reducing the confusion to order, though this is never the conscious intention of the patient. At all events they express order, balance, and wholeness. Patients themselves often emphasize the beneficial or soothing effect of such pictures. Carl Jung, CW 9.1, 645

I must preface the pictures that now follow with a few remarks on the formal elements of mandala symbolism. These are primarily:

Circular, spherical, or egg-shaped formation

The circle is elaborated into a flower (rose, lotus) or a wheel.

A centre expressed by a sun, star, or cross, usually with four, eight, or twelve rays.

The circles, spheres, and cruciform figures are often represented in rotation (swastika)

The circle is represented by a snake coiled about a centre, either ring-shaped (uroboros) or spiral (Orphic egg)

Squaring of the circle, taking the form of a circle in a square or vice versa

Castle, city, and courtyard (temenos) motifs, quadratic or circular

Eye (pupil and iris) Besides the tetradic figures (and multiples of four), there are also triadic and pentadic ones, though these are much rarer. They should be regarded as “disturbed” totality pictures. Carl Jung, CW 9.1, Para 646

They [mandala figures] therefore possess a “magical” significance, like icons, whose possible efficacy was never consciously felt by the patient. In fact, it is from the effect of their own pictures that patients discover what icons can mean Carl Jung, CW 9.1, Para 645

Their pictures work not because they spring from the patients’ own fantasy but because they are impressed by the fact that their subjective imagination produces motifs and symbols of the most unexpected kind that conform to law and express an idea or situation which their conscious mind can grasp only with difficulty. Confronted with these pictures, many patients suddenly realize for the first time the reality of the collective unconscious as an autonomous entity. Carl Jung, CW 9.1, Para 645

An example of a mandala was painted by a middle-aged woman of schizoid disposition. She had several times drawn mandalas spontaneously, because they always had an ordering effect on her chaotic psychic states. The picture shows a rose, the Western equivalent of the lotus. In India the lotus-flower (padma) is interpreted by the Tantrists as the womb. We know this symbol from the numerous pictures of the Buddha (and other Indian deities) in the lotus-flower. It corresponds to the “Golden Flower” of Chinese alchemy, the rose of the Rosicrucians, and the mystic rose in Dante’s Paradiso. Rose and lotus are usually arranged in groups of four petals, indicating the squaring of the circle or the united opposites. Carl Jung, CW 9.1, Para 652

In a painting, done by a young woman patient, we see at the cardinal points four creatures: a bird, a sheep, a snake, and a lion with a human face. Together with the four colours in which the four regions are painted, they embody four principles. Carl Jung, CW 9.1, Para 660

The interior of the mandala is empty. Or rather, it contains a “Nothing” that is expressed by a quaternity. This is in accord with the overwhelming majority of individual mandalas: as a rule the centre contains the motif of the rotundum, known to us from alchemy, or the four-fold emanation or the squaring of the circle, or more rarely the figure of the patient in a universal human sense, representing the Anthropos. Carl Jung, CW 9.1 Para 660.

We find this motif, too, in alchemy. The four animals remind us of the cherubim in Ezekiel’s vision, and also of the four symbols of the evangelists and the four sons of Horus, which are sometimes depicted in the same way, three with animal heads and one with a human head. Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9.1 Para 660.

A painting by an older patient. Here the flower is seen not in the basic pattern of the mandala, but in elevation. The circular form [of the mandala] has been preserved inside the square, so that despite its different execution this picture can still be regarded as a mandala. The plant stands for growth and development, like the green shoot in the diaphragm chakra of the kundalini yoga system. The shoot symbolizes Shiva and represents the centre and the male, whereas the calyx represents the female, the place of germination and birth. Carl Jung, CW 9.1 Para, 661

Thus the Buddha sitting in the lotus is shown as the germinating god. It is the god in his rising, the same symbol as Ra the falcon, or the phoenix rising from the nest, or Mithras in the tree-top, or the Horus-child in the lotus. They are all symbolizations of the status nascendi in the seeding-place of the matrix. Carl Jung, CW 9.1, Para 661

In medieval hymns Mary [Virgin] too is praised as the cup of the flower in which Christ, coming down as a bird, makes his nest. Psychologically Christ means unity, which clothes itself in the corpus mysticum of the Church or in the body of the Mother of God (“mystic rose”), surrounded as with flower-petals, and thus reveals itself in reality. Christ as an image is a symbol of the Self. Just as the plant stands for growth, so the flower depicts the unfolding from a centre. Carl Jung, CW 9.1, Para 661

As a rule the snake personifies the unconscious, whereas the fish usually represents one of its contents. These subtle distinctions must be borne in mind when interpreting a mandala, because the two symbols very probably correspond to two different stages of development, the snake representing a more primitive and more instinctual state than the fish, which in history as well was endowed with higher authority than the snake (cf. the Ichthys-symbol). Carl Jung, CW 9.1, Para 672

The golden ball corresponds to the golden germ (Hiranyagarbha). It is rotating, and the Kundalini [serpent] winding round it has doubled. This indicates conscious realization, since a content rising out of the unconscious splits at a certain moment into two halves, a conscious and an unconscious one. The doubling is not made by the conscious mind but appears spontaneously in the products of the unconscious. The rightwards rotation, expressed by the wings (swastika-motif), likewise indicates conscious realization. The stars show that the centre

has a cosmic structure. It has four rays, and thus behaves like a heavenly body. Carl Jung, CW 9.1, Para 674

This picture [as mandala] was done by a seven-year-old boy, offspring of a problem marriage. He had done a whole series of these drawings of circles and hung them up round his bed. He called them his “loves” and would not go to sleep without them. This shows that the “magical” pictures still functioned for him in their original sense, as a protective magic circle. Carl Jung, CW 9.1, Para 687

This painting is especially interesting because it shows us very clearly in what relationship the picture stands to the painter. The patient has a shadow problem. The female figure in the picture represents her dark, chthonic side. She is standing in front of a wheel with four spokes, the two together forming an eight-rayed mandala. From her head spring four snakes, expressing the tetradic nature of consciousness, but in accordance with the demonic character of the picture they do this in an evil and nefarious way, since they represent evil and destructive thoughts. The entire figure is wrapped in flames, emitting a dazzling light. She is like a fiery demon, a salamander, the medieval conception of a fire spirit. Carl Jung, CW 9.1, Para 705

Fire expresses an intense transformation process. Hence the prima materia in alchemy was symbolized by the salamander in the fire, as the next picture shows. The spear- or arrow-head expresses “direction”: it is pointing upwards from the middle of the head. Everything that the fire consumes rises up to the seat of the gods. The dragon glowing in the fire becomes volatilized; illumination comes through the fiery torment. Carl Jung, CW 9.1, Para 705

The contents of the collective unconscious…are known as archetypes. Carl Jung, CW 9i, Para 4

We are dealing with archaic or–I would say—primordial types, that is, with universal images that have existed since the remotest times. Carl Jung, CW 9i, Para 5.

[Tribal] lore is concerned with archetypes that have been modified in a special way. Another well-known expression of the archetypes is myth and fairytale. Carl Jung, CW 9i, Para 5

The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear Carl Jung, CW 9i, Para 6.

Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious. Carl Jung, CW 9i, para. 158.

In India, “the loving and mother” is the paradoxical Kali. Carl Jung, CW 9i, para 158

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. Carl Jung, CW 9i, para. 283.

The paternal principle, the Logos,… eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb, in a word, from unconsciousness. Carl

Jung, CW 9i, Para 283.

The Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Myths are miracle tales in the everyday world of consciousness such things hardly exist; that is to say, until 1933. Carl Jung, CW 9i, Page 66.

Christ... "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Carl Jung, CW 9i, Page 187.

More especially the threat to one's inmost self from dragons and serpents' points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. Carl Jung, CW 9i, Para 222f.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Myths are original revelations of the preconscious psyche. Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Myths are original revelations of the preconscious psyche, involuntary statements about

unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. Carl Jung, CW 9i, Para 243

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as “the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

Spirit has the further connotation of sprightliness, when we say that a person is “spirited,” meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The word “spirit” possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean. Carl Jung, CW 9i, para. 385.

There is no consciousness without discrimination of opposites. Carl Jung, CW 9i, Para 178.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i, Page 278.

The arcane substance is one and the same, whether it is found within man or outside him. Carl Jung [citing Gerhard Dorn] CW 9i, Para 249.

The symbols of the self-arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The trickster] is a forerunner of the savior. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

Children are educated by what the grownup is and not by what he says. Carl Jung, CW 9i, Page 174.

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

A symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man’s self-development. Carl Jung; CW 9i, para. 292-4.

In keeping with its original wind-nature, spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires. Carl Jung; CW 9i; para. 390.

The anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung; CW 9i, Page 356.

To put it in modern language, spirit is the dynamic principle, forming for that very rea-

son the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

A symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Para 293.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites... The primordial idea has become a symbol of the creative union of opposites, "uniting symbol" in the literal sense. Carl Jung; CW 9i; Para 293.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus: "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung, CW 9i, Para 65.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But 'the heart glows,' and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung, CW 9i, Para 178.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ... its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive

wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126.

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the outset, is insignificant and improbable. Carl Jung, CW 9i, Para 289

Because the anima wants life, she wants both good and bad. Carl Jung, CW 9i, Para 59.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung, CW 9i, Page 53.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung, CW 9i, Para 72.

But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

In its psychological meaning, individuation is an opus contra naturam, which creates a horror vacui in the collective layer and is only too likely to collapse under the impact of the collective forces of the psyche. Carl Jung, CW 9i, Page 147

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. Carl Jung, CW 9i, Para 331

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. Carl Jung, CW 9i, Para 56

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. Carl Jung, CW 9i, Para 50

Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? Carl Jung, CW 9i, Para 26.

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Carl Jung, CW 9i, Para 93

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Jung, CW 9i, Para 478.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66.

The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man’s sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

It [Shadow] is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

Can it be possible that a man only thinks or says or does what he himself is? Carl Jung, CW 9i, Para 150

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung, CW 9i, Para 402.

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing to grant the other its rightful personality. Carl Jung, CW 9i, Para 237

Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Pages 101-102

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. Carl Jung, CW 9i, Para 183

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; Para 392.

Symbols are spirit from above, and under those conditions the spirit is above too. Carl Jung, CW 9i, Para 50

But this “inside,” which modern rationalism is so eager to derive from “outside,” has an a priori structure of its own that antedates all conscious experience. Carl Jung, CW 9i, Para 187.

It is quite impossible to conceive how “experience” in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Para 187.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts, of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

One thinks here of a Noah’s Ark that crosses over the waters of death and leads to a rebirth of all life. Carl Jung, CW 9i, Page 353, FN 178

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

I am in a church made of grey sandstone. The apse is built rather high. Near the tabernacle a girl in a red dress is hanging on the stone cross of the window. (Suicide?) Carl Jung, CW 9i, Par 354

Just as in other cases the sacrifice of a child or a sheep played a part, so here the sacrifice of the maiden hanging on the “cross” Carl Jung, CW 9i, Par 355.

The death of the dancer is also to be understood in this sense, for these maidens are always doomed to die, because their exclusive domination of the feminine psyche hinders the individuation process, that is, the maturation of personality Carl Jung, CW 9i, Para 355.

The “maiden” corresponds to the anima of the man and makes use of it to gain her natural ends, in which illusion plays the greatest role imaginable Carl Jung, CW 9i, Par 355.

But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters a welcome vessel for masculine projections Carl Jung, CW 9i, Para 355.

Here I would like to refer to the authors already cited. Rider Haggard calls She “Wisdom’s Daughter”; Benoît’s Queen of Atlantis has an excellent library that even contains a lost book of Plato. Helen of Troy, in her reincarnation, is rescued from a Tyrian brothel by the wise Simon Magus and accompanies him on his travels Carl Jung, CW 9i, Para 64.

It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character Carl Jung, CW 9i, Para 64.

Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos

is weakened by their subtraction Carl Jung, CW 9i, Para 64.

In this way a new cosmos arises. This is not a new discovery in the realm of medical psychology, but the age-old truth that out of the richness of a man's experience there comes a teaching which the father can pass on to the son. Carl Jung, CW 9i, Para 64

In elfin nature wisdom and folly appear as one and the same; and they are one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. Carl Jung, CW 9i, Para 65

When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

Thus the anima and life itself are meaningless in so far as they offer no interpretation. Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite. It takes man's discriminating understanding, which breaks everything down, into antimonial judgments, to recognize this. Carl Jung, CW 9i, Para 66

Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even we might almost be tempted to say to "postulate" such a thing, though this would not be in accord with the truth Carl Jung, CW 9i, Para 66.

For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree. We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless. Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it. It is a moment of collapse Carl Jung, CW 9i, Para 66.

We sink into a final depth Apuleius calls it "a kind of voluntary death." It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb, but an utter and unmistakable defeat crowned with the panic fear of demoralization. Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima. This is the archetype of meaning, just as the anima is the archetype of life itself. Carl Jung, CW 9i, Para 66

I purposely refrained from mentioning this thoroughly characteristic aspect of the anima earlier, because the first encounter with her usually leads one to infer anything rather than wisdom. This aspect appears only to the person who gets to grips with her seriously. Only then, when this hard task has been faced, does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems

to reflect a superior knowledge of life's laws Carl Jung, CW 9i, Para 64.

All ideas of rebirth are founded on this fact. Nature herself demands a death and a rebirth. As the alchemist Democritus says: "Nature rejoices in nature, nature subdues nature, nature rules over nature" Carl Jung, CW 9i, Para 234.

There are natural transformation processes which simply happen to us, whether we like it or not, and whether we know it or not. These processes develop considerable psychic effects, which would be sufficient in themselves to make any thoughtful person ask himself what really happened to him Carl Jung, CW 9i, Para 234.

Mandalas are birth-places, vessels of birth in the most literal sense, lotus-flowers in which a Buddha comes to life. Sitting in the lotus-seat, the yogi sees himself transfigured into an immortal Carl Jung, CW 9i, Para 234.

Natural transformation processes announce themselves mainly in dreams. Elsewhere I have presented a series of dream-symbols of the process of individuation. They were dreams which without exception exhibited rebirth symbolism. In this particular case there was a long-drawn-out process of inner transformation and rebirth into another being Carl Jung, CW 9i, Para 235.

This "other being" is the other person in ourselves that larger and greater personality maturing within us, whom we have already met as the inner friend of the soul. That is why we take comfort whenever we find the friend and companion depicted in a ritual, an example being the friendship between Mithras and the sun-god Carl Jung, CW 9i, Para 235.

This relationship is a mystery to the scientific intellect, because the intellect is accustomed to regard these things unsympathetically. But if it made allowance for feeling, we would discover that it is the friend whom the sun-god takes with him on his chariot, as shown in the monuments Carl Jung, CW 9i, Para 235.

It is the representation of a friendship between two men which is simply the outer reflection of an inner fact: it reveals our relationship to that inner friend of the soul into whom Nature herself would like to change us that other person who we also are and yet can never attain to completely. We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one Carl Jung, CW 9i, Para 235.

The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house Carl Jung, CW 9i, Para 235.

We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend, or our foe depends on ourselves Carl Jung, CW 9i, Para 235.

You need not be insane to hear his voice [of the

inner being']. On the contrary, it is the simplest and most natural thing

imaginable. For instance, you can ask yourself a question to which ``he'' gives answer. The discussion is then carried on as in any other conversation. You can describe it as mere ``associating'' or ``talking to oneself,'' or as a ``meditation'' in the sense used by the old alchemists, who referred to their interlocutor as aliquem alium internum,

a certain other one, within’ Carl Jung, CW 9i, Para 36.

This form of colloquy with the friend of the soul was even admitted by Ignatius Loyola into the technique of his Exercitia spiritualia, but with the limiting condition that only the person meditating is allowed to speak, whereas the inner responses are passed over as being merely human and therefore to be repudiated Carl Jung, CW 9i, Para 236.

This state of things has continued down to the present day. It is no longer a moral or metaphysical prejudice, but what is much worse an intellectual one Carl Jung, CW 9i, Para 236.

The “voice” is explained as nothing but “associating,” pursued in a witless way and running on and on without sense of purpose, like the works of a clock that has no dial. Or we say, “It is only my own thoughts!” even if, on closer inspection, it should turn out that they are thoughts which we either reject or had never consciously thought at all as if everything psychic that is glimpsed by the ego had always formed part of it! Carl Jung, CW 9i, Para 236

Naturally this hybris serves the useful purpose of maintaining the supremacy of ego-consciousness, which must be safeguarded against dissolution into the unconscious. But it breaks down ignominiously if ever the unconscious should choose to let some nonsensical idea become an obsession or to produce other psychogenic symptoms, for which we would not like to accept responsibility on any account Carl Jung, CW 9i, Para 236.

Our attitude towards this inner voice alternates between two extremes: it is regarded either as undiluted nonsense or as the voice of God. It does not seem to occur to any one that there might be something valuable in between Carl Jung, CW 9i, Para 237.

The “other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning but only if the ego is willing to grant the other its rightful personality Carl Jung, CW 9i, Para 237.

It [the ‘other’] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion Carl Jung, CW 9i, Para 237.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus says: “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes Carl Jung, CW 9i, Para 238.

From the earliest times, Hermes was the mystagogue and psychopomp of the alchemists,

their friend and counsellor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple” Carl Jung, CW 9i, Para 238.

To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure Carl Jung, CW 9i, Para 238.

In this case the colloquy is distinctly one-sided: there is no inner dialogue, but instead the response appears as the action of the other, i.e., as an outward event Carl Jung, CW 9i, Para 238

The alchemists saw it in the transformation of the chemical substance. So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, “I am the transformation!” Carl Jung, CW 9i, Para 238

But some were clever enough to know, “It is my own transformation not a personal transformation, but the transformation of what is mortal in me into what is immortal. It shakes off the mortal husk that I am and awakens to a life of its own; it mounts the sun-barge and may take me with it” Carl Jung, CW 9i, Para 238.

We go through a door into a tower-like room, where we climb a long flight of steps. On one of the topmost steps I read an inscription:

Vis ut sis.' The steps end in a temple situated on the crest of a wooded mountain, and there is no other approach. It is the shrine of Ursanna, the bear-goddess and Mother of God in one. The temple is of red stone. Bloody sacrifices are offered there. Animals are standing about the altar. In order to enter the temple precincts one has to be transformed into an animal a beast of the forest. The temple has the form of a cross with equal arms and a circular space in the middle, which is not roofed, so that one can look straight up at the sky and the constellation of the Bear. On the altar in the middle of the open space there stands the moon-bowl, from which smoke or vapour continually rises. There is also a huge image of the goddess, but it cannot be seen clearly. The worshippers, who have been changed into animals and to whom I also belong, have to touch the goddess's foot with their own foot, whereupon the image gives them a sign or an oracular utterance like

Vis ut sis’ Carl Jung, CW 9i, Para 343.

In this dream the bear-goddess emerges plainly, although her statue “cannot be seen clearly” Carl Jung, CW 9i, Para 343.

The relationship to the Self, the supraordinate personality, is indicated not only by the oracle “Vis ut sis” but by the quaternity and the circular central precinct of the temple Carl Jung, CW 9i, Para 343.

The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as “attributes.” Carl Jung; Carl Jung, CW 9i, para. 314-315

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act. The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, para. 314f.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” Carl Jung, CW 9i, Para 40

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung, CW 9i; para. 197.

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly

looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174

It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301

The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself. Carl Jung, CW 9i, Para 289

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable. Carl Jung, CW 9i, Para 289

The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Carl Jung, CW 9i, Para 285

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change, which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own “existence” and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227

I think I am not mistaken in regarding it as probable that, in general, a leftward movement [counter-clockwise] indicates movement towards the unconscious, while a rightward movement (clockwise) goes towards consciousness Carl Jung, CW 9i, Para 564.

In Taoist philosophy, movement to the right means a “falling” life-process, as the spirit is then under the influence of the feminine p’o-soul, which embodies the yin principle and is by nature passionate. Its designation as the animal is psychologically correct, although this touches only one aspect of it. The p’o-soul entangles hun, the spirit, in the world-process and in reproduction Carl Jung, CW 9i, Para 564.

A leftward or backward movement, on the other hand, means the “rising” movement of

life. A “deliverance from outward things” occurs and the spirit obtains control over the anima. Carl Jung, CW 9i, Para 564

This idea agrees with my findings, but it does not take account of the fact that a person can easily have the spirit outside and the anima inside Carl Jung, CW 9i, Para 564.

In Tibet, the leftward-moving swastika is a sign of the Bön religion, of black magic. Stupas and chörtens must therefore be circumambulated clockwise. The leftward-spinning eddies spin into the unconscious Carl Jung, CW 9i, Para 564.

The rightward-spinning ones spin out of the unconscious chaos. The rightward-moving swastika in Tibet is therefore a Buddhist emblem Carl Jung, CW 9i, Para 564.

The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatre glance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one’s personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226

What depths of despair are still needed to open the eyes of the world’s responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected. The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion we know where the evil lurks in that incarnate Old Harry where it has been in this or that form since primeval times. With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows. With what pleasure, for instance, we read newspaper reports of crime! A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once more where the evil is to be found. Carl Jung, CW 9i, Para 69

Whoever looks into the mirror of the water will see first of all his own face. Whoever

goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys' parade with it. Carl Jung, CW 9i, Para 93

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, here all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception

to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the

relation of the type to time, on the other hand, is irrelevant.

The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reaches back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols people discovered then, as today, that they had no thoughts whatever on the subject. On the other hand, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark—something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible.

Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the

critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The primitive cannot assert that he thinks; it is rather that "something thinks in him." The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious. Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie. His consciousness is menaced by an almighty unconscious hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces and must adjust himself to them as best he can. Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it. The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or Bulgari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for the other part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. That is why we have a psychology today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. Symbols are spirit from above, and under those conditions the spirit is above too. Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature. Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become or us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But "the heart glows," and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50

The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple without consciousness things go less well. This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature's curiosities. Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind. The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

Everything that man should, and yet cannot, be or do be it in a positive or negative sense—lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or—what is still more dangerous—as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. Carl Jung, CW 9i, Para 287

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes {pmnes superfiuitates comburii). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung CW 9i, 179

"But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy. Instead of a real answer I can only make a confession of faith. I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is. The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Carl Jung CW 9i, Para 177

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind’s body and existence’s plea for mercy – that plea for the real mercy, unbearable joy? Carl Jung, Selected Writings, Page 97

"All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective

process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

Every science is descriptive at the point where it can no longer proceed experimentally, without on that account ceasing to be scientific. But an experimental science makes itself impossible when it delimits its field of work in accordance with theoretical concepts. The psyche does not come to an end where some physiological assumption or other stops. In other words, in each individual case that we observe scientifically, we have to consider the manifestations of the psyche in their totality. Carl Jung, CW 9i, Para 113

It is through the "affect" that the subject becomes involved and so comes to feel the whole weight of reality. The difference amounts roughly to that between a severe illness which one reads about in a text-book and the real illness which one has. In psychology one possesses nothing unless one has experienced it in reality. Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside. Carl Jung, CW 9i, Para 61

To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion.

We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend, or our foe depends on ourselves. Carl Jung, CW 9i, Para 235

Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair. We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space. Nor is it any better when mathematical physics reveals to us the world of the infinitely small. In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language. Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too. But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach. All these possessions turn to water, and more than one sorcerer’s apprentice has been drowned in the waters called up by himself—if he did not first succumb to the saving delusion that this wisdom was good and that was bad. It is from these adepts that there come those terrifying invalids who think they have a prophetic mission. For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to

find companions in his vice. Carl Jung, CW 9i, Para 31

When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

The irrationality of events is shown by what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance. In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket. The plenitude of life is governed by law and yet not governed by law, rational and yet irrational. Hence reason and the will that is grounded in reason are valid only up to a point. The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived. It was indeed highly expedient for man to become somewhat more capable of directing his life. It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction. Carl Jung, CW 9i, Para 2

I am far from wishing to belittle the divine gift of reason, man's highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable laws of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is. Carl Jung, CW 9i, Para 174

There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

The religions should constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration," Carl Jung, CW 9i, Para 393.

Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity of, indeed, barbarism. The conscious mind split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it —exempla sunt odiosal Carl Jung, CW 9i, Para 293.

There is a temperament which regards ideas as real entities and not merely as nomina. It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but nomina. Anyone who continues to think as Plato did must pay for his anachronism by seeing the "supracelestial," i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet.

Once again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere fiatus vocis. This change was accompanied—and, indeed, to a considerable degree caused —by the marked rise of empiricism, the advantages of which were only too obvious to the intellect. Since that time the Idea is no longer something a priori but is secondary and derived. Carl Jung, CW 9i, Para 149

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

The best cannot be told, anyhow, and the second best does not strike home. One must be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one finds it and follows it oneself. There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis ’. "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep’s clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress. We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man’s soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche’s reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, New York Times, 4 October 1936.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528

There is hope of repairing a breakdown whenever a patient has neurotic symptoms. They indicate that he is not at one with himself, and the neurotic symptoms usually diagnose what is wrong. Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912

All I have written is correct. I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279.

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, Para 18, Para 693

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to

the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620

As long as a woman is content to be a jemme a homme, she has no feminine individuality. She is empty and merely glitters—a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62

All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence. Because of the woman’s characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role he has the privilege of putting up with the familiar feminine foibles with real

superiority, and yet with forbearance, like a true knight. Carl Jung, CW 9i, Para 169

Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn't, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 9i, Para 183

The girl's notorious helplessness is a special attraction. She is so much an appendage of her mother that she can only flutter confusedly when a man approaches. She just doesn't know a thing. She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter. Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter. But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. Carl Jung, CW 9i, Para 169

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

I therefore suspect that the juror paedogogictis is a god-sent method of by-passing the central problem touched on by Schiller, namely the education of the educator. Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one's brother's eye. No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively.

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond

of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150?

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia. How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients. It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon as we want to say anything about knowledge. But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man’s consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9i, Para 7

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man’s curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 9i, Para 331

Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

Values spring from a need of human consciousness and lose their validity outside the human sphere. Values must find their ultimate reason in the complexio oppositorum of the self. Carl Jung, CW 91, Para 403

Carl Jung: CW 9ii "Aion: Researches into the Phenomenology of the Self"

[11]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2

The real moral problems spring from conflicts of duty. Anyone who is sufficiently humble, or easy-going, can always reach a decision with the help of some outside authority Carl Jung, CW 9ii, Para 48.

My learned friend Victor White O.P. … thinks he can detect a Manichean streak in me…In addition to this my critic should know that how very much I stress the unity of the self, this central archetype, which is a complexio oppositorum par excellence, and that my leanings are therefore towards the very reverse of dualism. Carl Jung, CW 9ii, Para 112

It has been objected that Christ cannot have been a valid symbol of the self … I can agree with this view only if it refers strictly to the present time, when psychological criticism has become possible, but not if it pretends to judge the psychological age. Christ did not merely symbolize wholeness, but, as a psychic phenomenon, he was wholeness. Carl Jung, CW 9ii, Para 115, fn 75

… there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se … [I]t is only since the end of the nineteenth century that modern psychology … has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness. With this discovery the position of the ego, till then absolute, became relativized … It is part of the personality but not the whole of it. Carl Jung, CW 9ii, Para 11

I have defined the anima as a personification of the unconscious. Carl Jung, CW 9ii, Para 20, fn 1

… Mercurius is the anima mundi. Carl Jung, CW 9ii, Para 212

Nor is she [the anima] a substitute figure for the mother. Carl Jung, CW 9ii, Para 26

Intellect and feeling … conflict with one another by definition. Whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima … Carl Jung, CW 9ii, Para 58?

… the anima becomes, through integration, the Eros of consciousness, … the anima gives relationship and relatedness to a man's consciousness … Carl Jung, CW 9ii, Para 33.

What, then, is this projection-making factor? The East calls it the "Spinning Woman" – Maya, who creates illusion by her dancing. (I have defined the anima as a personification of the unconscious.) Carl Jung, CW 9ii, Para 50, fn 1

… she is the great illusionist, the seductress, who draws him into life with her Maya…… I have suggested … the term "anima" … Carl Jung, CW 9ii, Para 24-25

… the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Para 29

Anima is "the glamorous, possessive, moody, and sentimental seductress in a man" Carl Jung, CW 9ii, Para 422.

… if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. Carl Jung, CW 9ii, Para 11

The Anima/Animus state is correlated with polytheism, the Self with monotheism. Carl Jung, CW 9ii, Para 427

The problems which the integration of the unconscious sets modern doctors and psychologists can only be solved along the lines traced out by history, and the upshot will be a new assimilation of the traditional myth. Carl Jung, CW 9ii, Page 282

The agent is an inanimate and in itself passive substance, water. It is drawn from the depths of the well, handled by human hands, and used according to man's needs. It signifies the visible doctrine, the aqua doctrinae or the Logos, communicated to others by word of mouth and by ritual. Carl Jung, CW 9ii, Para 293

Here the magnetic attraction comes from the Logos. This denotes a thought or idea that has been formulated and articulated, hence a content and a product of consciousness. Consequently the Logos is very like the aqua doctrinae, but whereas the Logos has the advantage of being an autonomous personality, the latter is merely a passive object of human action. The Logos is nearer to the historical Christ-figure, just as the "water" is nearer to the magical water used in ritual (ablution, aspersion, baptism). Carl Jung, CW 9ii, Para 293

So when I say that the impulses which we find in ourselves should be understood as the "will of God," I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly. The will can control them only in part. ... I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon." The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence, or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention. Carl Jung, CW 9ii, Page 27

But one should not overlook the fact that in reality man's procreative power is only a special instance of the "procreative nature of the Whole." "This, for them, is the hidden and mystical Logos," which, in the text that follows, is likened to the phallus of Osiris—"and they say Osiris is water." Although the substance of this seed is the cause of all things, it does not partake of their nature. They say therefore: "I become what I will, and I am what I am." Carl Jung, CW 9ii, Para 313

It is the lowest (devil) and the highest (son of God, Logos, Nous, Agathodaimon). Carl Jung, CW 9ii, Para 293

This Logos or quaternity is "the cup from which the king, drinking, draws his omens," 10° or the beaker of Anacreon. The cup leads Hippolytus on to the wine miracle at Cana, which, he says, "showed forth the kingdom of heaven"; for the kingdom of heaven lies within us, like the wine in the cup. Carl Jung, CW 9ii, Para 331

It is significant that Gnostic philosophy found its continuation in alchemy.

Mater Alchemia' is one of the mothers of modern science, and modern science has given us an unparalleled knowledge of the

dark' side of matter. It has also penetrated into the secrets of physiology and evolution and made the very roots of life itself an object of investigation. In this way the human mind has sunk deep into the sublunary world of matter, thus repeating the Gnostic myth of the Nous, who, beholding his reflection in the depths below, plunged down and was swallowed in the embrace of Physis. Carl Jung, CW 9ii, Page 368

The zodia are important determinants in the horoscope, modifying the influence of the planets that have moved into them, or, even if there are no planets, giving the individual houses a special character. In the present instance the Fishes would characterize the ascendent, the moment of the world's birth. Carl Jung, CW 9ii, Para 230

Jung noted: "Astrologically the beginning of the next Aeon, according to the starting point you select, falls between AD 2000 and 2200" Carl Jung, CW 9ii, Para149, note 88.

Let him know that man's greatest treasure is to be found within man, and not outside him. From him it goes forth inwardly ... whereby that is outwardly brought to pass which he sees with his own eyes. Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things. Carl Jung Citing Dorn, CW 9ii, Para 250.

One can describe this authority either as the “will of God” or as an “action of uncontrollable natural forces,” though psychologically it makes a good deal of difference how one thinks of it Carl Jung, CW 9ii, Para 48.

There are things which from a certain point of view are extremely evil, that is to say dangerous. There are also things in human nature which are very dangerous and which therefore seem proportionately evil to anyone standing in their line of fire Carl Jung, CW 9ii, Para 97.

Wholeness is perforce paradoxical in its manifestations, and the two fishes going in the opposite directions, or the co-operation of birds and fishes, are an instructive illustration of this Carl Jung, CW 9ii, Para 224.

The arcane substance, as its attributes show, refers to the Self, and so, in the Oxyrhynchus sayings, does the “kingdom of heaven” or the conjectural “city” Carl Jung, CW 9ii, Para 224.

Only ruthless self-knowledge on the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end-result will not turn out too badly Carl Jung, CW 9ii, Para 255.

Hippolytus was in the enviable position of being able to see Christian doctrine side by side with its pagan sisters, and similar comparisons had also been attempted by Justin Martyr Carl Jung, CW 9ii, Para 267.

To the honour of Christian thinking it must be said that up till the time of Kepler there was no lack of praiseworthy attempts to interpret and understand Nature, in the broadest sense, on the basis of Christian dogma Carl Jung, CW 9ii, Para 267.

Faith, quite as much as science with its traditional objectivity, is absolute, which is why faith and knowledge can no more agree than Christians can with one another Carl Jung, CW 9ii, Para 269.

Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period Carl Jung, CW 9ii, Para 14.

Closer examination of the dark characteristics that is, the inferiorities constituting the shadow reveals that they have an emotional nature, a kind of autonomy, and accordingly an obsessive or, better, possessive quality 1 Carl Jung, CW 9ii, Para 5.

To become conscious of the shadow involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance Carl Jung, CW 9ii, Para 14.

Emotion, incidentally, is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality Carl Jung, CW 9ii, Para 15.

On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment 1 Carl Jung, CW 9ii, Para 15.

Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary Carl Jung, CW 9ii, Para 16.

While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object Carl Jung, CW 9ii, Para 16.

let us suppose that a certain individual shows no inclination whatever to recognize his projections. The projection-making factor then has a free hand and can realize its object if it has one or bring about some other situation characteristic of its power. As we know, it is not the conscious subject but the unconscious which does the projecting. Hence one meets with projections, one does not make them Carl Jung, CW 9ii, Para 17.

The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable Carl Jung, CW 9ii, Para 17.

The resultant sentiment d'incomplétude and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. The more projections are thrust in between the subject and the environment, the harder it is for the ego to see through its illusions. A forty-five-year-old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!" Carl Jung, CW 9ii, Para 17

With a little self-criticism one can see through the shadow so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil Carl Jung, CW 9ii, Para 19.

What, then, is this projection-making factor? The East calls it the "Spinning Woman "Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him Carl Jung, CW 9ii, Para 20?

His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured. He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the

condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight! Carl Jung, CW 9ii, Para 20

If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding Carl Jung, CW 9ii, Para 21.

Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying. You behold the secret conspiracy between mother and son, and how each helps the other to betray life Carl Jung, CW 9ii, Para 21.

Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother Carl Jung, CW 9ii, Para 22.

The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force. It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales Carl Jung, CW 9ii, Para 22.

For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life. The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure Carl Jung, CW 9ii, Para 22.

He has learnt these lessons only too well and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological Carl Jung, CW 9ii, Para 22.

For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hierosgamos? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb? Carl Jung, CW 9ii, Para 22

This myth, better than any other, illustrates the nature of the collective unconscious. At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one. The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of

indescribable fulfilment Carl Jung, CW 9ii, Para 23.

But one who trusts others as little as himself can never reach a decision at all, unless it is brought about in the manner which Common Law calls an “Act of God.” The Oxford Dictionary defines this concept as the “action of uncontrollable natural forces” Carl Jung, CW 9ii, Para 48.

In all such cases there is an unconscious authority which puts an end to doubt by creating a fait accompli. (In the last analysis this is true also of those who get their decision from an external authority, only in more veiled form) Carl Jung, CW 9ii, Para 48.

The rationalistic interpretation of this inner authority as “natural forces” or the instincts satisfies the modern intellect but has the great disadvantage that the apparent victory of instinct offends our moral self-esteem; hence we like to persuade ourselves that the matter has been decided solely by the rational motions of the will Carl Jung, CW 9ii, Para 48.

Civilized man has such a fear of the “crimen laesae maiestatis humanae” [crime of high treason] that whenever possible he indulges in a retrospective coloration of the facts in order to cover up the feeling of having suffered a moral defeat. He prides himself on what he believes to be his self-control and the omnipotence of his will and despises the man who lets himself be outwitted by mere nature Carl Jung, CW 9ii, Para 48.

But the psychic phenomenon cannot be grasped in its totality by the intellect, for it consists not only of meaning but also of value, and this depends on the intensity of the accompanying feeling-tones. Hence at least the two “rational” functions [thinking and feeling] are needed in order to map out anything like a complete diagram of a given psychic content Carl Jung, CW 9ii, Para 52.

If, therefore, in dealing with psychic contents one makes allowance not only for intellectual judgments but for value judgments as well, not only is the result a more complete picture of the content in question, but one also gets a better idea of the particular position it holds in the hierarchy of psychic contents in general Carl Jung, CW 9ii, Para 53.

The feeling-value is a very important criterion which psychology cannot do without, because it determines in large measure the role which the content will play in the psychic economy. That is to say, the affective value gives the measure of the intensity of an idea, and the intensity in its turn expresses that idea’s energic tension, its effective potential Carl Jung, CW 9ii, Para 53.

The shadow, for instance, usually has a decidedly negative feeling-value, while the anima, like the animus, has more of a positive one. Whereas the shadow is accompanied by more or less definite and describable feeling-tones, the anima and animus exhibit feeling qualities that are harder to define. Mostly they are felt to be fascinating or numinous. Often they are surrounded by an atmosphere of sensitivity, touchy reserve, secretiveness, painful intimacy, and even absoluteness. The relative autonomy of the anima- and animus-figures expresses itself in these qualities Carl Jung, CW 9ii, Para 53.

I am speaking here of the subjective feeling-value, which is subject to the more or less periodic changes described above. But there are also objective values which are founded on a consensus omniummoral, aesthetic, and religious values, for instance, and these are universally recognized ideals or feeling-toned collective ideas (Lévy-Bruhl’s “représentations collectives”) Carl Jung, CW 9ii, Para 54.

Collective ideals often have no subjective feeling-tone, but nevertheless retain their feeling-value. This value, therefore, cannot be demonstrated by subjective symptoms, though it may be by the attributes attaching to these collective ideas and by their characteristic symbolism, quite apart from their suggestive effect Carl Jung, CW 9ii, Para 54.

The problem has a practical aspect, since it may easily happen that a collective idea, though significant in itself, is because of its lack of subjective feeling-tone represented in a dream only by a subsidiary attribute, as when a god is represented by his theriomorphic attribute, etc. Carl Jung, CW 9ii, Para 55.

The first case we mentioned, where the collective idea is represented in a dream by a lowly aspect of itself, is certainly the more frequent: the “goddess” appears as a black cat, and the Deity as the lapis exilis (stone of no worth) Carl Jung, CW 9ii, Para 57.

This knowledge is an essential prerequisite for any integration that is to say a content can only be integrated when its double aspect has become conscious and when it is grasped not merely intellectually but understood according to its feeling-value 5 Carl Jung, CW 9ii, Para 8.

Intellect and feeling, however, are difficult to put into one harness they conflict with one another by definition. Whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima; conversely, an intellectual animus will make violent attacks on the feeling standpoint. Therefore, anyone who wants to achieve the difficult feat of realizing something not only intellectually, but also according to its feeling-value, must for better or worse come to grips with the anima / animus problem in order to open the way for a higher union, a coniunctio oppositorum. This is an indispensable prerequisite for wholeness Carl Jung, CW 9ii, Para 58.

Finally the Self, on account of its empirical peculiarities, proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems Carl Jung, CW 9ii, Para 64.

I regard these parallels [of Self, shadow, anima, animus] as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning. In this way the connection is re-established between the ego and projected contents now formulated as “metaphysical” ideas Carl Jung, CW 9ii, Para 65.

Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will Carl Jung, CW 9ii, Para 65.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas Carl Jung, CW 9ii,

“Good” is what seems suitable, acceptable, or valuable from a certain point of view; evil is its opposite. If the things we call good are “really” good, then there must be evil things that are “real” too Carl Jung, CW 9ii, Para 97.

It is evident that psychology is concerned with a more or less subjective judgment, i.e., with a psychic antithesis that cannot be avoided in naming value relationships: “good” denotes something that is not bad, and “bad” something that is not good Carl Jung, CW 9ii, Para 97.

It is pointless to gloss over these evil things, because that only lulls one into a sense of false security. Human nature is capable of an infinite amount of evil, and the evil deeds are as real as the good ones so far as human experience goes and so far as the psyche judges and differentiates between them Carl Jung, CW 9ii, Para 97.

Only unconsciousness makes no difference between good and evil. Inside the psychological realm one honestly does not know which of them predominates in the world. We hope, merely, that good does i.e., what seems suitable to us Carl Jung, CW 9ii, Para 97.

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. It is unfortunately only too real, which is why psychology must insist on the reality of evil and must reject any definition that regards it as insignificant or actually non-existent Carl Jung, CW 9ii, Para 98.

Psychology is an empirical science and deals with realities. As a psychologist, therefore, I have neither the inclination nor the competence to mix myself up with metaphysics. Only, I have to get polemical when metaphysics encroaches on experience and interprets it in a way that is not justified empirically. My criticism of the privatio boni holds only so far as psychological experience goes. From the scientific point of view the privatio boni, as must be apparent to everyone, is founded on a petitio principii, where what invariably comes out at the end is what you put in at the beginning. Arguments of this kind have no power of conviction. But the fact that such arguments are not only used but are undoubtedly believed is something that cannot be disposed of so easily Carl Jung, CW 9ii, Para 98.

It proves that there is a tendency, existing right from the start, to give priority to “good,” and to do so with all the means in our power, whether suitable or unsuitable. So if Christian metaphysics clings to the privatio boni, it is giving expression to the tendency always to increase the good and diminish the bad. The privatio boni may therefore be a metaphysical truth. I presume to no judgment on this matter. I must only insist that in our field of experience white and black, light and dark, good and bad, are equivalent opposites which always predicate one another Carl Jung, CW 9ii, Para 98.

This elementary fact was correctly appreciated in the so-called Clementine Homilies, a collection of Gnostic-Christian writings dating from about A.D. 150. The unknown author understands good and evil as the right and left hand of God and views the whole of creation in terms of syzygies, or pairs of opposites Carl Jung, CW 9ii, Para 99.

In much the same way the follower of Bardesanes, Marinus, sees good as “light” and pertaining to the right hand, and evil as “dark” and pertaining to the left hand. The left also

corresponds to the feminine Carl Jung, CW 9ii, Para 99.

Provided that one has an oomorphic God-image and every God-image is anthropomorphic in a more or less subtle way the logic and naturalness of Clement's view can hardly be contested. At all events this view, which may be some two hundred years older than the quotations given above, proves that the reality of evil does not necessarily lead to Manichaean dualism and so does not endanger the unity of the God-image Carl Jung, CW 9ii, Para 99.

As a matter of fact, it guarantees that unity on a plane beyond the crucial difference between the Yahwistic and the Christian points of view. Yahweh is notoriously unjust, and injustice is not good. The God of Christianity, on the other hand, is only good. There is no denying that Clement's theology helps us to get over this contradiction in a way that fits the psychological facts Carl Jung, CW 9ii, Para 99.

To offset this, early Christianity, with unerring logic, balanced Christ against an Antichrist. For how can you speak of "high" if there is no "low," or "right" if there is no "left," of "good" if there is no "bad," and the one is as real as the other? Carl Jung, CW 9ii, Para 113

The dreamer was watching a Passion play in the theatre. On the way to Golgotha, the actor taking the part of the Saviour suddenly changed into a snake or crocodile Carl Jung, CW 9ii, Para 130.

It is the navel of the world and at the same time hell. Bernard of Clairvaux apostrophizes Lucifer thus: "And dost thou strive perversely towards the north? The more thou dost hasten toward the heights, the more speedily shalt thou go down to thy setting" Carl Jung, CW 9ii, Para 192.

Here the dreamer awoke with a violent emotion: he decided there and then to study science, and he kept to this decision. I must emphasize that the dreamer was not under any psychological influence that might have suggested such an interpretation. The conclusion he drew from the dream was undoubtedly the right one, but it does not by any means exhaust the meaning of the symbol. The dream is archetypal a "big" dream Carl Jung, CW 9ii, Para 208.

The wood that grows dusky and turns into a primeval forest means entry into the unconscious. The round pool with the jelly-fish in it represents a three-dimensional mandala, the Self: wholeness as the goal to which the "archetic appetite" points, the magnetic north which gives the traveller his bearings on the "sea of the world" Carl Jung, CW 9ii, Para 208.

His other synonym is Mercurius, whose heart is to be found at the Pole, and who guides men on their perilous voyage over the sea of the world Carl Jung, CW 9ii, Para 209.

But the same note is struck by Meister Eckhart when he says that, on returning to his true Self, he enters an abyss "deeper than hell itself." Scurrilous as it is, the alchemical idea cannot be denied a certain grandeur. What is particularly interesting, psychologically, is the nature of the image: it is the projection of an archetypal pattern of order, the mandala, which represents the idea of totality Carl Jung, CW 9ii, Para 209?

The centering of the image on hell, which at the same time is God, is grounded on the

experience that highest and lowest both come from the depths of the soul, and either bring the frail vessel of consciousness to shipwreck or carry it safely to port, with little or no assistance from us. The experience of this “centre” is therefore a numinous one in its own right Carl Jung, CW 9ii, Para 209.

Echeneis remora, is the common remora or sucking-fish. It belongs to the mackerel family, and is distinguished by a large, flat, oval-shaped sucker on the top of the head in place of the dorsal fin Carl Jung, CW 9ii, Para 217.

By means of this it attaches itself either to a larger fish or to a ship’s bottom and in this wise is transported about the world Carl Jung, CW 9ii, Para 217.

The alchemical fish symbol, the Echeneis, clearly derives from Pliny. But fishes also crop up in the writings of Sir George Ripley. What is more, they appear in their “messianic” role: together with the birds, they bring the Stone, just as in the Oxyrhynchus sayings of Jesus it is the “fowls of the air and the fishes of the sea and whatsoever is upon or beneath the earth” that point the way to the kingdom of heaven (motif of the “helpful animals”) Carl Jung, CW 9ii, Para 224?

In Lambspringk’s symbols the zodiacal fishes that move in opposite directions symbolize the arcane substance Carl Jung, CW 9ii, Para 224.

All this theriomorphism is simply a visualization of the unconscious Self manifesting itself through “animal” impulses. Some of these can be attributed to known instincts, but for the most part they consist of feelings of certainty, beliefs, compulsions, idiosyncrasies, and phobias that may run directly counter to the so-called biological instincts without necessarily being pathological on that account Carl Jung, CW 9ii, Para 224.

The Echeneis exercises an attraction on ships that could best be compared with the influence of a magnet on iron. The attraction, so the historical tradition says, emanates from the fish and brings the vessel, whether powered by sail or oarsmen, to a standstill Carl Jung, CW 9ii, Para 239.

I mention this seemingly unimportant feature because, as we shall see, in the alchemical view the attraction no longer proceeds from the fish but from a magnet which man possesses and which exerts the attraction that was once the mysterious property of the fish Carl Jung, CW 9ii, Para 239.

If we bear in mind the significance of the fish, it is easy to understand why a powerful attraction should emanate from this arcane centre, which might aptly be compared with the magnetism of the North Pole. As we shall see in a later chapter, the Gnostics said the same thing about the magnetic effect of their central figure (point, monad, son, etc.) Carl Jung, CW 9ii, Para 239.

It is therefore a remarkable innovation when the alchemists set out to manipulate an instrument that would exert the same powers as the Echeneis, but on the Echeneis itself Carl Jung, CW 9ii, Para 239.

This reversal of direction is important for the psychology of alchemy because it offers a parallel to the adept’s claim to be able to produce the filius macrocosmi, the equivalent of Christ Deo concedente through his art. In this way the artifex [alchemical artificer] or his

instrument comes to replace the Echeneis and everything it stood for as the arcane substance. He has, so to speak, inveigled the secret out of the fish and seeks to draw the arcane substance to the surface in order to prepare from it the filius philosophorum, the lapis Carl Jung, CW 9ii, Para 239.

The case in question is that of a young woman who had uncommonly lively and plastic dreams. She was very much under the influence of her father, who had a materialistic outlook and was not happily married. She shut herself off from these unfavourable surroundings by developing, at a very early age, an intense inner life of her own Carl Jung, CW 9ii, Para 236.

The motif of the first coinciding with the fourth was expressed long ago in the axiom of Maria: "One becomes two, two becomes three, and out of third comes the One as the fourth" Carl Jung, CW 9ii, Para 237.

The dream sums up in condensed form the whole symbolism of the individuation process in a person who was totally unacquainted with the literature of the subject. Cases of this kind are by no means rare and ought to make us think. They demonstrate the existence of an unconscious "knowledge" of the individuation process and its historical symbolism Carl Jung, CW 9ii, Para 238.

The content of this secret teaching is the real arcanum of alchemy: the discovery or production of the prima materia Carl Jung, CW 9ii, Para 240.

The "doctrine" or "theory" is personified or rather, concretized as "Mercurius non vulgi," the philosophical mercury. This conception is as ambiguous as the antique Hermes; sometimes Mercurius is a substance like quicksilver, sometimes it is a philosophy Carl Jung, CW 9ii, Para 240.

Concerning the prima materia the adepts talk a great deal but say very little so little that in most cases one can form no conception of it whatever. This attitude is proof of serious intellectual difficulties understandably so, because in the first place no such material existed from which the lapis could be prepared, nor did anyone ever succeed in making a lapis that would have come up to expectations Carl Jung, CW 9ii, Para 240.

Secondly, the names given to the prima materia show that it was not a definite substance at all, but rather an intuitive concept for an initial psychic situation, symbolized by such terms as water of life, cloud, heaven, shadow, sea, mother, moon, dragon, Venus, chaos, massa confusa, Microcosmos, etc. Carl Jung, CW 9ii, Para 240.

First, those which refer to the extrapsychic chemical substance or its metaphysical equivalent, e.g., serpens mercurialis, spiritus, anima mundi, veritas, sapientia, etc. Carl Jung, CW 9ii, Para 246.

Second, those denoting the chemical preparations produced by the adept, such as solvents (aqua, acetum, lac virginis) or their "philosophical" equivalent, the theoria or Scientia, which, when it is "right," has miraculous effects on matter, as Dorn explains in his philosophical treatises Carl Jung, CW 9ii, Para 246.

These two categories continually overlap: sometimes the arcane substance is apparently nothing but a chemical body, sometimes an idea, which today we would call a psychic content

Carl Jung, CW 9ii, Para 247.

the secret of the magnet's effect lies in a salt prepared by the adept. Whenever an alchemist speaks of "salt," he does not mean sodium chloride or any other salt, or only in a very limited sense. He could not get away from its symbolic significance, and therefore includes the sal sapientiae in the chemical substance Carl Jung, CW 9ii, Para 247.

That is the salt hidden in the magnet and prepared by the adept on the one hand, a product of his art; on the other, already present in nature. This contradiction can be resolved very easily by taking it simply as the projection of a psychic content Carl Jung, CW 9ii, Para 247.

But such knowledge has nothing to do with the ego's subjective knowledge of itself. That is a dog chasing its own tail. The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little Carl Jung, CW 9ii, Para 251.

The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the "firmament" or "Olympus," as Paracelsus calls it Carl Jung, CW 9ii, Para 251.

An idea that reached its full development 200 years later in Leibniz' monadology, and then fell into complete oblivion for another 200 years owing to the rise of the scientific trinity space, time, causality. Herbert Silberer, who was also interested in alchemy, says: "I would almost prefer to surrender entirely to picture-language, and to call the deepest subconsciousness our internal heaven of fixed stars" Carl Jung, CW 9ii, Para 251.

This interior microcosm was the unwitting object of alchemical research. Today we would call it the collective unconscious, and we would describe it as "objective" because it is identical in all individuals and is therefore one. Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego. This is, roughly, how we today would understand Dorn's "formerly one" and "separated by a divine act of creation" Carl Jung, CW 9ii, Para 251.

It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him Carl Jung, CW 9ii, Para 255.

It is just because of [the outer unconsciousness of evil and] this inner connection with the black side of things that it is so incredibly easy for the mass man to commit the most appalling crimes without thinking 255.

Only ruthless self-knowledge on the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end-result will not turn out too badly Carl Jung, CW 9ii, Para 255.

Beginning, roughly, with Christianity, alchemy gave birth in the sixteenth and seventeenth centuries to the age of science, only to perish, unrecognized and misunderstood, and sink from sight in the stream of the centuries as an age that had been outlived. But, just as every mother was once a daughter, so too was alchemy Carl Jung, CW 9ii, Para Carl Jung, CW 9ii,

Para 267.

Alchemy owes its real beginnings to the Gnostic systems, which Hippolytus rightly regarded as philosophic, and which, with the help of Greek philosophy and the mythologies of the Near and Middle East, together with Christian dogmatics and Jewish cabalism, made extremely interesting attempts, from the modern point of view, to synthetize a unitary vision of the world in which the physical and the mystical aspects played equal parts Carl Jung, CW 9ii, Para 267.

Had this attempt succeeded, we would not be witnessing today the curious spectacle of two parallel world-views neither of which knows, or wishes to know, anything about the other Carl Jung, CW 9ii, Para 267?

To the honour of Christian thinking it must be said that up till the time of Kepler there was no lack of praiseworthy attempts to interpret and understand Nature, in the broadest sense, on the basis of Christian dogma Carl Jung, CW 9ii, Para 267.

Faith lacked experience and science missed out the soul. Instead, science believed fervently in absolute objectivity and assiduously overlooked the fundamental difficulty that the real vehicle and begetter of all knowledge is the psyche, the very thing that scientists knew the least about for the longest time Carl Jung, CW 9ii, Para 268.

It was regarded as a symptom of chemical reactions, an epiphenomenon of biological processes in the brain-cells indeed, for some time it did not exist at all Carl Jung, CW 9ii, Para 268.

Yet all the while scientists remained totally unaware of the fact that they were using for their observations a photographic apparatus of whose nature and structure they knew practically nothing, and whose very existence many of them were unwilling to admit Carl Jung, CW 9ii, Para 268.

Aside from the psychology of the unconscious, contemporary science and philosophy know only of what is outside, while faith knows only of the inside, and then only in the Christian form imparted to it by the passage of the centuries, beginning with St. Paul and the gospel of St. John Carl Jung, CW 9ii, Para 269.

The Creed is a “symbolum.” This comprises practically everything of importance that can be ascertained about the manifestations of the psyche in the field of inner experience, but it does not include Nature, at least not in any recognizable form Carl Jung, CW 9ii, Para 270.

The word “dogma” has even acquired a somewhat unpleasant sound and frequently serves merely to emphasize the rigidity of a prejudice. For most people living in the West, dogma has lost its meaning as a symbol for a virtually unknowable and yet “actual” i.e., operative fact Carl Jung, CW 9ii, Para 271.

Even in theological circles any real discussion of dogma had as good as ceased until the recent papal declarations, a sign that the symbol has begun to fade, if it is not already withered Carl Jung, CW 9ii, Para 271.

This is a dangerous development for our psychic health, as we know of no other symbol that better expresses the world of the unconscious Carl Jung, CW 9ii, Para 271.

More and more people then begin looking round for exotic ideas in the hope of finding a substitute, for example in India. This hope is delusory, for though the Indian symbols formulate the unconscious just as well as the Christian ones do, they each exemplify their own spiritual past Carl Jung, CW 9ii, Para 271.

The Indian teachings constitute the essence of several thousand years of experience of Indian life. Though we can learn a lot from Indian thought, it can never express the past that is stored up within us. The premise we start from is and remains Christianity, which covers anything from eleven to nineteen centuries of Western life Carl Jung, CW 9ii, Para 271.

I mention these facts in order to illustrate how thin is the wall that separates us from pagan times. Besides that, the Germanic peoples never developed organically out of primitive polydemonism to polytheism and its philosophical subtleties, but in many places accepted Christian monotheism and its doctrine of redemption only at the sword's point of the Roman legions, as in Africa the machine-gun is the latent argument behind the Christian invasion Carl Jung, CW 9ii, Para 272.

Doubtless the spread of Christianity among barbarian peoples not only favoured, but actually necessitated, a certain inflexibility of dogma. Much the same thing can be observed in the spread of Islam, which was likewise obliged to resort to [religious] fanaticism and rigidity Carl Jung, CW 9ii, Para 272.

In India the symbol [dogma] developed far more organically and pursued a less disturbed course. Even the great Hindu Reformation, Buddhism, is grounded, in true Indian fashion, on yoga, and, in India at least, it was almost completely reassimilated by Hinduism in less than a millennium, so that today the Buddha himself is enthroned in the Hindu pantheon as the avatar of Vishnu, along with Christ, Matsya (the fish), Kurma (the tortoise), Vamana (the dwarf), and a host of others Carl Jung, CW 9ii, Para 272.

Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience Carl Jung, CW 9ii, Para 276.

This is not to contest the legitimacy and importance of dogma. The Church is not concerned only with people who have a religious life of their own, but also with those from whom no more can be expected than that they should hold a tenet to be true and confess themselves satisfied with this formula. Probably the great majority of "believers" do not get beyond this level. For them dogma retains its role as a magnet and can therefore claim to be the "final" truth Carl Jung, CW 9ii, Para 276.

It may strike my reader as strange that a physician and psychologist should be so insistent about dogma. But I must emphasize it, and for the same reasons that once moved the alchemist to attach special importance to his "theoria." His doctrine was the quintessence of the symbolism of unconscious processes, just as the dogmas are a condensation or distillation of "sacred history," of the myth of the divine being and his deeds Carl Jung, CW 9ii, Para 278.

If we wish to understand what alchemical doctrine means, we must go back to the historical as well as the individual phenomenology of the symbols, and if we wish to gain a closer understanding of dogma, we must perforce consider first the myths of the Near and

Middle East that underlie Christianity, and then the whole of mythology as the expression of a universal disposition in man Carl Jung, CW 9ii, Para 278.

This disposition I have called the collective unconscious, the existence of which can be inferred only from individual phenomenology. In both cases the investigator comes back to the individual, for what he is all the time concerned with are certain complex thought-forms, the archetypes, which must be conjectured as the unconscious organizers of our ideas Carl Jung, CW 9ii, Para 278.

We meet these images and ideas in Gnosticism, to which we must now give our attention; for Gnosticism was, in the main, a product of cultural assimilation and is therefore of the greatest interest in elucidating and defining the contents constellated by prophecies about the Redeemer, or by his appearance in history, or by the synchronicity of the archetype Carl Jung, CW 9ii, Para 287.

Unfortunately it is not possible for me to elucidate or even to document this statement [the synchronicity of the archetype] here. But, as Rhine's ESP (extrasensory perception) experiments show, any intense emotional interest or fascination is accompanied by phenomena which can only be explained by a psychic relativity of time, space, and causality Carl Jung, CW 9ii, Para 287.

Since the archetypes usually have a certain numinosity, they can arouse just that fascination which is accompanied by synchronistic phenomena Carl Jung, CW 9ii, Para 287.

These consist in the meaningful coincidence of two or more causally unrelated facts. For details I would refer the reader to my "Synchronicity: An Acausal Connecting Principle" Carl Jung, CW 9ii, Para 287.

In a passage in the Acts (17: 30), Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on "the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent" Carl Jung, CW 9ii, Para 299.

These utterances on the nature of the Deity express transformations of the God-image which run parallel with changes in human consciousness, though one would be at a loss to say which is the cause of the other Carl Jung, CW 9ii, Para 303.

The God-image is not something invented, it is an experience that comes upon man spontaneously as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious. This, obviously, has nothing to do with the "prime truth," the unknown God at least, nothing that could be verified Carl Jung, CW 9ii, Para 303.

Psychologically, however, the idea of God's[unknownness], or of the [inconceivable god or god without conception], is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman / purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this Carl Jung, CW 9ii, Para 303.

The name Prunicus means both

carrying a burden' and

lewd.’ The latter connotation is more probable, because this Gnostic sect believed that, through the sexual act, they could recharge Barbelo with the pneuma that was lost in the world Carl Jung, CW 9ii, Para 307.

In Simon Magus it is Helen, the soul, who “descended to the lower regions and generated the inferior powers, angels, and firmaments.” She was forcibly held captive by the lower powers (Irenaeus, I, 27, 1-4). She corresponds to the much later alchemical idea of the “soul in fetters” Carl Jung, CW 9ii, Para 307.

The idea derives from Greek alchemy and can be found in Zosimos. In the “Liber quartorum” it is of Sabaean origin Carl Jung, CW 9ii, Para 307.

In Chwolsohn, Die Ssabier und der Ssabismus II, p. 494: The soul once turned towards matter, fell in love with it, and, burning with desire to experience bodily pleasures, was no longer willing to tear herself away from it. So was the world born Carl Jung, CW 9ii, Para 307?

The king is male / female; from him come “father and mother;” he consists of three parts: the rational, the psychic, and the earthly. These three “came down together into one man, Jesus,” and “these three men spoke together, each of them from his own substance to his own,” i.e., from the rational to the rational, etc. Carl Jung, CW 9ii, Para 313.

But the souls were “brought down from the blessed Man on high, the arch-man Adamas, into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number.” Esaldaios corresponds to Ialdabaoth, the highest archon, and also to Saturn Carl Jung, CW 9ii, Para 325.

Ialdabaoth means “child of chaos”; hence when Goethe, borrowing from alchemical terminology, calls the devil the “strange son of chaos,” the name is a very apt one Carl Jung, CW 9ii, Para 325.

He leads them to Oceanus and in the immortal words of Homer to “the doors of Helios and the land of dreams.” “He [Hermes] is Oceanus, the begetter of gods and men, ever ebbing and flowing, now forth, now back.” Men are born from the ebb, and gods from the flow. “It is this, they say, that stands written: ‘I have said, you are gods, and all of you the sons of the most High”’ (Elenchos, V, 7, 37. Legge trans., I, p. 130) Carl Jung, CW 9ii, Para 327.

Here the affinity or identity of God and man is explicit, in the Holy Scriptures no less than in the Naassene teachings Carl Jung, CW 9ii, Para 327.

The father of the “perfectus” is the higher man or Protanthropos, who is “not clearly formed” and “without qualities.” Hippolytus goes on to say that he is called Papa (Attis) by the Phrygians. He is a bringer of peace and quells “the war of the elements” in the human body, a statement we meet again word for word in medieval alchemy, where the filius philosophorum “makes peace between enemies or the elements” Carl Jung, CW 9ii, Para 334.

This “Papa” [Protanthropos] is also called(cadaver), because he is buried in the body like a mummy in a tomb Carl Jung, CW 9ii, Para 334.

A similar idea is found in Paracelsus; his treatise De Vita longa opens with the words: “Life, verily, is naught but a kind of embalmed mummy, which preserves the mortal body from the mortal worms.” The body lives only from the “Mumia,” through which the “peregrinus microcosmus,” the wandering microcosm (corresponding to the macrocosm), rules the physical body Carl Jung, CW 9ii, Para 334.

His synonyms are the Adech, Archeus, Protothoma, Ides, Idechtrum, etc. He is the “Protoplast” (the first-created), and, as Ides, “the door whence all created things have come” Carl Jung, CW 9ii, Para 334.

The Mumia is born together with the body and sustains it, though not to the degree that the “supercelestial Mumia” does. The latter would correspond to the higher Adam of the Naassenes. Of the Ideus or Ides Paracelsus says that in it “there is but One Man and he is the Protoplast” Carl Jung, CW 9ii, Para 334.

The spirit, he said, was a great danger, because Yama, the god of death, would instantly carry off these people (the “imperfecti”) if they trod the spiritual path directly, without preparation Carl Jung, CW 9ii, Para 339.

The erotic sculptures were meant to remind them of their dharma (law), which bids them fulfil their ordinary lives. Only when they have fulfilled their dharma can they tread the spiritual path Carl Jung, CW 9ii, Para 339.

The obscenities were intended to arouse the erotic curiosity of visitors to the temples, so that they should not forget their dharma; otherwise they would not fulfil it Carl Jung, CW 9ii, Para 339.

Only the man who was qualified by his karma (the fate earned through works in previous existences), and who was destined for the life of the spirit, could ignore this injunction with impunity, for to him these obscenities mean nothing Carl Jung, CW 9ii, Para 339.

That was also why the two seductresses stood at the entrance of the temple, luring the people to fulfil their dharma, because only in this way could the ordinary man attain to higher spiritual development. And since the temple represented the whole world, all human activities were portrayed in it; and because most people are always thinking of sex anyway, the great majority of the temple sculptures were of an erotic nature Carl Jung, CW 9ii, Para 339.

For this reason too, he said, the lingam (phallus) stands in the sacred cavity of the adyton (Holy of Holies), in the garbha griha (house of the womb). This pundit was a Tantrist (scholastic; tantra = ‘book’) Carl Jung, CW 9ii, Para 339

For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the Self. These are in the first-place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear Carl Jung, CW 9ii, Para 351.

A special variant of the quaternity motif is the dilemma of 3 + 1. Twelve (3 x 4) seems to belong here as a solution of the dilemma and as [twelve] a symbol of wholeness (zodiac, year) Carl Jung, CW 9ii, Para 351.

Three can be regarded as a relative totality, since it usually represents either a spiritual totality that is a product of thought, like the Trinity, or else an instinctual, chthonic one, like the triadic nature of the gods of the underworld the “lower triad” Carl Jung, CW 9ii, Para 351.

Another variant is the wheel (rota). The former motif [the circle and quaternity] emphasizes the ego’s containment in the greater dimension of the Self; the latter [the wheel] emphasizes the rotation which also appears as a ritual circumambulation Carl Jung, CW 9ii, Para 352.

The snake-symbol in alchemy points back to historically earlier images. Since the opus was understood by the alchemists as a recapitulation or imitation of the creation of the world, the serpent of Mercurius, that crafty and deceitful god, reminded them of the serpent in the Garden of Eden, and therefore of the devil, the tempter, who on their own admission played all sorts of tricks on them during their work Carl Jung, CW 9ii, Para 371.

Mephistopheles, whose “aunt is the snake,” is Goethe’s version of the alchemical familiar, Mercurius. Like the dragon, Mercurius is the slippery, evasive, poisonous, dangerous forerunner of the hermaphrodite, and for that reason he has to be overcome Carl Jung, CW 9ii, Para 371.

The serpens Mercurii is a chthonic spirit who dwells in matter, more especially in the bit of original chaos hidden in creation, the massa confusa or globosa Carl Jung, CW 9ii, Para 371.

This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. Carl Jung, CW 9ii, Para 25

Of these I would mention the lion, snake (coluber,

viper'), bird (devil = nocturna avis), raven (Christ = nycticorax,

night-heron’), eagle, and fish. It is also worth noting that Lucifer, the Morning Star, means Christ as well as the devil. Carl Jung, CW 9ii, Para 127

For the fish symbol, in the Near and Middle East especially, has a long and colorful prehistory, from the Babylonian fish-god Oannes and his priests who clothed themselves in fish-skins, to the sacred fish-meals in the cult of the Phoenician goddess Derceto-Atargatis and the obscurities of the Abercius inscription. The symbol ranges from the redeemer-fish of Manu in farthest India to the Eucharistic fish-feast celebrated by the “Thracian riders” in the Roman Empire. For our purpose it is hardly necessary to go into this voluminous material more closely. As Doelger and others have shown, there are plenty of occasions for fish symbolism within the original, purely Christian world of ideas. I need only mention the regeneration in the font, in which the baptized swim like fishes. Carl Jung, CW 9ii, Para 127

In view of this wide distribution of the fish symbol, its appearance at a particular place or at a particular moment in the history of the world is no cause for wonder. But the sudden activation of the symbol, and its identification with Christ even in the early days of the Church, lead one to conjecture a second source. This source is astrology, and it seems that Friedrich Muenter was the first to draw attention to it. Carl Jung, CW 9ii, Para 128

These astrological ideas are quite understandable when one considers that Saturn is the

star of Israel, and that Jupiter means the “king” (of justice). Among the territories ruled by the Fishes, the house of Jupiter, are Mesopotamia, Bactria, the Red Sea, and Palestine. Chiun (Saturn) is mentioned in Amos 5:26 as “the star of your god.” James of Sarug (d. 521) says the Israelites worshipped Saturn. The Sabaeans called him the “god of the Jews.” The Sabbath is Saturday, Saturn’s Day. Albumasar testifies that Saturn is the star of Israel. Carl Jung, CW 9ii, Para 128

In medieval astrology Saturn was believed to be the abode of the devil. Both Saturn and Ialdabaoth, the demiurge and highest archon, have lion’s faces. Origen elicits from the diagram of Celsus that Michael, the first angel of the Creator, has “the shape of a lion.” He obviously stands in the place of Ialdabaoth, who is identical with Saturn, as Origen points out. Carl Jung, CW 9ii, Para 128

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves (“fishers of men,” fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era. The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc. Carl Jung, CW 9ii, Para 147.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation into the world of ideas prevailing at that time. Carl Jung, CW 9ii, Para 147

But, to the extent that Christ was regarded as the new Aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram (lamb) of the declining Aries era. Matthew 27: 15ff. hands down this mythologem in the form of the old sacrifice of the seasonal god. Carl Jung, CW 9ii, Para 147

In addition to the “pisciculi Christianorum,” the shepherd and the lamb play, as we know only too well, an almost greater role in Christian allegory, and Hermes Kriophoros (the “ram-bearer”) became the prototype of the “good shepherd,” the tutelary god of flocks. Carl Jung, CW 9ii, Para 162

Another prototype, in his capacity as shepherd, was Orpheus. This aspect of the Poimen gave rise to a figure of similar name in the mystery cults, who was popularized in The Shepherd of Hermas (2nd century). Like the “giant fish” mentioned in the Abercius inscription, the shepherd probably has connections with Attis, both temporally and regionally. Reitzenstein even conjectures that The Shepherd of Hermas derives from the Poimandres writings, which are of purely pagan origin. Carl Jung, CW 9ii, Para 162

Shepherd, ram, and lamb symbolism coincides with the expiring Aeon of Aries. In the first century of our era the two aeons overlap, and the two most important mystery gods of this period, Attis and Christ, are both characterized as shepherds, rams, and fishes. Carl Jung, CW 9ii, Para 162

It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course—for consciously he

is engaged in bewailing and cursing a faithless world that recedes further and further into the distance. Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him. Carl Jung, CW 9ii, Para 18

Expressed psychologically, the two fishes which the devil found on the primeval waters would signify the newly arisen world of consciousness. The comparison of the fishes with a yoke of oxen ploughing merits special attention. Oxen stand for the motive power of the plough. [This reminds us of the cinedian fish, the motivating fish] Since olden times the plough has stood for man's mastery over the earth: wherever man plows, he has wrested a patch of soil from the primal state and put it to his own use. That is to say: the fishes will rule this world and subdue it by working astrologically through man and molding his consciousness. Carl Jung, CW 9ii, Para 230-231

Another text says that you should hide yourselves at the moment of Yahweh's wrath, because we are warned by Him that at the moment of His unbridled irascibility, if a curse is uttered it will indeed be effective. In other words, you had better be very careful what you say, and what is said to you, at the particular moment when God's wrath is kindled. Another text says, "God's left-hand dashes to pieces; his right hand is glorious to save" Carl Jung, CW 9ii, Para 107.

My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the Self, to throw light on the change of psychic situation within the "Christian Aeon" Carl Jung, CW 9ii, Para ix.

Christian tradition from the outset is not only saturated with Persian and Jewish ideas about the beginning and end of time but is filled with intimations of a kind of enantiodromian reversal of dominants. I mean by this the dilemma of Christ and Antichrist. Carl Jung, CW 9ii, Para ix.

Probably most of the historical speculations about time and the limitation of time were influenced, as the Apocalypse shows, by astrological ideas. It is therefore only natural that my reflections should gravitate mainly round the symbol of the Fishes, for the Pisces Aeon is the synchronistic concomitant of two thousand years of Christian development. Carl Jung, CW 9ii, Para ix.

In this time-period not only was the figure of the Anthropos (the "Son of Man") progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man's attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts. Carl Jung, CW 9ii, Para ix.

'Because these texts relegate the appearance of Antichrist to the end of time, we are justified in speaking of a "Christian Aeon," which, it was presupposed, would find its end with the Second Coming. It seems as if this expectation coincides with the astrological conception of the "Platonic month" of the Fishes Carl Jung, CW 9ii, Para ix.

The immediate occasion for my proposing to discuss these historical questions is the fact that the archetypal image of wholeness, which appears so frequently in the products of

the unconscious, has its forerunners in history. Carl Jung, CW 9ii, Para x

These were identified very early with the figure of Christ, as I have shown in my book Psychology and Alchemy I have been requested so often by my readers to discuss the relations between the traditional Christ-figure and the natural symbols of wholeness that I finally decided to take this task in hand. Carl Jung, CW 9ii, Page x.

Another alchemical text mentions the “water from the rock” as the equivalent of the universal solvent, the aqua permanens. Khunrath, in his somewhat florid language, even speaks of the “Petroleum sapientum.” Carl Jung, CW 9ii, Para 143

According to Doelger, the Christian fish symbol first appeared in Alexandria around A.D. 200; similarly, the baptismal bath was described as a piscina (fish-pond) quite early. This presupposes that the believers were fishes, as is in fact suggested by the gospels (for instance Matt. 4:19). There Christ wants to make Peter and Andrew “fishers of men,” and the miraculous draught of fishes (Luke 5:10) is used by Christ himself as a paradigm for Peter’s missionary activity. Carl Jung, CW 9ii, Para 145

It is nothing less than the counterstroke of the devil, provoked by God’s Incarnation; for the devil attains his true stature as the adversary of Christ, and hence of God, only after the rise of Christianity, while as late as the Book of Job he was still one of God’s sons and on familiar terms with Yahweh. Carl Jung, CW 9ii, Para 77

Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it. It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance. Carl Jung, CW 9ii, Para 77

This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder was called Satanaël. The coming of the Antichrist is not just a prophetic prediction it is an inexorable psychological law whose existence, though unknown to the author of the Johannine Epistles, brought him a sure knowledge of the impending enantiodromia. Carl Jung, CW 9ii, Para 77

Consequently he wrote as if he were conscious of the inner necessity for this transformation, though we may be sure that the idea seemed to him like a divine revelation. In reality every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below. Carl Jung, CW 9ii, Para 77

The ideal of spirituality striving for the heights was doomed to clash with the materialistic earth-bound passion to conquer matter and master the world. This change became visible at the time of the “Renaissance.” The word means “rebirth,” and it referred to the renewal of the antique spirit. Carl Jung, CW 9ii, Para 78

We know today that this spirit was chiefly a mask; it was not the spirit of antiquity that was reborn, but the spirit of medieval Christianity that underwent strange pagan transformations, exchanging the heavenly goal for an earthly one, and the vertical of the Gothic style for a horizontal perspective (voyages of discovery, exploration of the world and of nature). Carl Jung, CW 9ii, Para 78

The subsequent developments that led to the Enlightenment and the French Revolution have produced a world-wide situation today which can only be called “antichristian” in a sense that confirms the early Christian anticipation of the “end of time” Carl Jung, CW 9.2, Para 78

The other half [of the Self] appears in the Antichrist. The latter is just as much a manifestation of the Self, except that he consists of its dark aspect. Both [Antichrist and Christ] are Christian symbols, and they have the same meaning as the image of the Saviour crucified between two thieves. Carl Jung, CW 9ii, Para 79

This great symbol tells us that the progressive development and differentiation of consciousness leads to an ever more menacing awareness of the conflict and involves nothing less than a crucifixion of the ego, its agonizing suspension between irreconcilable opposites. Carl Jung, CW 9ii, Para 79

Naturally there can be no question of a total extinction of the ego, for then the focus of consciousness would be destroyed, and the result would be complete unconsciousness. The relative abolition of the ego affects only those supreme and ultimate decisions which confront us in situations where there are insoluble conflicts of duty. Carl Jung, CW 9ii, Para 79

This means, in other words, that in such cases the ego is a suffering bystander who decides nothing but must submit to a decision and surrender unconditionally. The “genius” of man [the Self], the higher and more spacious part of him whose extent no one knows, has the final word. Carl Jung, CW 9ii, Para 79

It is therefore well to examine carefully the psychological aspects of the individuation process in the light of Christian tradition, which can describe it for us with an exactness and impressiveness far surpassing our feeble attempts, even though the Christian image of the Self Christ lacks the shadow that properly belongs to it. Carl Jung, CW 9ii, Para 79

Apart from the snake, the fish is one of the oldest allegories. Nowadays we would prefer to call them symbols, because these synonyms always contain more than mere allegories, as is particularly obvious in the case of the fish symbol. It is unlikely that [Ichthys] is simply an anagrammatic abbreviation of, but rather the symbolical designation for something far more complex. Carl Jung, CW 9ii, Para 127

In Khunrath, magnesia is synonymous with “chaos” and “Aes Hermetis.” He calls it “A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum.” Carl Jung, CW 9ii, Para 291

In Michael Maier it signifies “the purity or homogeneity of the essence.” It is the “punctum solis” in the egg-yolk, which grows into a chick. In Khunrath it represents Sapientia in the form of the “salt-point”; in Maier it symbolizes gold. Carl Jung, CW 9ii, Para 345

The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus. Carl Jung, CW 9ii, Para 32

The imago Dei imprinted on the soul, not on the body, is an image of an image, "for my

soul is not directly the image of God but is made after the likeness of the former image." Carl Jung, CW 9ii, Para 70

"The Word," he [St. Augustine] says, "took on complete manhood, as it were in its fulness: the soul and body of a man. And if you would have me put it more exactly—since even a beast of the field has a 'soul' and a body—when I say a human soul and human flesh, I mean he took upon him a complete human soul." Carl Jung, CW 9ii, Para 17

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed") and can be restored through God's grace. The scope of the integration is suggested by the descensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead. Carl Jung, CW 9ii, Para 72

You must not look upon God as the author of the existence of evil, nor consider that evil has any subsistence in itself. For evil does not subsist as a living being does, nor can we set before our eyes any substantial essence thereof. For evil is the privation of good. And thus evil does not inhere in its own substance but arises from the mutilation of the soul. Neither is it uncreated, as the wicked say who set up evil for the equal of good nor is it created. For if all things are of God, how can evil arise from good? Carl Jung [citing St. Basil], CW 9ii, Para 82.

If the devil fell away from God of his own free will, this proves firstly that evil was in the world before man, and therefore that man cannot be the sole author of it, and secondly that the devil already had a "mutilated" soul for which we must hold a real cause responsible. Carl Jung, CW 9ii, Para 85

I have gone into the doctrine of the privatio boni at such length because it is in a sense responsible for a too optimistic conception of the evil in human nature and for a too pessimistic view of the human soul. Carl Jung, CW 9ii, Para 113

But there is still another reason why I must lay such critical stress on the privatio boni. As early as Basil we meet with the tendency to attribute evil to the disposition of the soul, and at the same time to give it a "non-existent" character. Carl Jung, CW 9ii, Para 114

This picture of the third sonship has certain analogies with the medieval filius philosophorum and the filius macrocosmi, who also symbolize the world-soul slumbering in matter. Carl Jung, CW 9ii, Para 120

Barbells were sacred to Typhon, who is "that part of the soul, which is passionate, impulsive, irrational, and truculent." Carl Jung, CW 9ii, Para 187

Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole. Carl Jung, CW 9ii, Para 212

The world-soul or, in this case, the world-spirit is a projection of the unconscious, there being no method or apparatus which could provide an objective experience of this kind and thus furnish objective proof of the world's animation. Carl Jung, CW 9ii, Para 219

This idea is nothing more than an analogy of the animating principle in man which inspires his thoughts and acts of cognition. "Soul" and "spirit," or psyche as such, is in itself totally unconscious. Carl Jung, CW 9ii, Para 219

He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation. Carl Jung, CW 9ii, Para 248

This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252

Thus, in the course of the eighteenth century, there arose that notorious rift between faith and knowledge. Faith lacked experience and science missed out the soul. Carl Jung, CW 9ii, Para 268

The connecting link here is the archetype of the God- man, which on the one hand became historical reality in Christ, and on the other, being eternally present, reigns over the soul in the form of a supraordinate totality, the self. Carl Jung, CW 9ii, Para 283

Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity. As examples of the Original Man the text mentions the Cabiros and Oannes. Carl Jung, CW 9ii, Para 313

Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self-coincide absolutely. Carl Jung, CW 9ii, Para 321

The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul. The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization. Carl Jung, CW 9ii, Para 321

Hermes is a conjurer of spirits, a guide of souls, and a begetter of souls. But the souls were "brought down from the blessed Man on high, the archman Adamas, into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number." Carl Jung, CW 9ii, Para 325

He [Plotinus] says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it have undergone some deviation. Carl Jung, CW 9ii, Para 342

Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams. Carl Jung, CW 9ii, Para 343

From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists. Carl Jung, CW 9ii, Para 347

Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness." Carl Jung, CW 9ii, Para 347

And Monoimos, in his letter to Theophrastus, writes: "Seek him from out thyself, and learn who it is that taketh possession of everything in thee, saying: my god, my spirit, my understanding, my soul, my body; and learn whence is sorrow and joy, and love and hate, and waking though one would not, and sleeping though one would not, and getting angry though one would not, and falling in love though one would not. And if thou shouldst closely investigate these things, thou wilt find Him in thyself, the One and the Many, like to that little point, for it is in thee that he hath his origin and his deliverance." Carl Jung, CW 9ii, Para 347

This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit," Carl Jung, CW 9ii, Para 376.

According to the old view the soul is round and the vessel must be round too, like the heavens or the world. The form of the Original Man is round. Carl Jung, CW 9ii, Para 377

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." Carl Jung, CW 9ii, Para 377

The round Hermetic vessel in which the mysterious transformation is accomplished is God himself, the (Platonic) world-soul and man's own wholeness. Carl Jung, CW 9ii, Para 380

"The sulphurs are four souls [animae] which were hidden in the four elements." Here the active principle (anima) is not fire, but sulphur. The idea, however, is the same, namely that the elements or states of aggregation can be reduced to a common denominator. Carl Jung, CW 9ii, Para 394

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

The individual may strive after perfection but must suffer from the opposite of his intentions for the sake of his completeness. Carl Jung, CW 9ii, Para 123.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Psychology is an empirical science and deals with realities. Carl Jung, CW 9ii, Para 114

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, CW 9ii, Page 54n.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, CW 9ii, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, CW 9ii, Para 320

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

The sin to be repented, of course, is unconsciousness. Carl Jung, CW 9ii, Pages 191-192.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9ii, §304.

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, CW 9ii, Para 137.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, CW 9ii, Para 253

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29

Magnesia is rather the "complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone" Carl Jung, CW 9ii, Para 241.

The complicated procedure for producing the magnesia is described in the treatise "Aristoteles de perfecto Magisterio." It is the whitened arcane substance Carl Jung, CW 9ii, Para 241.

Pandolfus says in the Turba: "I command you to take the hidden and venerable secret thing, which is the white magnesia" Carl Jung, Sermo XXI, CW 9ii, Para 241.

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries "in its belly the sal Armoniacum et vegetabile," meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or "magnes" denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241.

For the alchemists, magnesia is associated with "magnes" (magnet) not only phonetically, but also in meaning, as a recipe of Rosinus shows: Carl Jung, CW 9ii, Para 241.

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung, CW 9ii, Page 15

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The will can control them [the impulses] only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy Carl Jung, CW 9ii, Para 51.

I should also like the term “God” in the phrase “the will of God” to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: “Eros, dear Socrates, is a mighty daemon” Carl Jung, CW 9ii, Para 51.

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51.

Where there is an undervaluation of sexuality the Self is symbolized as a phallus. Undervaluation can consist in an ordinary repression or in overt devaluation. In certain differentiated persons a purely biological interpretation and evaluation of sexuality can also have this effect Carl Jung, CW 9ii Para 357.

Any such conception overlooks the spiritual and “mystical” implications of the sexual instinct. These have existed from time immemorial as psychic facts but are devalued and repressed on rationalistic and philosophical grounds. In all such cases one can expect an unconscious phallicism by way of compensation. A good example of this is the mainly sexualistic approach to the psyche that is to be found in Freud Carl Jung, CW 9ii, Para 357.

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 + 1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear

Carl Jung, CW 9ii, Para 9ii, 355.

Like all archetypes, the Self has a paradoxical, antinomial character. It is male and female, old man and child, powerful and helpless, large and small. The Self is a true “complexio oppositorum,” though this does not mean that it is anything like as contradictory in itself. It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude, which can have a favourable or an unfavourable effect on the whole Carl Jung, CW 9ii, Para 355.

The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious. The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree Carl Jung, CW 9ii, Para 355.

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind Carl Jung, CW 9ii, Para 355.

Between the conscious and the unconscious there is a kind of “uncertainty relationship,” because the observer is inseparable from the observed and always disturbs it by the act of observation. In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa Carl Jung, CW 9ii, Para 355

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung, CW 9ii, Para 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46.

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the

worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, CW 9ii, Para 97

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness, and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402.

Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty million, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed. It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful

and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The fact that individual consciousness means separation and opposition is something that man has experienced countless times. Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much-needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the cen-

turies of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. Carl Jung, CW 9ii, Para 29

In men, Eros, the function of relationship, is usually less developed than Logos. The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 29

Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, Carl Jung, CW 9ii, Para 33.

Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Carl Jung, CW 9ii, Para 41.

Irenaeus (Adversus haereses, II,5,1) records the Gnostic teaching that when Christ, as the demiurgic Logos, created his mother's being, he "cast her out of the Pleroma—that is, he cut her off from knowledge." Carl Jung, CW 9ii, Page 41, fn 23

Note that Satan finds the two fishes before the creation, i.e., "in the beginning," when the spirit of God still brooded upon the dark face of the waters (Gen. 1:2). Had it been one fish only, we could interpret it as a prefiguration of the Redeemer, as the pre-existent Christ of St. John's gospel, the Logos that "was in the beginning with God." (Christ himself says in this document, with reference to John 1:2: "But I shall sit with my Father.") Carl Jung, CW 9ii, Para 230

The Logos was in the beginning, and God was the Logos, long before the Incarnation. Carl Jung, CW 9ii, Para 294

The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius. Carl Jung, CW 9ii, Para 314

The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams." Carl Jung, CW 9ii, Para 327

The text defines the above-mentioned quaternio, which is identical with Zeesar, the upwards-flowing Jordan, the hermaphrodite, Geryon of the threefold body, and the horn of the moon, as the cosmogonic Logos (John 1:iff.), and the "life that was in him" (John 1:4) as a "generation of perfect men". Carl Jung, CW 9ii, Para 339

From this we can see clearly that the serpent was either a forerunner of man or a distant copy of the Anthropos, and how justified is the equation Naas = Nous = Logos = Christ = Higher Adam. Carl Jung, CW 9ii, Para 367

For the Church Fathers Christ is this source, and Paradise means the ground of the soul from which the fourfold river of the Logos bubbles forth. Carl Jung, CW 9ii, Para 373

For instance, the fourth of the rivers of Paradise, the Euphrates, signifies the mouth through which food goes in and prayers go out, as well as the Logos. Carl Jung, CW 9ii, Para 396

The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 397

The image of the city, house, and vessel brings us to their content—the inhabitant of the city or house, and the water contained in the vessel. The inhabitant, in his turn, has a relationship to the quaternity, and to the fifth as the unity of the four. The water appears in modern dreams and visions as a blue expanse reflecting the sky, as a lake, as four rivers (e.g., Switzerland as the heart of Europe with the Rhine, Ticino, Rhone, and Inn, or the Garden of Eden with the Gihon, Pison, Hiddekel, and Euphrates), as healing water and consecrated water, etc. Sometimes the water is associated with fire, or even combined with it as fire-water (wine, alcohol). Carl Jung, CW 9ii, Para 353

In alchemy the snake is the symbol of Mercurius non vulgi, who was bracketed with the god of revelation, Hermes. Both have a pneumatic nature. The serpens Mercurii is a chthonic spirit who dwells in matter, more especially in the bit of original chaos hidden in creation, the massa confusa or globosa. The snake-symbol in alchemy points back to historically earlier images. Since the opus was understood by the alchemists as a recapitulation or imitation of the creation of the world, the serpent of Mercurius, that crafty and deceitful god, reminded them of the serpent in the Garden of Eden, and therefore of the devil, the tempter, who on their own admission played all sorts of tricks on them during their work. Mephistopheles, whose “aunt is the snake,” is Goethe’s version of the alchemical familiar, Mercurius. Like the dragon, Mercurius is the slippery, evasive, poisonous, dangerous forerunner of the hermaphrodite, and for that reason he has to be overcome. Carl Jung, CW 9ii, Para 371

For the alchemists Paradise was a favourite symbol of the albedo the regained state of innocence, and the source of its rivers is a symbol of the aqua permanens. For the Church Fathers Christ is this source, and Paradise means the ground of the soul from which the fourfold river of the Logos bubbles forth. We find the same symbol in the alchemist and mystic John Pordage: divine Wisdom is a “New Earth, the heavenly Land. … For from this Earth grew all the Trees of Life. … Thus did Paradise … rise up from the Heart and Centre of this New Earth, and thus did the lost Garden of Eden flourish in greenness.” Carl Jung, CW 9ii, Para 373

Carl Jung: *CW 10 “Civilization in Transition”

[12]Civilization in Transition (The Collected Works of C. G. Jung, Volume 10)

Our cerebral consciousness is like an actor who has forgotten that he is playing a role. Carl Jung, CW 10, Para 332

Nobody can fall so low unless he has a great depth.

If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung, CW 10, Para 1375

The psychologist cannot avoid coming to grips with contemporary history, even if his soul shrinks from the political uproar, the lying propaganda and the jarring speeches of demagogues. We need not mention his duties as a citizen, which confront him with a similar task. Carl Jung, CW 10, Page177.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves … with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. … that megalomania of ours which leads us to suppose … that Christianity is the only truth and the white Christ the only redeemer. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Carl Jung, CW 10, Para 183

But I should be carrying brevity too far if I described the anima merely as a primordial image of woman consisting of irrational feelings, and the animus merely as a primordial image of man consisting of irrational views. Both figures present … elementary forms of that psychic phenomenon which from primitive times has been called “soul.” They are also the cause of that deep human need to speak of souls or daemons at all. Carl Jung, CW 10, Para 82

But I should be carrying brevity too far if I described the anima merely as a primordial image of woman consisting of irrational feelings, and the animus merely as a primordial image of man consisting of irrational views. Both figures present … elementary forms of that psychic phenomenon which from primitive times has been called “soul.” They are also the cause of that deep human need to speak of souls or daemons at all. Carl Jung, CW 10, Para 82

Here I would like to guard against a misunderstanding. The concept of “soul” which I am now using can be compared more with the primitive idea of the soul … than with the Christian idea of it which is an attempt to make a philosophical construct … My conception of the soul has absolutely nothing to do with this … Carl Jung, CW 10, Para 84

Feeling is a specifically feminine virtue … Carl Jung, CW 10, Para 79

… the queen and the king are one, in the sense that body and soul or spirit and soul are one … the queen corresponds to the soul (anima)…. Carl Jung, CW 10, Para 243

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… a man’s consciousness projects all perceptions coming from the feminine personification of the unconscious onto an anima figure, i.e., a real woman … Carl Jung, CW 10, Para 714

When the shadow, the inferior personality, is in large measure unconscious, the unconscious is represented by a masculine figure. Carl Jung, CW 10, Para 714, Fn 21

… man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 259.

‘The self plays the chief role in uniting apparently irreconcilable opposites and is therefore the best suited to compensate the split-mindedness of our age’ Carl Jung, CW 10, Page 622

… a man’s consciousness projects all perceptions coming from the feminine personification of the unconscious onto an anima figure … This explains the fateful quality of the anima … Carl Jung, CW 10, Para 713

The plurality of UFOs … is a projection of a number of psychic images of wholeness which appear in the sky because on the one hand they represent archetypes charged with energy and on the other hand are not recognized as psychic factors. Carl Jung, CW 10, Para 635

The modern man is solitary and the ways of [the past] have begun to pall upon him . . . An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and what is more painful, renouncing the halo of sanctity which history bestows. Carl Jung, CW 10, Page 152

Dr. Jung never said: "I simply believe that some part of the human self or soul is not subject to the laws of space and time."

Dr. Jung never said: “synchronicity is an ever present reality for those who have eyes to see.”

Therefore I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient. No one has yet become a good surgeon by learning the text-books off by heart. Carl Jung, CW 10, Para 882

Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, CW 10, Page 154.

The true historical event lies deeply buried, experienced by all and observed by none. It is the most private and subjective of psychic experiences." Carl Jung, CW 10, Para 315.

Too much soul is reserved for God, too little for man. But God himself cannot flourish if man's soul is starved. The feminine psyche responds to this hunger, for it is the function of Eros to unite what Logos has sundered. The woman of today is faced with a tremendous cultural task—perhaps it will be the dawn of a new era. Carl Jung, CW 10, Page 133

Just as every Jew has a Christ complex, so every Negro has a white complex and every American a Negro complex. As a rule the coloured man would give anything to change his skin, and the white man hates to admit that he has been touched by the black. - Carl Jung, CW 10, Para 963

Even today the European, however highly developed, cannot live with impunity among the Negroes in Africa; their psychology gets into him unnoticed and unconsciously he becomes a Negro. There is no fighting against it. In Africa there is a well-known technical expression for this: 'going black.' It is no mere snobbery that the English should consider anyone born in the colonies, even though the best blood may run in his veins, 'slightly inferior.' There are facts to support this view." Carl Jung, CW 10, Para 249

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness. Carl Jung, CW 10, Para 167

The psychological interest of the present time is an indication that modern man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes. Carl Jung, CW 10, Para 168

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest. Carl Jung, CW 10, Para 169

I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a deep affinity with Gnosticism. There is even an "Église gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy;

these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree. The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect – almost as suspect as politics and world-reform. Carl Jung, CW 10, Para 170

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know – to experience for himself. Carl Jung, CW 10, Para 171

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis? Carl Jung CW 10, Para 172

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply in to these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite – an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche. Carl Jung, CW 10, Para 173

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau – the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to-earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdütsch and their refusal to be bothered, or to put it in political terms, their neutrality. Carl Jung, CW 10, Para 914

There can be no doubt that from the beginning of the nineteenth century – ever since the time of the French Revolution – the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world – rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down. Carl Jung, CW 10, Para 174

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat, a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life and perishes – so runs the law – there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest man," the homo maximus, to quote Swedenborg. Carl Jung, CW 10, Para 175

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be

seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny, scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. Carl Jung, CW 10, Para 176

. . .The heyday of astrology was not in the benighted Middle Ages but is in the middle of the twentieth century, when even the newspapers do not hesitate to publish the week's horoscope. A thin layer of rootless rationalists read with satisfaction in an encyclopaedia that in the year 1723 Mr. So-and-so had horoscopes cast for his children, and yet do not know that nowadays the horoscope has attained the rank of a visiting card. Those who have even a nodding acquaintance with this background and are in any way affected by it obey the unwritten but strictly observed convention: "One does not speak of such things." They are only whispered about, no one admits them, for no one wants to be considered all that stupid. In reality, however, it is very different. Carl Jung, CW 10, Para 700

Astrology and other methods of divination may certainly be called the science of antiquity. Carl Jung, CW 10, Para 121

The Negro by his mere presence is a source of temperamental and mimetic infection, which the European can't help noticing just as much as he sees the hopeless gap between the American and the African Negro. Racial infection is a most serious mental and moral problem where the primitive outnumbers the white man. America has this problem only in a relative degree, because the whites far outnumber the coloured. Apparently he can assimilate the primitive influence with little risk to himself. What would happen if there were a considerable increase in the coloured population is another matter. Carl Jung, CW 10, Para 966

If, on the other hand, I say that it is good or beautiful for certain other people, this is not necessarily a value judgment but may just as well be an intellectual statement of fact. Conscience, therefore, is made up of two layers, the lower one comprising a particular psychic event, while the upper one is a kind of superstructure representing the positive or negative judgment of the subject. Carl Jung, CW 10 Para 825

For example, a businessman I knew was made what looked like a perfectly serious and honourable offer which, it turned out much later, would have involved him in a disastrous fraud had he accepted it. The following night after he received this offer, which as I say seemed to him quite acceptable, he dreamt that his hands and forearms were covered with black dirt. He could see no connection with the events of the previous day, because he was unable to admit to himself that the offer had touched him on the vulnerable spot: his expectation of a good business deal. I warned him about this, and he was careful enough to take certain precautions which did in fact save him from more serious harm. Carl Jung, CW 10 Para 826

Had he examined the situation right at the beginning he would undoubtedly have had a bad conscience, for he would have understood that it was a "dirty business" which his morality would not have allowed him to touch. He would, as we say, have made his hands dirty. The dream represented this locution in pictorial form. In this instance the classical characteristic of conscience, the conscientia peccati ("consciousness of sin"), is missing. Accordingly the specific feeling-tone of a bad conscience is missing too. Instead, the sym-

bolical image of black hands appeared in a dream, calling his attention to some dirty work. In order to become conscious of his moral reaction, i.e., to feel his conscience, he had to tell the dream to me. This was an act of conscience on his part, in so far as dreams always made him feel rather uncertain. He had got this feeling of uncertainty in the course of an analysis, which showed him that dreams often contribute a great deal to self-knowledge. Without this experience he would probably have overlooked the dream. Carl Jung, CW 10, Para 827

From this we learn one important fact: the moral evaluation of an action, which expresses itself in the specific feeling-tone of the accompanying ideas, is not always dependent on consciousness but may function without it. Freud put forward the hypothesis that in these cases there is a repression exerted by a psychic factor, the so-called superego. But if the conscious mind is to accomplish the voluntary act of repression, we must presuppose that there is some recognition of the moral obnoxiousness of the content to be repressed, for without this motive the corresponding impulse of the will cannot be released. But it was just this knowledge which the businessman lacked, to such an extent that he not only felt no moral reaction but put only a limited trust in my warning. The reason for this was that he in no way recognized the dubious nature of the offer and therefore lacked any motive for repression. Hence the hypothesis of conscious repression cannot apply in this case. What happened was in reality an unconscious act which accomplished itself as though it were conscious and intentional as though, in other words, it were an act of conscience. It is as if the subject recognized the immorality of the offer and this recognition had released the appropriate emotional reaction. But the entire process took place subliminally, and the only trace it left behind was the dream, which, as a moral reaction, remained unconscious. Carl Jung, CW 10, Para 828

“Conscience,” in the sense in which we defined it above, as a “knowledge” of the ego, a conscientia, simply does not exist in this case. If conscience is a kind of knowledge, then it is not the empirical subject who is the knower, but rather an unconscious personality who, to all appearances, behaves like a conscious subject. It knows the dubious nature of the offer, it recognizes the acquisitive greed of the ego, which does not shrink even from illegality, and it causes the appropriate judgment to be pronounced. This means that the ego has been replaced by an unconscious personality who performs the necessary act of conscience. It was these and similar experiences which led Freud to endow the superego with special significance. The Freudian superego is not, however, a natural and inherited part of the psyche’s structure; it is rather the consciously acquired stock of traditional customs, the “moral code” as incorporated, for instance, in the Ten Commandments. Carl Jung, CW 10 Para 830

The superego is a patriarchal legacy which, as such, is a conscious acquisition and an equally conscious possession. If it appears to be an almost unconscious factor in Freud’s writings, this is due to his practical experience, which taught him that, in a surprising number of cases, the act of conscience takes place unconsciously, as in our example. Freud and his school rejected the hypothesis of inherited, instinctive modes of behaviour, termed by us archetypes, as mystical and unscientific, and accordingly explained unconscious acts of conscience as repressions caused by the superego. Carl Jung, CW 10, Para 835

In view of the fact that dreams lead astray as much as they exhort, it seems doubtful whether what appears to be a judgment of conscience should be evaluated as such in other words, whether we should attribute to the unconscious a function which appears moral to us CW 10 Para 835

Obviously we can understand dreams in a moral sense without at the same time assuming that the unconscious, too, connects them with any moral tendency. It seems, rather, that it pronounces moral judgments with the same objectivity with which it produces immoral fantasies. This paradox, or inner contradictoriness of conscience, has long been known to investigators of this question: besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would present no problem; we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or what amounts to the same thing unshakable faith for a person simply to follow the dictates of his own conscience. Carl Jung, CW 10, Para 839

John says: "Try the spirits whether they are of God" (I John 4:1), an admonition we could profitably apply to ourselves. Since olden times conscience has been understood by many people less as a psychic function than as a divine intervention; indeed, its dictates were regarded as vox Dei, the voice of God CW 10 Para 839

This view shows what value and significance were, and still are, attached to the phenomenon of conscience. The psychologist cannot disregard such an evaluation, for it too is a well-authenticated phenomenon that must be taken into account if we want to treat the idea of conscience psychologically. The question of "truth," which is usually raised here in a quite non-objective way, as to whether it has been proved that God himself speaks to us with the voice of conscience, has nothing to do with the psychological problem. The vox Dei is an assertion and an opinion, like the assertion that there is such a thing as conscience at all. All psychological facts which cannot be verified with the help of scientific apparatus and exact methods of measurement are assertions and opinions, and, as such, are psychic realities. It is a psychological truth that the opinion exists that the voice of conscience is the voice of God. Carl Jung, CW 10, Para 839

Since then, the phenomenon of conscience in itself does not coincide with the moral code, but is anterior to it, transcends its contents and as already mentioned, can also be "false," the view of conscience as the voice of God becomes an extremely delicate problem CW 10 Para 840

In practice it is very difficult to indicate the exact point at which the "right" conscience stops and the "false" one begins, and what the criterion is that divides one from the other. Presumably it is the moral code again, which makes it its business to know exactly what is good and what is evil. But if the voice of conscience is the voice of God, this voice must possess an incomparably higher authority than traditional morality. Anyone, therefore, who allows conscience this status should, for better or worse, put his trust in divine guidance and follow his conscience rather than give heed to conventional morality. Carl Jung, CW 10, Para 840

If the believer had absolute confidence in his definition of God as the Summum Bonum, it would be easy for him to obey the inner voice, for he could be sure of never being led astray. But since, in the Lord's Prayer, we still beseech God not to lead us into temptation, this undermines the very trust the believer should have if, in the darkness of a conflict of duty, he is to obey the voice of conscience without regard to the "world" and, very possibly, act against the precepts of the moral code by "obeying God rather than men" (Acts 5: 29) Carl Jung, CW 10, Para 840

Conscience no matter on what it is based commands the individual to obey his inner voice even at the risk of going astray. We can refuse to obey this command by an appeal to the moral code and the moral views on which it is founded, though with an uncomfortable feeling of having been disloyal. Carl Jung, CW 10 Para 841

One may think what one likes about an ethos, yet an ethos is and remains an inner value, injury to which is no joke and can sometimes have very serious psychic consequences. These, admittedly, are known to relatively few people, for there are only a few who take objective account of psychic causality. Primitive man regards the autonomy of the psyche as demonism and magic. This, we consider, is only what one would expect in primitive society. On closer inspection one finds, however, that the civilized man of antiquity, such as Socrates, still had his daemon and that there was a widespread and natural belief in superhuman beings who, we would suppose today, were personifications of projected unconscious contents. Carl Jung, CW 10 Para 843

This belief has not, in principle, disappeared, but still persists in numerous variants. For instance, in the assumption that conscience is the voice of God, or that it is a very important psychic factor (and one which manifests itself according to temperament, seeing that it usually accompanies the most differentiated function, as in the case of a “thinking” or a “feeling” morality). Again, where conscience seems to play no role, it appears indirectly in the form of compulsions or obsessions. These manifestations all go to show that the moral reaction is the outcome of a man’s autonomous dynamism, fittingly called:

Daemon

Genius

Guardian angel

Better self

Heart

Inner voice

The inner and higher man, etc.

Close beside these, beside the positive, “right” conscience, there stands the negative, “false” conscience referred to variously as:

Devil

Seducer

Tempter

Evil spirit, etc. Carl Jung, CW 10, Para 844

Everyone who examines his conscience is confronted with this fact, and he must admit that the good exceeds the bad only by a very little, if at all. It is therefore quite in order for

St. Paul to admit to having his “messenger of Satan” (II Corinthians 12:7). The psychologist can criticize metaphysics as a human assertion, but he is not in a position to make such assertions himself. He can only establish that these assertions exist as a kind of exclamation, well knowing that neither one nor the other can be proved right and objectively valid, although he must acknowledge the legitimacy of subjective assertions as such. Carl Jung, CW 10 Para 845

Assertions of this kind are manifestations of the psyche which belong to our human nature, and there is no psychic wholeness without them, even though one can grant them no more than subjective validity. Thus the vox Dei hypothesis is another subjective exclamation, whose purpose it is to underline the numinous character of the moral reaction. Conscience is a manifestation of mana, of the “extraordinarily powerful,” a quality which is the especial peculiarity of archetypal ideas. For, in so far as the moral reaction is only apparently identical with the suggestive effect of the moral code, it falls within the sphere of the collective unconscious, exemplifying an archetypal pattern of behaviour reaching down into the animal psyche. Carl Jung, CW 10, Para 846

Experience shows that the archetype, as a natural phenomenon, has a morally ambivalent character, or rather, it possesses no moral quality in itself but is amoral, like the Yahwistic God-image, and acquires moral qualities only through the act of cognition. Thus Yahweh is both just and unjust, kindly and cruel, truthful and deceitful. This is eminently true of the archetype as well. That is why the primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, “0 sancta simplicitas!” and on the other hand a brutal manifestation of ruthless and savage lust for revenge. Carl Jung, CW 10, Para 846

Both forms of conscience the right and the false, stem from the same source, and both therefore have approximately the same power of conviction. This is also apparent in the symbolic designation of Christ as Lucifer (“‘bringer of light”), lion, raven (or nycticorax: night-heron), serpent, son of God, etc., all of which he shares with Satan; in the idea that the good father-god of Christianity is so vindictive that it takes the cruel sacrifice of his son to reconcile him to humanity; in the belief that the Summum Bonum has a tendency to lead such an inferior and helpless creature as man into temptation, only to consign him to eternal damnation if he is not astute enough to spot the divine trap Carl Jung, CW 10 Para 846

Faced with these insufferable paradoxes, which are an affront to our religious feelings, I would suggest reducing the notion of the vox Dei [voice of God] to the hypothesis of the archetype, for this at least is understandable and accessible to investigation. The archetype is a pattern of behaviour that has always existed, that is morally indifferent as a biological phenomenon, but possesses a powerful dynamism by means of which it can profoundly influence human behaviour. The reduction of the act of conscience to a collision with the archetype is, by and large, a tenable explanation. On the other hand we must admit that the psychoid archetype, that is, its irrepresentable and unconscious essence, is not just a postulate only, but possesses qualities of a parapsychological nature which I have grouped together under the term “synchronicity” CW 10 Para 849

I use this term to indicate the fact that, in cases of telepathy, precognition, and similar inexplicable phenomena, one can very frequently observe an archetypal situation. This may be connected with the collective nature of the archetype, for the collective unconscious,

unlike the personal unconscious, is one and the same everywhere, in all individuals, just as all biological functions and all instincts are the same in members of the same species. Carl Jung, CW 10, Para 849.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. No does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. Carl Jung, CW 10, Para 337

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself Carl Jung, CW 10, Para 395.

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43

The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything

that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882

We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Carl Jung, CW 10, Para 431

All human control comes to an end when the individual is caught in a mass movement. Carl Jung, CW 10, Para 395

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315

Words like "Society" and "State" are so concretized that they are almost personified. Carl Jung, CW 10, Para 554

It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Carl Jung, CW 10, Para 326

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. Carl Jung, CW 10, Para 255

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today. Carl Jung, CW 10, Page 43.

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, CW 10, Page 40.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49.

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, CW 10, Pages 43-44.

The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. Carl Jung, CW 10, Para 135

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. Carl Jung, CW 10, Para 177

And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, para 485.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Page 872.

The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung, CW 10, Page 195.

In some way or other we are part of a single, all-embracing psyche, a single “greatest man." Carl Jung, CW 10: Page 175.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Page 130.

The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10, Page 395.

The heaping together of paintings by Old master’s in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10, Para 944.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, CW 10, par. 506.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man's prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31.

Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most closely became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful. Carl Jung, CW 10, Page 32.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

The upheaval of our world and the upheaval of our consciousness are one and the same. Carl Jung, CW 10, Para 177.

Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77

When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page, Para 988

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361

From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

In our strength we are independent and isolated, are masters of our own fate; in our

weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these “infantile”—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul’s nature. Carl Jung, CW 10, Para 367

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint. Carl Jung, CW 10, Para 104

He alone is modern who is fully conscious of the present. Carl Jung, CW 10, Para 149

All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung, CW 10, Para 540

It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544

If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575

The heaping together of paintings by Old master's in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung, CW 10, Para 944

A million zeros joined together do not, unfortunately, add up to one. Carl Jung, CW 10, Para 535

The principal and indeed the only thing that is wrong with the world is man. Carl Jung, CW 10, Para 441

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that firearms go off of themselves if only enough of them are together. Carl Jung, CW 10,

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Para 317

One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. Carl Jung, CW 10, Para 321

It is amazing how people get caught in words. They imagine that the name postulates the thing—just as if we were doing the devil a serious wrong when we call him a neurosis! Carl Jung, CW 10, Para

The personality of the patient demands all the resources of the doctor's personality and not technical tricks. Carl Jung, CW 10, Para 338

When the ego has been made a "seat of anxiety," someone is running away from himself and will not admit it. Carl Jung, CW 10, Para 360

The elementary fact that a person always thinks another's psychology is identical with

his own effectively prevents a correct understanding of feminine psychology. Carl Jung, CW 10, Para 240

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

Magic is the science of the jungle. Carl Jung, CW 10, Page 63.

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 565

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, it is a task he can' not avoid. Carl Jung, CW 10, Page 125.

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Since the gods are without doubt personifications of psychic forces, to assert their meta-physical existence is as much an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387

The man who has attained consciousness of the present is solitary. Carl Jung, CW 10, Para 150

None of us stands outside humanity's black collective shadow. Carl Jung, CW 10, Page 297

We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. Carl Jung, CW 10, Page 179

But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

The art of interpreting dreams cannot be learnt from books. Carl Jung, CW 10, Page 152.

No one who does not know himself can know others. And in each of us there is another whom we do not know. Carl Jung, CW 10, Page 152.

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416.

The only thing that cannot be improved upon is morality, for every alteration of tradi-tional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190.

"a change in the attitude of the individual can bring about a renewal in the spirit of the nations." Carl Jung, CW 10, Para 459.

The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood Carl Jung, CW 10, Para 410

True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be

so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate Carl Jung, CW 10, Para 410

Evil calls for expiation, otherwise the wicked will destroy the world utterly, or the good suffocate in their rage which they cannot vent, and in either case no good will come of it Carl Jung, CW 10, Para 410

When evil breaks at any point into the order of things, our whole circle of psychic protection is disrupted. Action inevitably calls up reaction, and, in the matter of destructiveness, this turns out to be just as bad as the crime, and possibly even worse, because the evil must be exterminated root and branch Carl Jung, CW 10, Para 411

In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation. Carl Jung, CW 10, Para 411

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity Carl Jung, CW 10, Para 413

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves Carl Jung, CW 10, Para 413

In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell Carl Jung, CW 10, Para 198

We must, I think, understand love in this way if we are to do any sort of justice to the problems it involves. They are of immense scope and complexity, not confined to any particular province but covering every aspect of human life Carl Jung, CW 10, Para 198

The steady growth of the Welfare State is no doubt a very fine thing from one point of view, but from another it is a doubtful blessing, as it robs people of their individual responsibility and turns them into infants and sheep. Besides this, there is the danger that the capable will simply be exploited by the irresponsible, as happened on a huge scale in Germany Carl Jung, CW 10, Para 413

This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For

it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule Carl Jung, CW 10, Para 198

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us. A man is ill, but the illness is nature's attempt to heal him, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind. Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature. Carl Jung, CW 10, Para 136

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the Aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously.

People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelatio of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small, circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

Grounds for an unusually intense fear of death are nowadays not far to seek they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs it-self but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show

it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 28

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The "present" is a thin surface stratum that is laid down in the great centres of civilization. If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown. But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239

Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266

The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe's position

midway between the Asiatic East and the Anglo-Saxon—or shall we say American—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162

Is a thing beautiful because I attribute beauty to it? Or is it the objective beauty of the thing that compels me to acknowledge it? As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135

For the Chinese, "spirit" does not signify order, meaning, and everything that is good on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we

would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises and is already on the road to perdition. Carl Jung, CW 10, Para, 413

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912

I am neither spurred on by excessive optimism nor in love with high ideals but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, CW 10, Para 588

We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. Carl Jung, CW 10, Para 323

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensure the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

Christ the ideal took upon himself the sins of the world. But if the ideal is wholly out-

side then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet;

only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882

One of the most fundamental characteristics of every civilization is the quality of permanence, something created by man and wrested from the meaningless flux of nature. Every house, every bridge, every street, is a witness to the value of duration in the midst of change. Carl Jung, CW 10, Para 923

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past. A young person has not yet acquired a past; therefore he has no present either. He does not create culture, he merely exists. It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess. But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? Carl Jung, CW 10, Para 324

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect

must it cost too much, hence the adventure can only be of a transitory kind. The man of to-day is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman. Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million sub-

terranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. Carl Jung, CW 10, Para 331

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character. Into this territory a man must venture if he wishes to meet woman halfway. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

The question of relationship borders on a region that for a man is dark and painful. He can face this question only when the woman carries the burden of suffering, that is, when he

is the "contained"—in other words, when she can imagine herself having a relationship with another man, and as a consequence suffering disunion within herself. Then it is she who has the painful problem, and he is not obliged to see his own, which is a great relief to him. In this situation he is not unlike a thief who, quite undeservedly, finds himself in the enviable position of having been forestalled by another thief who has been caught by the police. Suddenly he becomes an honourable, impartial onlooker. In any other situation a man always finds the discussion of personal relations painful and boring, just as his wife would find it boring if he examined her on the Critique of Pure Reason. For him, Eros is a shadowland which entangles him in his feminine unconscious, in something "psychic," while for woman Logos is a deadly boring kind of sophistry if she is not actually repelled and frightened by it. Carl Jung, CW 10, Para 256

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

A conscientious doctor must be able to doubt all his skills and all his theories, otherwise he is be fooled by a system. But all systems mean bigotry and inhumanity. Neurosis —let there be no doubt about this—may be any number of things, but never a "nothing but."

It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

The patient has not to learn how to get rid of his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own self, the "other" whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life. In this way, as Freud rightly says, we turn the ego into a "seat of anxiety," which it would never be if we did not defend ourselves against ourselves so neurotically. Carl Jung, CW 10, Para 360

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bathwater, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. Carl Jung, CW 10, Para 345

A neurosis is by no means merely a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient’s psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him. That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear. To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning. This would not be a cure; it would be a regular amputation. Carl Jung, CW 10, Para 355

It is presumptuous to think we can always say what is good or bad for the patient. Perhaps he knows something is really bad and does it anyway and then get a bad conscience. From the therapeutic, that is to say empirical, point of view, this may be very good indeed for him. Perhaps he has to experience the power of evil and suffer accordingly, because only in that way can he give up his Pharisaic attitude to other people. Perhaps fate or the unconscious or God —call it what you will—had to give him a hard knock and roll him in the dirt, because only such a drastic experience could strike home, pull him out of his infantilism, and make him more mature. How can anyone find out how much he needs to be saved if he is quite sure that there is nothing he needs saving from? Carl Jung, CW 10, Para 867

Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also

applies to himself. Carl Jung, CW 10, Para 3II

To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. Carl Jung, CW 10, Para 318

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305

In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325

One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320

As individuals we are not completely unique but are like all other men. Hence a dream

with a collective meaning is valid in the first-place tor the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 323

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes —their ability to offer new points of view. Carl Jung, CW 10, Para 319

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars. All consciousness separates: but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. Carl Jung, CW 10, Para 304

It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

It suits our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they

may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would present no problem we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience. As a rule one obeys only up to a certain point, which is determined in advance by the moral code. This is where those dreaded conflicts of duty begin. Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment. For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with morality and, if it does not, condemns it as "immoral." This view, deriving as it does from the mores^ from what is customary, can properly be called "moral." Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded as "duties," collide with one another. In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom. Here the decision has no custom at its disposal on which it could rely. The deciding factor appears to be something else it proceeds not from the traditional moral code but from the unconscious foundation of the personality. The decision is drawn from dark and deep waters. It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions. What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

The optimum of life is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, for the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism.

The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole—laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life-Does neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a lifesaver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916

If it be true that we are the most backward, conservative, stiff-necked, self-righteous, smug, and churlish of all European nations, this would mean that in Switzerland the European is truly at home in his geographical and psychological centre. There he is attached to the earth, unconcerned, self-reliant, conservative, and backward—in other words, still intimately connected with the past, occupying a neutral position between the fluctuating and contradictory aspirations and opinions of the other nations or functions. That wouldn't be a bad role for the Swiss to act as Europe's centre of gravity. Carl Jung, CW 10, Para 920

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development. The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds

the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: "that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital

vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all-engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within. Carl Jung, CW 10, Para 326

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW 10, Para 440.

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43

The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44

The compensatory function expresses itself in quite definite arrangements of psychic material, for instance in dreams, in which nothing "symbolic" is to be found any more than in a ram's horn. In order to discover their symbolic quality a quite definite conscious attitude is needed, namely, the willingness to understand the dream-content symbolically, first of all as a mere hypothesis, and then leave experience to decide whether it is necessary or desirable to understand the dream in this way Carl Jung, CW 10, Para 29

She [a patient] was singing hymns that put particular emphasis on her belief in Christ, among others the hymn that goes Christ's blood and righteousness shall be My festal dress and jewelry; So shall I stand before the Lord When heaven shall grant me my reward They shall be saved at Judgment Day Who put their trust in Christ always. While she was singing it, she saw a bull tearing around madly in front of the window. Suddenly it gave a jump and broke one of its legs. She saw that the bull was in agony, and thought, turning her eyes away, that somebody ought to kill it. Then she awoke Carl Jung, CW 10, Para 30

The bull's agony reminded her of the torturings of animals whose unwilling witness she had been. She abominated such things and was extraordinarily upset by them because of her unconscious identification with the tortured animal. There was something in her that could be expressed by the image of an animal being tortured. This image was evidently evoked by the special emphasis on the belief in Christ in the hymns she was singing, for it was while she was singing that the bull got excited and broke its leg Carl Jung, CW 10, Para 31

This odd combination of ideas immediately led to an association concerning the profound religious disquiet she had felt during the war, which shook her belief in the goodness of God and in the adequacy of the Christian view of the world. This shock should have been assuaged by the emphasis on Christian faith in the hymn, but instead it aroused that animal element in the unconscious which was personified by the bull Carl Jung, CW 10, Para 31

This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the "little ram" Carl Jung, CW 10, Para 31

In its sister-religion, Mithraism, which was also Christianity's most successful rival, the central symbol of the cult was the sacrifice not of a ram but of a bull. The usual altarpiece showed the overcoming of the bull by the divine saviour Mithras. We have, therefore, a very close historical connection between Christianity and the bull sacrifice. Christianity suppressed

this animal element, but the moment the absolute validity of the Christian faith is shaken, that element is thrust into the foreground again. The animal instinct seeks to break out, but in so doing breaks a leg in other words, instinct cripples itself. From the purely animal drives there also come all those factors which limit the sway of instinct Carl Jung, CW 10, Para 31

From the same root that produces wild, untamed, blind instinct there grow up the natural laws and cultural forms that tame and break its pristine power. But when the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite unregulated and uncontrolled. An outburst of this sort always ends in catastrophe the animal destroys itself Carl Jung, CW 10, Para 31

What was originally something dangerous now becomes something to be pitied, something that really needs our compassion. The tremendous forces unleashed by the war bring about their own destruction because there is no human hand to preserve and guide them. Our view of the world has proved too narrow to channel these forces into a cultural form Carl Jung, CW 10, Para 31

Had I tried to explain to my elderly woman-patient that the bull was a sexual symbol, she would have got nothing out of it; on the contrary, she would merely have lost her religious point of view and been none the better off. In such cases it is not a question of an either / or explanation. If we are willing to adopt a symbolical standpoint, even if only as an hypothesis, we shall see that the dream is an attempt on the part of the unconscious to bring the Christian principle into harmony with its apparently irreconcilable opposite animal instinct by means of understanding and compassion Carl Jung, CW 10, Para 32

It is no accident that official Christianity has no relation to the animal. This omission, particularly striking in comparison with Buddhism, is often felt by sensitive people and has moved one modern poet to sing of a Christ who sacrifices his life for the sufferings of dumb animals Carl Jung, CW 10, Para 32

The Christian love of your neighbour can extend to the animal too, the animal in us, and can surround with love all that a rigidly anthropomorphic view of the world has cruelly repressed. By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity, and why the world has never seen a bloodier war than the war of the Christian nations Carl Jung, CW 10, Para 32

The repressed animal bursts forth in its most savage form when it comes to the surface, and in the process of destroying itself leads to international suicide. If every individual had a better relation to the animal within him, he would also set a higher value on life. Life would be the absolute, the supreme moral principle, and he would react instinctively against any institution or organization that had the power to destroy life on a large scale Carl Jung, CW 10, Para 32

This dream, then, simply shows the dreamer the value of Christianity and contrasts it with an untamed force of nature, which, left to its raging, hurts itself and demands pity. A purely analytical reduction that traced the religious emotion back to the repression of animal instinct would, in this particular case, be sterile and uselessly destructive Carl Jung, CW 10, Para 33

If, on the other hand, we assert that the dream is to be understood symbolically and is

trying to give the dreamer an opportunity to become reconciled with herself, we have taken the first step in an interpretation which will bring the contradictory values into harmony and open up a new path of inner development. Subsequent dreams would then, in keeping with this hypothesis, provide the means for understanding the wider implications of the union of the animal component with the highest moral and intellectual achievements of the human spirit Carl Jung, CW 10, Para 33

In my experience this is what actually happens, for the unconscious is continuously compensatory in its action upon the conscious situation of the moment. It is therefore not a matter of indifference what our conscious attitude is towards the unconscious. The more negative, critical, hostile, or disparaging we are, the more it will assume these aspects, and the more the true value of the unconscious will escape us Carl Jung, CW 10, Para 33

Thus the unconscious has a symbol-creating function only when we are willing to recognize in it a symbolic element. The products of the unconscious are pure nature. Naturam si sequemur ducem, nunquam aberrabimus ["If we take Nature for our guide, we shall never go astray"], said the ancients. But nature is not, in herself, a guide, for she is not there for man's sake. Ships are not guided by the phenomenon of magnetism. We have to make the compass a guide and, in addition, allow for a specific correction, for the needle does not even point exactly to the north. So it is with the guiding function of the unconscious. It can be used as a source of symbols, but with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose Carl Jung, CW 10, Para 34

Therefore, artificial aids have always been needed to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way [the artificial aids] directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into conscious life, thereby influencing it and altering it Carl Jung, CW 10, Para 26

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.... This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individu-

als…In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. C. G. Jung, CW l0, par 315.

What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises and is already on the road to perdition. Carl Jung, CW 10, Para 413.

The concept of Eros could be expressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

For woman, marriage is not an institution at all but a human love-relationship at least that is what she would like to believe. (Since her Eros is not naïve but is mixed with other, unavowed motives marriage as a ladder to social position, etc. The principle cannot be applied in any absolute sense). Carl Jung, CW 10, Para 255

Marriage means to her an exclusive relationship. She can endure its exclusiveness all the more easily, without dying of ennui, inasmuch as she has children or near relatives with whom she has a no less intimate relationship than with her husband. Carl Jung, CW 10, Para 255

The fact that she has no sexual relationship with these others means nothing, for the sexual relationship is of far less importance to her than the psychic relationship. It is enough that she and her husband both believe their relationship to be unique and exclusive. Carl Jung, CW 10, Para 255

If the husband happens to be the “container” he feels suffocated by this exclusiveness, especially if he fails to notice that the exclusiveness of his wife is nothing but a pious fraud. In reality she is distributed among the children and among as many members of the family as possible, thus maintaining any number of intimate relationships. Carl Jung, CW 10, Para 255

If her husband had anything like as many relationships with other people she would be mad with jealousy. Most men though, are erotically blinded they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. Carl Jung, CW 10, Para 255

For her, marriage is a relationship with sex thrown in as an accompaniment. Since sex is a formidable thing on account of its consequences, it is useful to have it in a safe place. But when it is less of a danger it also becomes less relevant, and then the question of relationship moves into the foreground. Carl Jung, CW 10, Para 255

The strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Carl Jung, CW 10, Para 261

Is it not an old truth that woman loves the weaknesses of the strong man more than his

strength, and the stupidity of the clever man more than his cleverness? Her love wants the whole man not mere masculinity as such but also its negation. Carl Jung, CW 10, Para 261

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

This reality is no fair semblance, but a faithful reflection of that eternal human nature which links together all humanity, a reflection of the heights and depths of human life which are common to us all. Carl Jung, CW 10, Para 261

Just as the sea stretches its broad tongues between the continents and laps them round like islands, so our original unconsciousness presses round our individual consciousness. Carl Jung, CW 10, Para 285

In the catastrophe of mental disease the storm-tide of the sea surges over the island and swallows it back into the depths. In neurotic disturbances there is at least a bursting of dikes, and the fruitful lowlands are laid waste by flood. Carl Jung, CW 10, Para 285

Neurotics are all shore-dwellers they are the most exposed to the dangers of the sea. So-called normal people live inland, on higher, drier ground, near placid lakes and streams. No flood however high reaches them, and the circumambient sea is so far away that they even deny its existence. Carl Jung, CW 10, Para 285

Indeed, a person can be so identified with his ego that he loses the common bond of humanity and cuts himself off from all others. As nobody wants to be entirely like everybody else, this is quite a common occurrence. For primitive egoism, however, the standing rule is that it is never "I" who must change, but always the other fellow. Carl Jung, CW 10, Para 285

Individual consciousness is surrounded by the treacherous sea of the unconscious. This consciousness of ours has the appearance of being stable and reliable, but in reality it is a fragile thing and rests on very insecure foundations. Often no more than a strong emotion is needed to upset the sensitive balance of consciousness. Carl Jung, CW 10, Para 286

Our turns of speech are an indication of this. We say that a person was "beside himself" with rage, he "forgot himself completely," one "couldn't recognize him," "the devil had got into him," etc. Something makes you "jump out of your skin," "drives you mad," so that you "no longer know what you are doing." All these familiar phrases show how easily our ego-consciousness is disrupted by affects. Carl Jung, CW 10, Para 286

These disturbances do not show themselves only in acute form; often they are chronic and can bring about a lasting change of consciousness. As a result of some psychic upheaval whole tracts of our being can plunge back into the unconscious and vanish from the surface for years and decades. Carl Jung, CW 10, Para 286

Permanent changes of character are not uncommon. We therefore say, quite correctly, that after some such experience a person was a "changed man." These things happen not only to people with a bad heredity or to neurotics, but to normal people as well. Carl Jung, CW 10, Para 286

Disturbances caused by affects are known technically as phenomena of dissociation and are indicative of a psychic split. In every psychic conflict we can discern a split of this kind, which may go so far as to threaten the shattered structure of consciousness with complete disintegration. Carl Jung, CW 10, Para 286

But even the inland dwellers, the inhabitants of the normal world who forgot the sea, do not live on firm ground. The soil is so friable that at any moment the sea can rush in through continental fissures and maroon them. Carl Jung, CW 10, Para 287

Primitive man knows this danger not only from the life of his tribe but from his own psychology. The most important of these “perils of the soul,” as they are technically called, are loss of soul and possession Both are phenomena of dissociation. Carl Jung, CW 10, Para 287

In the first case [loss of soul], he will say that a soul has wandered away from him, and in the second [case of possession], that a strange soul has taken up its abode in him, generally in some unpleasant form. This way of putting it may sound odd, but it describes exactly the symptoms which today we call phenomena of dissociation or schizoid states. Carl Jung, CW 10, Para 287

They are not by any means purely pathological symptoms, for they are found just as much in normal people. They may take the form of fluctuations in the general feeling of well-being, irrational changes of mood, unpredictable affects, a sudden distaste for everything, psychic inertia, and so on. Carl Jung, CW 10, Para 287

Even the schizoid phenomena that correspond to primitive possession can be observed in normal people. They, too, are not immune to the demon of passion; they, too, are liable to possession by an infatuation, a vice, or a one-sided conviction; and these are all things that dig a deep grave between them and those they hold most dear and create an aching split in their own psyche. Carl Jung, CW 10, Para 287

It is difficult to estimate the sickness of the age in which we live. But if we glance back at the clinical history of mankind, we shall find earlier bouts of sickness which are easier to survey. One of the worst attacks was the malaise that spread through the Roman world in the first centuries after Christ. The dissociation showed itself in an unexampled breakdown of the political and social conditions, in religious and philosophical dissension, and in a deplorable decline of the arts and sciences. Carl Jung, CW 10, Para 291

If we reduced humanity as it then was to a single individual, we would see before us a highly differentiated personality who, after mastering his environment with sublime self-assurance, split himself up in the pursuit of his separate occupations and interests, forgetting his own origins and traditions, and even losing all memory of his former Self, so that he seemed to be now one thing and now another, and thus fell into a hopeless conflict with himself. In the end the conflict led to such a state of enfeeblement that the world he had conquered broke in like a devastating flood and completed the process of destruction. Carl Jung, CW 10, Para 291

But let us go back for a moment to our earlier attempt to construct a single individual from the period of classical decay. I tried to show you how he disintegrated psychologically, how in a disastrous fit of weakness he lost control of his environment, and finally succumbed

to the forces of destruction. Carl Jung, CW 10, Para 291

Let us suppose that this man came to me for a consultation. I would make the following diagnosis: "You are suffering from overstrain as a result of your numerous activities and boundless extraversion. In the profusion and complexity of your business, personal, and human obligations you have lost your head. You are a kind of Ivar Kreuger, who is a typical representative of the modern European spirit. You must realize, my dear Sir, that you are rapidly going to the dogs" Carl Jung, CW 10, Para 291

Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. Carl Jung, CW 10, Para 291

The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. Carl Jung, CW 10, Para 291

During the work of [dream-]interpretation one must abstain from all presuppositions that smack of superstition, such as, first and foremost, the notion that the protagonists in dreams are nothing other than these same persons in real life. Carl Jung, CW 10, Para 321

One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. (Any exceptions are governed by quite definite rules, but I cannot go into this here). Carl Jung, CW 10, Para 321

If we acknowledge this truth we shall sometimes find ourselves faced with very interesting problems. I remember two instructive cases: one of my patients dreamed of a drunken tramp who lay in a ditch, and another of a drunken prostitute who rolled about in the gutter. Carl Jung, CW 10, Para 321

The first patient was a theologian, the second a distinguished lady in high society. Both of them were outraged and horrified, and absolutely refused to admit that they had dreamed of themselves. I gave them both the well-meant advice that they should spend an hour in self-reflection, diligently and devoutly considering in what ways they were not much better than their drunken brother in the ditch and their drunken sister in the gutter. Carl Jung, CW 10, Para 321

This does not contradict my earlier remark that we always dream of ourselves. As individuals we are not completely unique but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Carl Jung, CW 10, Para 321

Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 321

In this case it would be purely symptomatic and not genuine at all; and, if explained from the infantile angle, the explanation would be quite beside the point. More, an unforgiveable blunder would have been committed. Unfortunately such blunders are very frequent, because the doctor's attention is turned too exclusively to the infantile traits. The patient is then automatically charged with inferiority Carl Jung, CW 10, Para 344

Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning Carl Jung, CW 10, Para 345

To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. For this reason it would be more advisable to examine these "infantile-perverse" fantasies for their creative content than to trace them back to the cradle, and to understand all neurosis more as an attempt at adaptation than as an unsuccessful or otherwise distorted wish-fulfilment Carl Jung, CW 10, Para 345

Naturally, the theory of infantilism has the inestimable advantage of always putting the doctor "on top" as the representative of sound, healthy, superior insight, while the poor patient lies there helpless, the victim of unconscious infantile-perverse wish-fulfilments. This also gives the doctor the opportunity to know better, to avoid meeting the patient's personality face to face, and to hide behind a technique Carl Jung, CW 10, Para 346

Because of their [Jewish] civilization, more than twice as ancient as ours, they are vastly more conscious than we of human weaknesses, of the shadow-side of things, and hence in this respect much less vulnerable than we are Carl Jung, CW 10, Para 353

Thanks to their [Jewish] experience of an old culture, they are able, while fully conscious of their frailties, to live on friendly and even tolerant terms with them, whereas we are still too young not to have "illusions" about ourselves Carl Jung, CW 10, Para 353

Without this tact and sensitiveness, it is hardly possible to distinguish what is valuable from what is not. A neurosis, as I have said, consists of two things: infantile unwillingness and the will to adapt. Hence one has first to feel one's way until one is sure on which side the accent lies, for the road goes on from there Carl Jung, CW 10, Para 359

If the accent is on the will to adapt, there is no sense in decrying the attempt at adaptation as an infantile wish-fantasy. The analyst is very liable to make this mistake with his patient, and the patient to his own great injury is ever so delighted because he is then protected on medical authority against the feared or hated demands of his neurosis, that is,

against the demands of that part of his personality which is concealed in it Carl Jung, CW 10, Para 359

But this “other” personality is the very thing he ought never to lose sight of, for it is his own inner antithesis, the conflict that must be fought out again and again if life is to go on. Without this initial opposition there is no flow of energy, no vitality Carl Jung, CW 10, Para 359

Lack of opposition brings life to a standstill wherever that lack reaches. But beyond that reach life flows on unconsciously in ever-renewed and ever-changing forms of neurosis. Only if we understand and accept the neurosis as our truest and most precious possession can we be sure of avoiding stagnation and of not succumbing to rigidity and neurotic subterfuge Carl Jung, CW 10, Para 359

In the neurosis is hidden one’s worst enemy and best friend. One cannot rate him too highly, unless of course fate has made one hostile to life. There are always deserters, but they have nothing to say to us, nor we to them Carl Jung, CW 10, Para 359

Neurotic symbolism is ambiguous, pointing at once forward and back, downward and up. In general the forward movement is the more important, because the future is coming and the past retreating. Only those who are preparing a retreat will do better to look back Carl Jung, CW 10, Para 360

The neurotic has no need to feel himself beaten; he has merely misjudged his necessary adversary, thinking that he could give him the slip. The whole task of his personality lies in the very thing he sought to avoid. Any doctor who deludes him on that score is doing him a disservice. The patient has not to learn how to get rid of his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own Self, the “other” whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life Carl Jung, CW 10, Para 361

We should not try to “get rid” of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. We should even learn to be thankful for it, otherwise we pass it by and miss the opportunity of getting to know ourselves as we really are. A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it. it cures us Carl Jung, CW 10, Para 361

The true reason for a neurosis always lies in the present, since the neurosis exists in the present. It is definitely not a hangover from the past, a caput mortuum; it is fed and as it were new-made every day. And it is only in the today, not in our yesterdays, that the neurosis can be “cured” Carl Jung, CW 10, 363

Because the neurotic conflict has to be fought today, any historical deviation is a detour, if not actually a wrong turning. And because the neurosis contains a part of one’s own personality, an excursus into the thousand and one possibilities of obscene fantasy and unfulfillable infantile wishes is just a pretext for avoiding the essential question Carl Jung, CW 10, Para 363

We have seen him [Wotan] come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection Carl Jung, CW 10, Para 373

Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by the thousands of unemployed, who were to be met with everywhere on their aimless journeys Carl Jung, CW 10, Para 373

By 1933 they wandered no longer but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced the spectacle of a nation migrating from one place to another Carl Jung, CW 10, Para 373

Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable Carl Jung, CW 10, Para 373

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night Carl Jung, CW 10, Para 374

In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning Carl Jung, CW 10, Para 374

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear a rustling in the primeval forest of the unconscious. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages Carl Jung, CW 10, Para 375

The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation Carl Jung, CW 10, Para 375

He [Wotan] is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature Carl Jung, CW 10, Para 375

Perhaps we may sum up this general phenomenon as Ergriffenheita state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but also an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler which has indeed actually happened he is really the only explanation Carl Jung, CW 10, Para 389

It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to

have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings Carl Jung, CW 10, Para 389

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser mountain until the ravens called him and announced the break of day Carl Jung, CW 10, Para 389

He [Wotan] is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away Carl Jung, CW 10, Para 389

Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans Carl Jung, CW 10, Para 389

Because the behaviour of a race takes on its specific character from its underlying images we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature Carl Jung, CW 10, Para 391

Psychologically, it connotes the irrational presence of a subjective feeling (or conviction) of guilt, or an objective imputation of, or imputed share in, guilt Carl Jung, CW 10, Para 403

As an example of the latter, suppose a man belongs to a family which has the misfortune to be disgraced because one of its members has committed a crime. It is clear that he cannot be held responsible, either legally or morally. Yet the atmosphere of guilt makes itself felt in many ways. His family name appears to have been sullied, and it gives him a painful shock to hear it bandied about in the mouths of strangers Carl Jung, CW 10, Para 403

Guilt can be restricted to the lawbreaker only from the legal, moral, and intellectual point of view, but as a psychic phenomenon it spreads itself over the whole neighbourhood Carl Jung, CW 10, Para 403

A house, a family, even a village where a murder has been committed feels the psychological guilt and is made to feel it by the outside world. Would one take a room where one knows a man was murdered a few days before? Is it particularly pleasant to marry the sister or daughter of a criminal? Carl Jung, CW 10, Para 405

Psychological collective guilt is a tragic fate. It hits everybody, just and unjust alike, everybody who was anywhere near the place where the terrible thing happened. Naturally no reasonable and conscientious person will lightly turn collective into individual guilt by holding the individual responsible without giving him a hearing. He will know enough to distinguish between the individually guilty and the merely collectively guilty Carl Jung, CW 10, Para 405

But how many people are either reasonable or conscientious, and how many take the trouble to become so? I am not very optimistic in this respect. Therefore, although collective guilt, viewed on the archaic and primitive level, is a state of magical uncleanness, yet precisely

because of the general unreasonableness it is a very real fact, which no European outside Europe and no German outside Germany can leave out of account Carl Jung, CW 10, Para 405

If the German intends to live on good terms with Europe, he must be conscious that in the eyes of Europeans he is a guilty man Carl Jung, CW 10, Para 405

In reality, it always happens over a wide radius. The sensation aroused by a crime, the passionate interest in tracking down the criminal, the eagerness with which the court proceedings are followed, and so on, all go to prove the exciting effect which the crime has on everybody who is not abnormally dull or apathetic. Everybody joins in, feels the crime in his own being, tries to understand and explain it. Something is set aflame by that great fire of evil that flared up in the crime Carl Jung, CW 10, Para 408

Was not Plato aware that the sight of ugliness produces something ugly in the soul? Indignation leaps up, angry cries of "Justice!" pursue the murderer, and they are louder, more impassioned, and more charged with hate the more fiercely burns the fire of evil that has been lit in our souls. It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts Carl Jung, CW 10, Para 408

In this way we are unavoidably drawn into the uncleanness of evil, no matter what our conscious attitude may be. No one can escape this, for we are all so much a part of the human community that every crime calls forth a secret satisfaction in some corner of the fickle human heart. It is true that, in persons with a strong moral disposition, this reaction may arouse contrary feelings in a neighbouring compartment of the mind Carl Jung, CW 10, Para 408

The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood Carl Jung, CW 10, Para 419

True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate Carl Jung, CW 10, Para 410

In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation Carl Jung, CW 10, Para 411

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves Carl Jung, CW 10, Para 413

What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath [Hitler] proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in or-

der to carry out his promises, and is already on the road to perdition Carl Jung, CW 10, Para 413

The steady growth of the Welfare State is no doubt a very fine thing from one point of view, but from another it is a doubtful blessing, as it robs people of their individual responsibility and turns them into infants and sheep. Besides this, there is the danger that the capable will simply be exploited by the irresponsible, as happened on a huge scale in Germany Carl Jung, CW 10, Para 413

The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing short of a catastrophe can bring him back to health Carl Jung, CW 10, Para 417

He [the pale criminal] simply will not and cannot admit that he is what he is; he cannot endure his own guilt, just as he could not help incurring it. He will stoop to every kind of self-deception if only he can escape the sight of himself. It is true that this happens everywhere, but nowhere does it appear to be such a national characteristic as in Germany Carl Jung, CW 10, Para 417

I am by no means the first to have been struck by the inferiority feelings of the Germans. What did Goethe, Heine, and Nietzsche have to say about their countrymen? A feeling of inferiority does not in the least mean that it is unjustified. Only, the inferiority does not refer to that side of the personality, or to the function, in which it visibly appears, but to an inferiority which none the less really exists even though only dimly suspected Carl Jung, CW 10, Para 417

This condition can easily lead to an hysterical dissociation of the personality, which consists essentially in one hand not knowing what the other is doing, in wanting to jump over one's own shadow, and in looking for everything dark, inferior, and culpable in others Carl Jung, CW 10, Para 417

Hence the hysteric always complains of being surrounded by people who are incapable of appreciating him and who are activated only by bad motives; by inferior mischief-makers, a crowd of submen who should be exterminated neck and crop so that the Superman can live on his high level of perfection. The very fact that his thinking and feeling proceed along these lines is clear proof of inferiority in action Carl Jung, CW 10, Para 417

Therefore all hysterical people are compelled to torment others, because they are unwilling to hurt themselves by admitting their own inferiority. But since nobody can jump out of his skin and be rid of himself, they stand in their own way everywhere as their own evil spirit and that is what we call an hysterical neurosis Carl Jung, CW 10, Para 417

All these pathological features complete lack of insight into one's own character, autoerotic self-admiration and self-extenuation, denigration and terrorization of one's fellow men (how contemptuously Hitler spoke of his own people!), projection of the shadow, lying, falsification of reality, determination to impress by fair means or foul, bluffing and double-crossing all these were united in the man who was diagnosed clinically as an hysteric, and whom a strange fate chose to be the political, moral, and religious spokesman of Germany for twelve years. Is this pure chance? Carl Jung, CW 10, Para 418

Hitler's theatrical, obviously hysterical gestures struck all foreigners (with a few amaz-

ing exceptions) as purely ridiculous. When I saw him with my own eyes, he suggested a psychic scarecrow (with a broomstick for an outstretched arm) rather than a human being. It is also difficult to understand how his ranting speeches, delivered in shrill, grating, womanish tones, could have made such an impression Carl Jung, CW 10, Para 419

But the German people would never have been taken in and carried away so completely if this figure had not been a reflected image of the collective German hysteria. It is not without serious misgivings that one ventures to pin the label of "psychopathic inferiority" on to a whole nation, and yet, heaven knows, it is the only explanation which could in any way account for the effect this scarecrow had on the masses Carl Jung, CW 10, Para 419

A sorry lack of education, conceit that bordered on madness, a very mediocre intelligence combined with the hysteric's cunning and the power fantasies of an adolescent, were written all over this demagogue's face. His gesticulations were all put on, devised by an hysterical mind intent only on making an impression. He behaved in public like a man living in his own biography, in this case as the sombre, daemonic "man of iron" of popular fiction, the ideal of an infantile public whose knowledge of the world is derived from the deified heroes of trashy films Carl Jung, CW 10, Para 419

Although we may be able to understand why the Germans were misled in the first place, the almost total absence of any reaction is quite incomprehensible. Were there not army commanders who could have ordered their troops to do anything they pleased? Why then was the reaction totally lacking? I can only explain this as the outcome of a peculiar state of mind, a passing or chronic disposition which, in an individual, we call hysteria Carl Jung, CW 10, Para 419

This term by no means implies that the individual or the nation is "inferior" in every respect, but only that there is a place of least resistance, a peculiar instability, which exists independently of all the other qualities Carl Jung, CW 10, Para 423

An hysterical disposition means that the opposites inherent in every psyche, and especially those affecting character, are further apart than in normal people. This greater distance produces a higher energic tension, which accounts for the undeniable energy and drive of the Germans Carl Jung, CW 10, Para 423

On the other hand, the greater distance between the opposites produces inner contradictions, conflicts of conscience, disharmonies of character in short, everything we see in Goethe's Faust. Nobody but a German could ever have devised such a figure, it is so intrinsically, so infinitely German. In Faust we see the same "hungering for the infinite" born of inner contradiction and dichotomy, the same eschatological expectation of the Great Fulfilment Carl Jung, CW 10, Para 423

In him [Faust] we experience the loftiest flight of the mind and the descent into the depths of guilt and darkness, and still worse, a fall so low that Faust sinks to the level of a mountebank and wholesale murderer as the outcome of his pact with the devil Carl Jung, CW 10, Para 423

Faust, too, is split and sets up "evil" outside himself in the shape of Mephistopheles, to serve as an alibi in case of need. He likewise "knows nothing of what has happened," i.e., what the devil did to Philemon and Baucis. We never get the impression that he has real insight or suffers genuine remorse. His avowed and unavowed worship of success stands

in the way of any moral reflection throughout, obscuring the ethical conflict, so that Faust's moral personality remains misty Carl Jung, CW 10, Para 423

He never attains the character of reality: he is not a real human being and cannot become one (at least not in this world). He remains the German idea of a human being, and therefore an image somewhat overdone and distorted of the average German Carl Jung, CW 10, Para 423

The essence of hysteria is a systematic dissociation, a loosening of the opposites which normally are held firmly together. It may even go to the length of a splitting of the personality, a condition in which quite literally one hand no longer knows what the other is doing. As a rule there is amazing ignorance of the shadow; the hysteric is only aware of his good motives, and when the bad ones can no longer be denied he becomes the unscrupulous Superman and Herrenmensch who fancies he is ennobled by the magnitude of his aim Carl Jung, CW 10, Para 424

Ignorance of one's other side creates great inner insecurity. One does not really know who one is; one feels inferior somewhere and yet does not wish to know where the inferiority lies, with the result that a new inferiority is added to the original one Carl Jung, CW 10, Para 425

This sense of insecurity is the source of the hysteric's prestige psychology, of his need to make an impression, to flaunt his merits and insist on them, of his insatiable thirst for recognition, admiration, adulation, and longing to be loved Carl Jung, CW 10, Para 425

It is the cause of that loud-mouthed arrogance, uppishness, insolence, and tactlessness by which so many Germans, who at home grovel like dogs, win a bad reputation for their countrymen abroad. Insecurity is also responsible for their tragic lack of civic courage, criticized by Bismarck (one need only recall the pitiable role of the German generals) Carl Jung, CW 10, Para 425

To my mind, the history of the last twelve years [post first World War] is the case-chart of an hysterical patient. The truth should not be withheld from him, for when the doctor makes a diagnosis he does so as part of his effort to find the remedy, and not in order to hurt, degrade, or insult the sufferer. A neurosis or a neurotic disposition is not a disgrace, it is a handicap, and sometimes merely a façon de parler. It is not a fatal disease, but it does grow worse to the degree that one is determined to ignore it Carl Jung, CW 10, Para 427

When I say that the Germans are psychically ill it is surely kinder than saying that they are criminals. I have no wish to irritate the notorious sensitiveness of the hysteric, but there comes a time when we can no longer afford to gloss over all the painful symptoms and to help the patient forget what has happened, merely in order that his pathological condition should remain undisturbed. I would not like to insult the healthy-minded and decent German by suspecting him of being a coward who runs away from his own image Carl Jung, CW 10, Para 427

We should do him the honour of treating him like a man and telling him the truth, and not conceal from him that our soul is cut to the quick by the terrible things that happened in his country and were perpetrated by the Germans in Europe. We are hurt and indignant and have no particular feelings of loving-kindness nor can any amount of determination and will-power twist these sentiments into a Christian "love of your neighbour." For the sake of the healthy-minded and decent Germans one should not attempt to do so; they would surely

prefer the truth to insulting forbearance Carl Jung, CW 10, Para 427

Such non-personal phenomena always manifest themselves in dreams as mythological motifs that are also to be found in legends and fairy tales throughout the world. I have called these mythological motifs archetypes: that is, typical modes or forms in which these collective phenomena are experienced Carl Jung, CW 10, Para 447

There was a disturbance of the collective unconscious in every single one of my German patients. One can explain these disorders causally, but such an explanation is apt to be unsatisfactory, as it is easier to understand archetypes by their aim rather than by their causality Carl Jung, CW 10, Para 447

The archetypes I had observed expressed primitivity, violence, and cruelty. When I had seen enough of such cases, I turned my attention to the peculiar state of mind then prevailing in Germany. I could only see signs of depression and a great restlessness, but this did not allay my suspicions. In a paper which I published at that time, I suggested that the "blond beast" was stirring in an uneasy slumber and that an outburst was not impossible Carl Jung, CW 10, Para 447

The tide that rose in the unconscious after the first World War was reflected in individual dreams, in the form of collective, mythological symbols which expressed primitivity, violence, cruelty: in short, all the powers of darkness Carl Jung, CW 10, Para 449

When such symbols occur in a large number of individuals and are not understood, they begin to draw these individuals together as if by magnetic force, and thus a mob is formed Carl Jung, CW 10, Para 449

Its leader will soon be found in the individual who has the least resistance, the least sense of responsibility and, because of his inferiority, the greatest will to power. He will let loose everything that is ready to burst forth, and the mob will follow with the irresistible force of an avalanche Carl Jung, CW 10, Para 449

Deep down in his being [Hitler], he was motivated by the forces of order, which became operative in him the moment desirousness and greed had taken complete possession of his conscious mind. Hitler was the exponent of a "new order," and that is the real reason why practically every German fell for him Carl Jung, CW 10, Para 454

The Germans wanted order, but they made the fatal mistake of choosing the principal victim of disorder and unchecked greed for their leader. Their individual attitude remained unchanged: just as they were greedy for power, so they were greedy for order. Like the rest of the world, they did not understand wherein Hitler's significance lay, that he symbolized something in every individual Carl Jung, CW 10, Para 454

Hitler was the most prodigious personification of all human inferiorities. He was an utterly incapable, unadapted, irresponsible, psychopathic personality, full of empty, infantile fantasies, but cursed with the keen intuition of a rat or a guttersnipe. He represented the shadow, the inferior part of everybody's personality, in an overwhelming degree, and this was another reason why they fell for him Carl Jung, CW 10, Para 454

In Switzerland we have built up the "perfect democracy," where our warlike instincts ex-

pend themselves in the form of domestic quarrels called “political life.” We fight each other within the limits of the law and the constitution, and we are inclined to think of democracy as a chronic state of mitigated civil war Carl Jung, CW 10, Para 455

We are far from being at peace with ourselves: on the contrary, we hate and fight each other because we have succeeded in introverting war. Our peaceful outward demeanour merely serves to safeguard our domestic quarrels from foreign intruders who might disturb us Carl Jung, CW 10, Para 455

Thus far we have succeeded, but we are still a long way from the ultimate goal. We still have enemies in the flesh, and we have not yet managed to introvert our political disharmonies. We still labour under the unwholesome delusion that we should be at peace within ourselves Carl Jung, CW 10, Para 455

Yet even our [Swiss] national, mitigated state of war would soon come to an end if everybody could see his own shadow and begin the only struggle that is really worthwhile: the fight against the overwhelming power-drive of the shadow Carl Jung, CW 10, Para 455

We have a tolerable social order in Switzerland because we fight among ourselves. Our order would be perfect if only everybody could direct his aggressiveness inwards, into his own psyche. Unfortunately, our religious education prevents us from doing this, with its false promises of an immediate peace within. Peace may come in the end, but only when victory and defeat have lost their meaning. What did our Lord mean when he said: “I came not to send peace, but a sword”? Carl Jung, CW 10, Para 455

Whenever an archetype appears things become critical, and it is impossible to foresee what turn they will take. As a rule this depends on the way consciousness reacts to the situation Carl Jung, CW 10, Para 461

During a collective manifestation of archetypes there is always a great danger of a mass movement, and a catastrophe can be avoided only if the effect of the archetype can be intercepted and assimilated by a sufficiently large majority of individuals Carl Jung, CW 10, Para 461

At the very least there must be a certain number of individuals who are still capable of making their influence felt Carl Jung, CW 10, Para 461

I have been blamed in many quarters for allowing myself to speak of German “psychopathy.” I am and always was of the opinion that the political mass movements of our time are psychic epidemics, in other words, mass psychoses Carl Jung, CW 10, Para 465

They are, as their inhuman concomitants show, abnormal mental phenomena, and I refuse to regard such things as normal, to say nothing of whitewashing them as excusable blunders. Murder is murder, and the fact that the whole German nation threw itself with all its might into the most infamous war of aggression in history is a crime that nothing can ever wipe out Carl Jung, CW 10, Para 465

It is true that very many individuals stood out against it, but they were a small minority. The behaviour of the Germans in general is abnormal; were it not so, we should long since have been accustomed to look upon this form of war as the normal state of things Carl Jung,

CW 10, Para 465

For, in order to turn the individual into a function of the State, his dependence on anything else must be taken from him. Religion means dependence on and submission to the irrational facts of experience. These do not refer directly to social and physical conditions; they concern far more the individual's psychic attitude Carl Jung, CW 10, Para 505

Religion, however, teaches another authority opposed to that of the "world." The doctrine of the individual's dependence on God makes just as high a claim upon him as the world does. It may even happen that the absoluteness of this claim estranges him from the world in the same way as he is estranged from himself when he succumbs to the collective mentality Carl Jung, CW 10, Para 507

He can forfeit his judgment and power of decision in the former case (for the sake of religious doctrine) quite as much as in the latter. This is the goal which religion openly aspires to unless it compromises with the State. When religion does so [compromise], I prefer to call it not "religion" but a "creed" Carl Jung, CW 10, Para 507

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extramundane factors Carl Jung, CW 10, Para 507

A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism) Carl Jung, CW 10, Para 507

From this basic fact all ethics is derived, which without the individual's responsibility before God can be called nothing more than conventional morality Carl Jung, CW 10, Para 507

Since they are compromises with mundane reality, the creeds have accordingly seen themselves obliged to undertake a progressive codification of their views, doctrines, and customs, and in so doing have externalized themselves to such an extent that the authentic religious element in them the living relationship to and direct confrontation with their extramundane point of reference has been thrust into the background Carl Jung, CW 10, Para 508

The denominational standpoint measures the worth and importance of the subjective religious relationship by the yardstick of traditional doctrine, and where this is not so frequent, as in Protestantism, one immediately hears talk of pietism, sectarianism, eccentricity, and so forth, as soon as anyone claims to be guided by God's will Carl Jung, CW 10, Para 508

To be the adherent of a creed, therefore, is not always a religious matter but more often a social one and, as such, it does nothing to give the individual any foundation. For this he has to depend exclusively on his relation to an authority which is not of this world Carl Jung, CW 10, Para 509

The criterion here is not lip service to a creed but the psychological fact that the life of the individual is not determined solely by the ego and its opinions or by social factors, but quite as much, if not more, by a transcendent authority Carl Jung, CW 10, Para 509

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as from outside Carl Jung, CW 10, Para 512

For this reason he has always taken care that any difficult decision likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature Carl Jung, CW 10, Para 512

Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Everywhere and at all times there have been rites d'entrée et de sortie whose efficacy is impugned as magic and superstition by rationalists incapable of psychological insight Carl Jung, CW 10, Para 512

But magic has above all a psychological effect whose importance should not be underestimated. The performance of a "magical" action gives the person concerned a feeling of security which is absolutely essential for carrying out a decision, because a decision is inevitably somewhat one-sided and is therefore rightly felt to be a risk Carl Jung, CW 10, Para 512

Even a dictator thinks it necessary not only to accompany his acts of State with threats but to stage them with all manner of solemnities. Brass bands, flags, banners, parades, and monster demonstrations are no different in principle from ecclesiastical processions, cannonades, and fireworks to scare off demons Carl Jung, CW 10, Para 512

Only, the suggestive parade of State power engenders a collective feeling of security, which, unlike religious demonstrations, gives the individual no protection against his inner demonism. Hence he will cling all the more to the power of the State, i.e., to the mass, thus delivering himself up to it psychically as well as morally and putting the finishing touch to his social depotentiation Carl Jung, CW 10, Para 512

The State, like the Church, demands enthusiasm, self-sacrifice, and love, and if religion requires or presupposes the "fear of God," then the dictator State takes good care to provide the necessary terror Carl Jung, CW 10, Para 512

That is why the findings of laboratory psychology are, for all practical purposes, often so remarkably unenlightening and devoid of interest Carl Jung, CW 10, Para 531

The more the individual object dominates the field of vision, the more practical, detailed, and alive will be the knowledge derived from it. This means that the objects of investigation, too, become more and more complicated and that the uncertainty of the individual factors grows in proportion to their number, thus increasing the possibility of error Carl Jung, CW 10, Para 531

Understandably enough, academic psychology is scared of this risk and prefers to avoid complex situations by asking ever simpler questions, which it can do with impunity. It has full freedom in the choice of questions it will put to Nature Carl Jung, CW 10, Para 531

Medical psychology, on the other hand, is very far from being in this more or less enviable position. Here the object puts the question and not the experimenter. The analyst is

confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent. It is the sickness or the patient himself that puts the crucial questions in other words, Nature experiments with the doctor in expecting an answer from him Carl Jung, CW 10, Para 532

The uniqueness of the individual and of his situation stares the analyst in the face and demands an answer. His duty as a physician forces him to cope with a situation swarming with uncertainty factors. At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of the case. The deeper his understanding penetrates, the more the general principles lose their meaning Carl Jung, CW 10, Para 532

But these principles are the foundation of objective knowledge and the yardstick by which it is measured. With the growth of what both patient and doctor feel to be “understanding,” the situation becomes increasingly subjectivized. What was an advantage to begin with threatens to turn into a dangerous disadvantage Carl Jung, CW 10, Para 532

Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge Carl Jung, CW 10, Para 532

As understanding deepens, the further removed it becomes from knowledge. An ideal understanding would ultimately result in each party’s unthinkingly going along with the other’s experience a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility Carl Jung, CW 10, Para 532

Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals. Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other. This inevitable consequence breaks the understanding, for understanding also presupposes the integral preservation of the individuality of both partners Carl Jung, CW 10, Para 532

It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners Carl Jung, CW 10, Para 532

But that does not explain why the fantasies did not develop any pathological effects during the interim period. These effects develop only when the individual is faced with a situation which he cannot overcome by conscious means Carl Jung, CW 10, Para 546

The resultant standstill in the development of personality opens a sluice for infantile fantasies, which, of course, are latent in everybody but do not display any activity so long as the conscious personality can continue on its way unimpeded Carl Jung, CW 10, Para 546

When the fantasies reach a certain level of intensity, they begin to break through into consciousness and create a conflict situation that becomes perceptible to the patient himself, splitting him into two personalities with different characters. The dissociation, however, had been prepared long before in the unconscious, when the energy flowing off from consciousness

(because unused) reinforced the negative qualities of the unconscious and particularly the infantile traits of the personality Carl Jung, CW 10, Para 546

Since the normal fantasies of a child are nothing other, at bottom, than the imagination of the instincts, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness Carl Jung, CW 10, Para 547

A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the "imagination" proper to them Carl Jung, CW 10, Para 547

Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture Carl Jung, CW 10, Para 547

If we could look into the psyche of the yucca moth, for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compels the moth to carry out its fertilizing activity on the yucca plant but helps it to "recognize" the total situation Carl Jung, CW 10, Para 547

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form Carl Jung, CW 10, Para 547

It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience. If for "person" we substitute "modern society," it is evident that the latter [modern society] is suffering from a mental dissociation, i.e., a neurotic disturbance Carl Jung, CW 10, Para 552

In view of this, it does not help matters at all if one party pulls obstinately to the right and the other to the left. This is what happens in every neurotic psyche, to its own deep distress, and it is just this distress that brings the patient to the analyst Carl Jung, CW 10, Para 552

The analyst has to establish a relationship with both halves of his patient's personality, because only from them can he put together a whole and complete man, and not merely from one half by suppression of the other half. But this suppression is just what the patient has been doing all along, for the modern Weltanschauung leaves him with no alternative Carl Jung, CW 10, Para 553

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god and so it has remained, even if we know of Christianity only from hearsay Carl Jung, CW 10, Para 554

Words like “Society” and “State” are so concretized that they are almost personified. In the opinion of the man in the street, the “State,” far more than any king in history, is the inexhaustible giver of all good; the “State” is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities Carl Jung, CW 10, Para 554

No one seems to notice that this worship of the word, which was necessarily at a certain phase of man’s mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person Carl Jung, CW 10, Para 554

There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception Carl Jung, CW 10, Para 554

With credulity come propaganda and advertising to dupe the citizen with political jobbery and compromises, and the lie reaches proportions never known before in the history of the world. Carl Jung, CW 10, Para 554

It is highly probable that all man’s psychic functions have an instinctual foundation, as is obviously the case with animals. It is easy to see that in animals instinct functions as the spiritus rector of all behaviour. This observation lacks certainty only when the learning capacity begins to develop, for instance in the higher apes and in man Carl Jung, CW 10, Para 556

In animals, as a result of their learning capacity, instinct undergoes numerous modifications and differentiations, and in civilized man the instincts are so split up that only a few of the basic ones can be recognized with any certainty in their original form. The most important are the two fundamental instincts already mentioned [sexuality and the power drive] and their derivatives, and these have been the exclusive concern of medical psychology so far. But in following up the ramifications of instinct investigators came upon configurations which could not with certainty be ascribed to either group Carl Jung, CW 10, Para 556

To take but one example: The discoverer of the power instinct raised the question whether an apparently indubitable expression of the sexual instinct might not be better explained as a “power arrangement,” and Freud himself felt obliged to acknowledge the existence of “ego instincts” in addition to the overriding sexual instinct a clear concession to the Adlerian standpoint Carl Jung, CW 10, Para 556

In view of this uncertainty, it is hardly surprising that in most cases neurotic symptoms can be explained, almost without contradiction, in terms of either theory. This perplexity does not mean that one or the other standpoint is erroneous or that both are. Rather, both are relatively valid and, unlike certain one-sided and dogmatic tendencies, admit the existence and competition of still other instincts Carl Jung, CW 10, Para 556

Although, as I have said, the question of human instinct is a far from simple matter, we shall probably not be wrong in assuming that the learning capacity, a quality almost exclusive to man, is based on the instinct for imitation found in animals. It is in the nature of this instinct to disturb other instinctive activities and eventually to modify them, as can be observed, for instance, in the songs of birds when they adopt other melodies Carl Jung, CW 10, Para 556

Nothing estranges man more from the ground-plan of his instincts than his learning ca-

pacity, which turns out to be a genuine drive for progressive transformation of human modes of behaviour. Carl Jung, CW 10, Para 557

It, more than anything else, is responsible for the altered conditions of his existence and the need for new adaptations which civilization brings Carl Jung, CW 10, Para 557

It [learning capacity] is also the ultimate source of those numerous psychic disturbances and difficulties which are occasioned by man's progressive alienation from his instinctual foundation, i.e., by his uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious Carl Jung, CW 10, Para 557

This is the unconscious Zeitgeist. It compensates the attitude of the conscious mind and anticipates changes to come. An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content Carl Jung, CW 10, Para 584

The pleasingness of the artistic product is replaced by chill abstractions of the most subjective nature which brusquely slam the door on the naïve and romantic delight in the senses and on the obligatory love for the object. Carl Jung, CW 10, Para 584

This tells us, in plain and universal language, that the prophetic spirit of art has turned away from the old object-relationship towards the forth the time being dark chaos of subjectivisms Carl Jung, CW 10, Para 584

Certainly art, so far as we can judge of it, has not yet discovered in this darkness what it is that could hold all men together and give expression to their psychic wholeness. Since reflection seems to be needed for this purpose, it may be that such discoveries are reserved for other fields of endeavour Carl Jung, CW 10, Para 584

Great art till now has always derived its fruitfulness from myth, from the unconscious process of symbolization which continues through the ages and, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future. Carl Jung, CW 10, Para 585

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Para 585

As the behaviour of the press is a sort of Gallup test with reference to world opinion, one must draw the conclusion that news affirming the existence of Ufos is welcome, but that scepticism seems to be undesirable. To believe that Ufos are real suits the general opinion, whereas disbelief is to be discouraged. This creates the impression that there is a tendency all over the world to believe in saucers and to want them to be real, unconsciously helped along by a press that otherwise has no sympathy with the phenomenon Carl Jung, CW 10, Para 589

As we know from ancient Egyptian history, they are manifestations of psychic changes which always appear at the end of one Platonic month and at the beginning of another. Carl Jung, CW 10, Para 589

Apparently they are changes in the constellation of psychic dominants, of the archetypes, or "gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the Aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius Carl Jung, CW 10, Para 589

I came to the same conclusion as Edward J. Ruppelt, one-time chief of the American Air Force's project for investigating Ufo reports. The conclusion is: something is seen, but one doesn't know what. Carl Jung, CW 10, Para 591

Such an object provokes, like nothing else, conscious and unconscious fantasies, the former giving rise to speculative conjectures and pure fabrications, and the latter supplying the mythological background inseparable from these provocative observations Carl Jung, CW 10, Para 593

Regarded in this light, the Ufo reports may seem to the sceptical mind to be rather like a story that is told all over the world but differs from an ordinary rumour in that it is expressed in the form of visions, or perhaps owed its existence to them in the first place and is now kept alive by them. I would call this comparatively rare variation a visionary rumour It is closely akin to the collective visions of, say, the crusaders during the siege of Jerusalem, the troops at Mons in the first World War, the faithful followers of the pope at Fatima, Portugal, etc. Apart from collective visions, there are on record cases where one or more persons see something that physically is not there Carl Jung, CW 10, Para 597

The signal for the Ufo stories was given by the mysterious projectiles seen over Sweden during the last two years of the war attributed of course to the Russians and by the reports about "Foo fighters," i.e., lights that accompanied the Allied bombers over Germany (Foo = feu). These were followed by the strange sightings of "Flying Saucers" in America. The impossibility of finding an earthly base for the Ufos and of explaining their physical peculiarities soon led to the conjecture of an extra-terrestrial origin. With this development the rumour got linked up with the psychology of the great panic that broke out in the United States just before the second World War, when a radio play, based on a novel by H. G. Wells, about Martians invading New York, caused a regular stampede and numerous car accidents. The play evidently hit the latent emotion connected with the imminence of war Carl Jung, CW 10, Para 599

But if it is a case of psychological projection, there must be a psychic cause for it. One can hardly suppose that anything of such worldwide incidence as the Ufo legend is purely fortuitous and of no importance whatever. The many thousands of individual testimonies must have an equally extensive causal basis. When an assertion of this kind is corroborated practically everywhere, we are driven to assume that a corresponding motive must be present everywhere, too Carl Jung, CW 10, Para 608

In addition, there are cases where the same collective cause produces identical or similar effects, i.e., the same visionary images and interpretations, in the very people who are least prepared for such phenomena and least inclined to believe in them. This fact gives the eyewitness accounts an air of particular credibility: it is usually emphasized that the witness is above suspicion because he was never distinguished for his lively imagination or credulousness but, on the contrary, for his cool judgment and critical reason Carl Jung, CW

10, Para 609

Considering the notorious camera-mindedness of Americans, it is surprising how few "authentic" photos of Ufos seem to exist, especially as many of them are said to have been observed for several hours at relatively close quarters. I myself happen to know someone who saw a Ufo with hundreds of other people in Guatemala. He had his camera with him, but in the excitement he completely forgot to take a photo, although it was daytime and the Ufo remained visible for an hour. I have no reason to doubt the honesty of his report. He has merely strengthened my impression that Ufos are somehow not photogenic Carl Jung, CW 10, Para 613

As one can see from all this, the observation and interpretation of Ufos have already led to the formation of a regular legend. Quite apart from the thousands of newspaper reports and articles there is now a whole literature on the subject, some of it humbug, some of it serious. The Ufos themselves, however, do not appear to have been impressed; as the latest observations show, they continue their way undeterred. Be that as it may, one thing is certain: they have become a living myth Carl Jung, CW 10, Para 614

We have here a golden opportunity of seeing how a legend is formed, and how in a difficult and dark time for humanity a miraculous tale grows up of an attempted intervention by extra-terrestrial "heavenly" powers and this at the very time when human fantasy is seriously considering the possibility of space travel and of visiting or even invading other planets Carl Jung, CW 10, Para 614

Sensationalism, love of adventure, technological audacity, intellectual curiosity may appear to be sufficient motives for our futuristic fantasies, but the impulse to spin such fantasies, especially when they take such a serious form witness the sputniks springs from an underlying cause, namely a situation of distress and the vital need that goes with it Carl Jung, CW 10, Para 615

What as a rule is seen is a body of round shape, disk-like or spherical, glowing or shining fierily in different colours, or, more seldom, a cigar-shaped or cylindrical figure of various sizes. It is reported that occasionally they are invisible to the naked eye but leave a "blip" on the radar screen. The round bodies in particular are figures such as the unconscious produces in dreams, visions, etc. Carl Jung, CW 10, Para 618

In this case they are to be regarded as symbols representing, in visual form, some thought that was not thought consciously, but is merely potentially present in the unconscious in invisible form and attains visibility only through the process of becoming conscious Carl Jung, CW 10, Para 618

The visible form, however, expresses the meaning of the unconscious content only approximately. In practice the meaning has to be completed by amplificatory interpretation. The unavoidable errors that result can be eliminated only through the principle of "waiting on events"; that is to say we obtain a consistent and readable text by comparing sequences of dreams dreamt by different individuals. The figures in a rumour can be subjected to the same principles of dream interpretation Carl Jung, CW 10, Para 618

If we apply them to the round object whether it be a disk or a sphere we at once get an analogy with the symbol of totality well known to all students of depth psychology, namely

the mandala (Sanskrit for circle). This is not by any means a new invention, for it can be found in all epochs and in all places, always with the same meaning, and it reappears time and again, independently of tradition, in modern individuals as the “protective” or apotropaic circle, whether in the form of the prehistoric “sun wheel,” or the magic circle, or the alchemical microcosm, or a modern symbol of order, which organizes and embraces the psychic totality Carl Jung, CW 10, Para 619

In so far as the mandala encompasses, protects, and defends the psychic totality against outside influences and seeks to unite the inner opposites, it is at the same time a distinct individuation symbol and was known as such even to medieval alchemy Carl Jung, CW 10, Para 621

The soul was supposed to have the form of a sphere, on the analogy of Plato’s world-soul, and we meet the same symbol in modern dreams. This symbol, by reason of its antiquity, leads us to the heavenly spheres, to Plato’s “supra-celestial place” where the “Ideas” of all things are stored up Carl Jung, CW 10, Para 621

Hence there would be nothing against the naïve interpretation of Ufos as “souls.” Naturally they do not represent our modern conception of the psyche, but give an involuntary archetypal or mythological picture of an unconscious content, a rotundum, as the alchemists called it, that expresses the totality of the individual Carl Jung, CW 10, Para 621

I have defined this spontaneous image as a symbolical representation of the Self, by which I mean not the ego but the totality composed of the conscious and the unconscious. I am not alone in this, as the Hermetic philosophy of the Middle Ages had already arrived at very similar conclusions Carl Jung, CW 10, Para 621

If the round shining objects that appear in the sky be regarded as visions, we can hardly avoid interpreting them as archetypal images. They would then be involuntary, automatic projections based on instinct, and as little as any other psychic manifestations or symptoms can they be dismissed as meaningless and merely fortuitous Carl Jung, CW 10, Para 622

Anyone with the requisite historical and psychological knowledge knows that circular symbols have played an important role in every age; in our own sphere of culture, for instance, they were not only soul symbols but “God-images.” There is an old saying that “God is a circle whose centre is everywhere and the circumference nowhere.” God in his omniscience, omnipotence, and omnipresence is a totality symbol par excellence, something round, complete, and perfect. Epiphanies of this sort are, in the tradition, often associated with fire and light Carl Jung, CW 10, Para 622

On the antique level, therefore, the Ufos could easily be conceived as “gods.” They are impressive manifestations of totality whose simple, round form portrays the archetype of the Self, which as we know from experience plays the chief role in uniting apparently irreconcilable opposites and is therefore best suited to compensate the split-mindedness of our age. It has a particularly important role to play among the other archetypes in that it is primarily the regulator and orderer of chaotic states, giving the personality the greatest possible unity and wholeness Carl Jung, CW 10, Para 622

The dream describes, as the exposition of the initial situation, a mass panic as at an air-raid warning. A Ufo appears, having the form of a drop. A fluid body assumes the form of a

drop when it is about to fall, from which it is clear that the Ufo is conceived as a liquid falling from the sky, like rain Carl Jung, CW 10, Para 628

From many of the reports, particularly the early ones, it is evident that the Ufos can appear suddenly and vanish equally suddenly. They can be tracked by radar but remain invisible to the eye, and conversely, can be seen by the eye but not detected by radar. Ufos can make themselves invisible at will, it is said, and must obviously consist of a substance that is visible at one moment and invisible the next Carl Jung, CW 10, Para 630

The nearest analogy to this is a volatile liquid which condenses out of an invisible state into the form of drops. In reading the old texts one can still feel the miracle of disappearance and reappearance which the alchemists beheld in the vaporization of water or quicksilver: for them it was the transformation of the "souls that had become water" (Heraclitus) into the invisible pneuma at the touch of Hermes' wand, and their descent out of the empyrean into visible form again. Zosimos of Panopolis (third century A.D.) has left us a valuable document describing this transformation, which takes place in a cooking-vessel Carl Jung, CW 10, Para 630

The fantasies born of musing over the steaming cooking-pot one of the most ancient experiences of mankind may also be responsible for the sudden disappearance and reappearance of the Ufo Carl Jung, CW 10, Para 630

The plurality of Ufos, then, is a projection of a number of psychic images of wholeness which appear in the sky because on the one hand they represent archetypes charged with energy and on the other hand are not recognized as psychic factors Carl Jung, CW 10, Para 635

Very probably there is a phallic analogy in the dream, which, in accordance with the meaning of this exceedingly archaic symbol, gives the Ufo the character of something "procreative," "fructifying," and, in the broadest sense, "penetrating" Carl Jung, CW 10, Para 638

The dreamer does not flee from the menacing aspect of the Ufo, even when she sees it coming straight at her. During this confrontation the original spherical or lens-shaped aspect reappears in the form of a circular eye. Carl Jung, Para 639

Nowadays people who have an experience of this kind are more likely to go running to the doctor or psychiatrist than to the theologian. I have more than once been consulted by people who were terrified by their dreams and visions. They took them for symptoms of mental illness, possibly heralding insanity, whereas in reality they were "dreams sent by God," real and genuine religious experiences that collided with a mind unprepared, ignorant, and profoundly prejudiced Carl Jung, CW 10, Para 642

The second dream differs from the first in that it brings out the dreamer's inner relationship to the Ufo. The Ufo has marked her out and not only turns a searching eye upon her but irradiates her with magical heat, a synonym for her own inner affectivity Carl Jung, CW 10, Para 643

Fire is the symbolical equivalent of a very strong emotion or affect, which in this case comes upon her quite unexpectedly. In spite of her justifiable fear of the Ufo she held her ground, as though it were intrinsically harmless, but is now made to realize that it is capable of sending out a deadly heat, a statement we often meet with in the Ufo literature Carl Jung, CW 10, Para 643

This heat is a projection of her own unrealized emotion of a feeling that has intensified into a physical effect but remains unrecognized. Even her facial expression was altered (burnt) by it. This recalls not only the changed face of Moses but also that of Brother Klaus after his terrifying vision of God. It points to an “indelible” experience whose traces remain visible to others, because it has brought about a demonstrable change in the entire personality Carl Jung, CW 10, Para 643

Psychologically, of course, such an event betokens only a potential change; it has first to be integrated into consciousness. That is why Brother Klaus felt it necessary to spend long years in wearisome study and meditation until he succeeded in recognizing his terrifying vision as a vision of the Holy Trinity, in accordance with the spirit of the age Carl Jung, CW 10, Para 643

In this way he transformed the experience into an integrated conscious content that was intellectually and morally binding for him. This work has still to be done by the dreamer, and perhaps also by all those who see Ufos, dream of them, or spread rumours about them Carl Jung, CW 10, Para 643

The motif of the isolated “God’s eye,” which the unconscious proffers as an interpretation of the Ufo, can be found in ancient Egyptian mythology as the “eye of Horus,” who with its help healed the partial blinding of his father Osiris, caused by Set. The isolated God’s eye also appears in Christian iconography Carl Jung, CW 10, Para 645

The sexual aspect of the Ufos merits our attention, as it shows that a very powerful instinct like sexuality has its share in the structure of the phenomenon. It is probably no accident that in one of the dreams we have been discussing a feminine symbol appears, and in the other a masculine, in accordance with the reports of lens-shaped and cigar-shaped Ufos, for where one appears, we may also expect its partner Carl Jung, CW 10, Para 662

She thus creates an acute consciousness of sex, deleterious to weaker spirits but of advantage in promoting reflection and broadening the consciousness of the stronger Carl Jung, CW 10, Para 654

The worldly pomps of the Catholic Church for which she is reproached by the Protestants have the obvious purpose of holding the power of the spirit visibly before the natural power-instinct. This is infinitely more effective than the best logical arguments, which no one likes following. Carl Jung, CW 10, Para 654

Only the tiniest fraction of the population learns anything from reflection; everything else consists in the suggestive power of ocular evidence. Carl Jung, CW 10, Para 654

The dream describes, as the exposition of the initial situation, a mass panic as at an air-raid warning. A Ufo appears, having the form of a drop. A fluid body assumes the form of a drop when it is about to fall, from which it is clear that the Ufo is conceived as a liquid falling from the sky, like rain Carl Jung, CW 10, Para 628

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Spiders, like all animals that are not warm-blooded or have no cerebrospinal nervous system, function in dreams as symbols of a profoundly alien psychic world Carl Jung, CW 10, Para 671

So far as I can see, they [spiders express contents which, though active, are unable to reach consciousness; they have not yet entered the sphere of the cerebrospinal nervous system but are as though lodged in the deeper-lying sympathetic and parasympathetic systems. Carl Jung, CW 10, Para 671

In this connection I remember the dream of a patient who had the greatest difficulty in conceiving the idea of the supraordinate totality of the psyche and felt the utmost resistance to it. He had picked up the idea from one of my books but, characteristically enough, was unable to distinguish between the ego and the Self, and, because of his hereditary taint, was threatened with a pathological inflation Carl Jung, CW 10, Para 671

In such cases there is a real weakness of the ego, which cannot therefore afford any suggestion of taking second place, as that would fatally emphasize its littleness and has to be avoided at all costs. Illusions, however, are inimical to life, because they are unhealthy and sooner or later trip you up. The dream therefore attempts a kind of corrective, which, like the Delphic oracle, turns out to be ambivalent. It says in effect: “What is troubling you in the head (attic) is, though you may not know it, a rare jewel. It is like an animal that is strange to you, forming symbolically the centre of many concentric circles, reminiscent of the centre of a large or small world, like the eye of God in medieval pictures of the universe” Carl Jung, CW 10, Para 672

Confronted with this, a healthy mind would fight against identification with the centre, because of the danger of paranoiac God-likeness Carl Jung, CW 10, Para 672

Anyone who gets into this spider’s net is wrapped round like a cocoon and robbed of his own life. He is isolated from his fellows, so that they can no longer reach him, nor he them. He lives in the loneliness of the world creator, who is everything and has nothing outside himself Carl Jung, CW 10, Para 672

If, on top of all this, you have had an insane father, there is the danger that you will begin to “spin” yourself, and for this reason the spider has a sinister aspect that should not be overlooked Carl Jung, CW 10, Para 672

For his everyday life man seems to need no instincts, especially when he is convinced of the sovereign power of his will. He ignores the meaning of instinct and devalues it to the

point of atrophy, not seeing how much he endangers his very existence through loss of instinct Carl Jung, CW 10, Para 679

When therefore dreams emphasize instinct they are trying to fill a perilous gap in our adaptation to life. Carl Jung, CW 10, Para 679

Deviations from instinct show themselves in the form of affects, which in dreams are likewise expressed by animals. Hence uncontrolled affects are rightly regarded as bestial or primitive and should be avoided. Carl Jung, CW 10, Para 680

But we cannot do this [avoid uncontrolled affects] without repressing them, that is, without a splitting of consciousness. In reality we can never escape their power. Carl Jung, CW 10, Para 680

Somewhere or other they will continue to operate even though they cannot be found in consciousness. At worst they manifest themselves in a neurosis or in an unconscious "arrangement" of inexplicable mishaps Carl Jung, CW 10, Para 680

The saint, who seems exempt from these weaknesses, pays for his immunity with suffering and abnegation of the earthly man, without which of course he would not be a saint. The lives of holy men show that the two sides cancel out. None can escape the chain of suffering that leads to sickness, old age and death. Carl Jung, CW 10, Para 680

We can and should, for the sake of our humanity, "control" our affects and keep them in check, but we should know that we have to pay dearly for it. The choice of currency in which we wish to pay the tribute is sometimes even left to us Carl Jung, CW 10, Para 680

Remaining down below and subordinating ourselves to a theriomorphic symbol, which seems very like an insult to our human dignity, means no more than that we should remain conscious of these simple truths and never forget that in point of anatomy and psychology the earthly man, for all his high flights, is first cousin to the anthropoids Carl Jung, CW 10, Para 681

Should it be granted to him, however, to develop into something higher without crippling his nature, he is reminded that this transformation is not his to command, for he is dependent on factors he cannot influence Carl Jung, CW 10, Para 681

He [death] is the great perfector, drawing his inexorable line under the balance-sheet of human life. In him alone is wholeness one way or another attained. Death is the end of the empirical man and the goal of the spiritual man, as the perspicacious Heraclitus says: "It is to Hades that they rage and celebrate their feasts" Carl Jung, CW 10, Para 695

Everything that is not yet where it ought to be, that has not yet gone where it ought to have gone, fears the end, the final reckoning. We avoid as long as possible making ourselves conscious of those things which wholeness still lacks, thus preventing ourselves from becoming conscious of the Self and preparing for death. The Self then remains in projection Carl Jung, CW 10, Para 695

What is the use of a compensation that, because of its symbolic form, is not understood by the conscious mind? Apart from those not so uncommon cases where only a little reflection is needed to understand the meaning of a dream, we can take it as a general rule that the

compensation is not immediately obvious and is therefore easily overlooked Carl Jung, CW 10, Para 732

The language of the unconscious does not have the intentional clarity of conscious language; it is a condensation of numerous data, many of them subliminal, whose connection with conscious contents is not known. These data do not take the form of a directed judgment, but follow an instinctive, archaic “pattern” which, because of its mythological character, is not recognized by the reasoning mind Carl Jung, CW 10, Para 732

The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being but is regulated exclusively by the demands of psychic equilibrium. Thus there are times when, as I have often seen, a dream that is not understood can still have a compensatory effect, even though as a rule conscious understanding is required on the alchemical principle “Quod natura relinquit imperfectum, ars perficit” (what nature leaves imperfect, the art perfects) Carl Jung, CW 10, Para 732

Were this not so, human reflection and effort would be superfluous. For its part, the conscious mind often proves incapable of recognizing the full scope and significance of certain vital situations it has created for itself, and so challenges the unconscious to bring up the subliminal context, which, however, is written not in rational language but in an archaic one with two or more meanings Carl Jung, CW 10, Para 732

Since the metaphors it uses reach far back into the history of the human mind, its interpreters will need historical knowledge in order to understand its meaning Carl Jung, CW 10, Para 732

Instead, it has to turn its attention to the individual exceptions, which are murdered by statistics. The human psyche attains its true meaning not in the average but in the unique, and this does not count in a scientific procedure Carl Jung, CW 10, Para 744

This point of view is anathema to the exclusively scientific attitude, despite the fact that without exceptions there would be no statistics at all. Moreover, in actual reality the exceptions are almost more important than the rule Carl Jung, CW 10, Para 744

The psychological effect is very like that of the Rorschach test, where a purely fortuitous and irrational picture appeals to the irrational powers of the imagination and brings the observer’s unconscious into play. When his extraverted interest is snubbed in this way it falls back on the “subjective factor” and increases the latter’s energy charge, a phenomenon that was observed very clearly in the original word association tests Carl Jung, CW 10, Para 753

The isolated stimulus word uttered by an experimenter bewilders and embarrasses the subject because it may have more than one meaning Carl Jung, CW 10, Para 753

He does not quite know what to answer, and this accounts for the extraordinary variety of answers in these tests and what is more important for the large number of disturbed reactions which are caused by the intrusion of unconscious contents Carl Jung, CW 10, Para 753

The rebuffing of interest by unintelligibility results in its introversion and a constellation of the unconscious. Modern art has the same effect Carl Jung, CW 10, Para 754

We can therefore attribute to modern art a conscious or unconscious intention to turn the beholder's eyes away from the intelligible and enjoyable world of the senses and to enforce a revelation of the unconscious as a kind of substitute for the loss of human surroundings Carl Jung, CW 10, Para 754

This is also the intention of the [word] association experiment and the Rorschach test: they are meant to supply information concerning the background of consciousness, and this they do with great success Carl Jung, CW 10, Para 754

The experimental setup of modern art is evidently the same: it faces the observer with the question, "How will you react? What do you think? What kind of fantasy will come up?" In other words, modern art is less concerned with the pictures it produces than with the observer and his involuntary reactions Carl Jung, CW 10, Para 754

He peers at the colours on the canvas, his interest is aroused, but all he can discover is a product that defies human understanding. He feels disappointed, and already he is thrown back on a subjective reaction which vents itself in all sorts of exclamations Carl Jung, CW 10, Para 754

Anyone who knows how to interpret these will learn a lot about the subjective disposition of the observer but next to nothing about the painting as such. For him it is no more than a psychological test Carl Jung, CW 10, Para 754

This may sound disparaging, but only for those who regard the subjective factor merely as a source of discomfort. But if they are interested in their own psyches, they will try to submit their constellated complexes to closer scrutiny Carl Jung, CW 10, Para 754

In its attempt to leave the world of visible and intelligible appearances and to float in the boundlessness of chaos, modern art, to a still greater degree than the psychological tests, evokes complexes which have sloughed off their usual personal aspect and appear as what they originally were, namely primordial forms of the instincts. They are of a suprapersonal, collective-unconscious nature Carl Jung, CW 10, Para 755

Personal complexes arise wherever there are conflicts with the instinctual disposition. These are the points of faulty adaptation, and their sensitiveness releases affects which tear the mask of adaptedness off the face of civilized man Carl Jung, CW 10, Para 755

This also seems to be the goal that modern art is indirectly aiming at. For all the appearance of extreme arbitrariness and boundless chaos, the loss of beauty and meaning is compensated by a strengthening of the unconscious. And since this is not chaotic but pertains to the natural order of things, it is to be expected that forms and patterns will arise which are indicative of this order Carl Jung, CW 10, Para 755

As the illustration shows, this sighting was made in Basel. The dark colour of the Ufos may be due to their having been seen against the light of the rising sun. Some of them were bright and fiery. Their speed and irregular motion are typical Ufo features Carl Jung, CW 10, Para 759

This broadsheet (fig. 404.06) relates the story of a "very frightful spectacle" seen by "numerous men and women" at sunrise on April 14, 1561. They saw "globes" of a blood-red,

bluish, or black colour, or “plates” in large numbers near the sun, “some three in a row, now and then four in a square, also some standing alone. And amongst these globes some blood-coloured crosses were seen.” They all began to fight one another.” This went on for about an hour. Then “they all fellas one sees in the picture from the sun and sky down to the earth, as if everything were on fire, then it slowly faded away on the earth, producing a lot of steam.” Underneath the globes was a long object, “shaped like a great black spear.” Naturally this “spectacle” was interpreted as a divine warning Carl Jung, CW 10, Para 760

This report, as the reader will have noted, contains certain details already known to us. Above all the “tubes,” which are analogous to the cylindrical objects in the Ufo reports. These, in Ufo language, are the “mother-ships” which are said to carry the smaller, lens-shaped Ufos for long distances. The picture shows them in operation, releasing Ufos or taking them on board. Especially important, though lacking in the modern Ufo reports, are the indubitable quaternities, seen sometimes as simple crosses, sometimes as disks in the form of a cross, that is, as regular mandalas. There also seems to be a hint of the 3 + 1 motif in the dilemma of three and four. The militaristic interpretation is as characteristic of the sixteenth century as the technological one is of ours. The tubes are cannons and the globes cannonballs, and the shooting to and from of the globes is an artillery engagement. The great black spearhead, as well as the spearshafts (?), seem to represent the masculine element, especially in its “penetrating” capacity. Similar things are reported in the Ufo literature Carl Jung, CW 10, Para 761

The emphasis on the cross motif is striking. The Christian meaning of the cross can hardly be considered here, since we are dealing with a natural phenomenon, a swarm of round objects in violent motion, shooting in opposite directions and reminding the reporter of a battle. If the Ufos were living organisms, one would think of a swarm of insects rising with the sun, not to fight one another but to mate and celebrate the marriage flight. Here the cross signifies a union of opposites (vertical and horizontal), a “crossing”; as a plus sign, it is also a joining together, an addition. Where the globes are coupled together to form quaternities, they have given rise to the crossed marriage quaternio, which I have discussed in my “Psychology of the Transference.” It forms the model for the primitive “cross cousin marriage,” but is also an individuation symbol, the union of the “four” Carl Jung, CW 10, Para 762

Columns of smoke rise up from the place where the cannonballs have fallen, reminding us of Tanguy’s picture. The moment of sunrise, the Aurora consurgens (Aquinas, Boehme), suggests the revelation of the light. Both reports have clear analogies not only with one another but also with the modern saucer stories and with the individual products of the unconscious today Carl Jung, CW 10, Para 763

This seventeenth-century woodcut (fig. 404.07), possibly representing a Rosicrucian illumination, comes from a source unknown to me. On the right it shows the familiar world. The pilgrim, who is evidently on a pélerinage de l’âme [pilgrimage of the soul], has broken through the star-strewn rim of his world and behold another, supernatural universe filled with what look like layers of cloud or mountain ranges. In it appear the wheels of Ezekiel and disks or rainbowlike figures, obviously representing the “heavenly spheres.” In these symbols we have a prototype of the Ufo vision, which is vouchsafed to the illuminati. They cannot be heavenly bodies belonging to our empirical world, but are projected “rotunda” from the inner, four-dimensional world Carl Jung, CW 10, Para 764

This picture (fig. 404.08) comes from the Rupertsberg Codex Scivias, written by Hilde-

gard of Bingen (12th cent.). It shows the quickening or “animation” of the child in the body of the mother. From a higher world an influx enters the foetus. This upper world has a remarkable quadratic form divided into three to correspond with the Trinity, but, unlike the latter, which is supposed to consist of three equal parts, the middle section is different from the other two. It contains round objects, whereas the other two are characterized by the eye motif. Like the wheels of Ezekiel, the little rotunda are associated with eyes Carl Jung, CW 10, Para 765

As Hildegard’s text states, the radiance of the “countless eyes” (there are in reality twenty-four in each section) means “God’s knowledge,” that is, his seeing and knowing, with reference to the seven eyes of God that “run to and from through the whole earth” (Zech. 4: 10) Carl Jung, CW 10, Para 766

The rotunda, on the other hand, are God’s deeds, such as the sending of his son as a saviour. Hildegard adds: “All, the bad as well as the good, appear in God’s knowledge, for it is not ever clouded round by any darkness.” The souls of men are “fireballs”, so presumably the soul of Christ was also such a ball, for Hildegard interprets her vision not with reference to the growth of a human child only, but with particular reference to Christ and the Mother of God Carl Jung, CW 10, Para 766

The square divided into three stands for the Holy Ghost entering into the child. The pro-creative aspect of the Holy Ghost unites the Godhead with matter, as is clear from the sacred legend. The intermediate forms between spirit and matter are obviously the rotunda, early stages of animated bodies, filling the middle section of the square. There are thirty of them, and, however accidental this may be, the number 30 (days of the month) suggests the moon, ruler of the hylical world, whereas twenty-four (hours of the day) suggests the sun, the king. This indicates the motif of the coniunctio (* and *) an instance of that unconscious readiness which later came to expression in Cusanus’ definition of God as a complexio oppositorum Carl Jung, CW 10, Para 766

In the miniature the rotunda are fire-coloured, the fiery seeds from which human beings will sprout, a sort of pneumatic roe. This comparison is justified in so far as alchemy compares the rotunda to fish’s eyes. The eyes of a fish are always open, like the eyes of God. They are synonymous with the scintillae, “soul-sparks.” It is just possible that these alchemical allusions crept into Hildegard’s text via the atoms of Democritus (spiritus insert us atomis). Another such source may be responsible for the squareness of the Holy Ghost Carl Jung, CW 10, Para 766

The square, being a quaternity, is a totality symbol in alchemy. Having four corners it signifies the earth, whereas a circular form is attributed to the spirit. Earth is feminine, spirit masculine. The square as a symbol of the spiritual world is certainly most unusual but becomes more intelligible when we take Hildegard’s sex into account. This remarkable symbolism is reflected in the squaring of the coniunctio oppositorum. “Squareness” in alchemy is an important feature of the unitary substance, the Mercurius Philosophorum sive quadratus, and characterizes its chthonic nature, which it possesses along with spirituality (spiritus mercurialis) Carl Jung, CW 10, Para 767

They [numbers] are an aspect of the physically real as well as of the psychically imaginary. They do not only count and measure, and are not merely quantitative; they also make qualitative statements and are therefore a mysterious something midway between myth and

reality, partly discovered and partly invented Carl Jung, CW 10, Para 777

Equations, for instance, that were invented as pure mathematical formulae have subsequently proved to be formulations of the quantitative behaviour of physical things. Carl Jung, CW 10, Para 777

Conversely, owing to their individual qualities, numbers can be vehicles for psychic processes in the unconscious. The structure of the mandala, for instance, is intrinsically mathematical. We may exclaim with the mathematician Jacobi: "In the Olympian host Number eternally reigns" Carl Jung, CW 10, Para 777

Thus it is a fact of singular importance that number also characterizes the "personal" nature of the mediating figure, that it appears as a mediator. From the psychological standpoint and having regard to the limits set to all scientific knowledge, I have called the mediating or "uniting" symbol which necessarily proceeds from a sufficiently great tension of opposites the "Self." I chose this term in order to make clear that I am concerned primarily with the formulation of empirical facts and not with dubious incursions into metaphysics Carl Jung, CW 10, Para 779

Living in the West, I would have to say Christ instead of "Self," in the Near East it would be Khidr, in the Far East atman or Tao or the Buddha, in the Far West maybe a hare or Mondamin, and in cabalism it would be Tifereth Carl Jung, CW 10, Para 779

That there is something beyond the borderline, beyond the frontiers of knowledge, is shown by the archetypes and, most clearly of all, by numbers, which this side of the border are quantities but on the other side are autonomous psychic entities, capable of making qualitative statements which manifest themselves in a priori patterns of order Carl Jung, CW 10, Para 780

The patterns include not only causally explicable phenomena like dream-symbols and such, but remarkable relativizations of time and space which simply cannot be explained causally Carl Jung, CW 10, Para 780

They are the parapsychological phenomena which I have summed up under the term "synchronicity" and which have been statistically investigated by Rhine. The positive results of his experiments elevate these phenomena to the rank of undeniable facts Carl Jung, CW 10, Para 780

This brings us a little nearer to understanding the mystery of psychophysical parallelism, for we now know that a factor exists which mediates between the apparent incommensurability of body and psyche, giving matter a kind of "psychic" faculty and the psyche a kind of "materiality," by means of which the one can work on the other Carl Jung, CW 10, Para 780

That the body can work on the psyche seems to be a truism, but strictly speaking all we know is that any bodily defect or illness also expresses itself psychically. Naturally this assumption only holds good if, contrary to the popular materialistic view, the psyche is credited with an existence of its own Carl Jung, CW 10, Para 780

But materialism in its turn cannot explain how chemical changes can produce a psyche. Both views, the materialistic as well as the spiritualistic, are metaphysical prejudices Carl Jung, CW 10, Para 780

It accords better with experience to suppose that living matter has a psychic aspect, and the psyche a physical aspect. If we give due consideration to the facts of parapsychology, then the hypothesis of the psychic aspect must be extended beyond the sphere of biochemical processes to matter in general. In that case all reality would be grounded on an as yet unknown substrate possessing material and at the same time psychic qualities. In view of the trend of modern theoretical physics, this assumption should arouse fewer resistances than before Carl Jung, CW 10, Para 780

The peculiarity of "conscience" is that it is a knowledge of, or certainty about, the emotional value of the ideas we have concerning the motives of our actions. According to this definition, conscience is a complex phenomenon consisting on the one hand in an elementary act of the will, or in an impulse to act for which no conscious reason can be given, and on the other hand in a judgment grounded on rational feeling Carl Jung, CW 10, Para 825

This judgment is a value judgment, and it differs from an intellectual judgment in that, besides having an objective, general, and impartial character, it reveals the subjective point of reference. A value judgment always implicates the subject, presupposing that something is good or beautiful for me Carl Jung, CW 10, Para 825

that it is good or beautiful for certain other people, this is not necessarily a value judgment but may just as well be an intellectual statement of fact. Conscience, therefore, is made up of two layers, the lower one comprising a particular psychic event, while the upper one is a kind of superstructure representing the positive or negative judgment of the subject Carl Jung, CW 10, Para 825

For example, a business man I knew was made what looked like a perfectly serious and honourable offer which, it turned out much later, would have involved him in a disastrous fraud had he accepted it. The following night after he received this offer, which as I say seemed to him quite acceptable, he dreamt that his hands and forearms were covered with black dirt. He could see no connection with the events of the previous day, because he was unable to admit to himself that the offer had touched him on the vulnerable spot: his expectation of a good business deal. I warned him about this, and he was careful enough to take certain precautions which did in fact save him from more serious harm Carl Jung, CW 10, Para 826

In this instance the classical characteristic of conscience, the conscientia peccati ("consciousness of sin"), is missing. Accordingly the specific feeling-tone of a bad conscience is missing too Carl Jung, CW 10, Para 827

From this we learn one important fact: the moral evaluation of an action, which expresses itself in the specific feeling-tone of the accompanying ideas, is not always dependent on consciousness but may function without it. Freud put forward the hypothesis that in these cases there is a repression exerted by a psychic factor, the so-called superego Carl Jung, CW 10, Para 828

It was these and similar experiences which led Freud to endow the superego with special significance. The Freudian superego is not, however, a natural and inherited part of the psyche's structure; it is rather the consciously acquired stock of traditional customs, the "moral code" as incorporated, for instance, in the Ten Commandments Carl Jung, CW 10, Para 830

In view of the fact that dreams lead astray as much as they exhort, it seems doubtful whether what appears to be a judgment of conscience should be evaluated as such in other words, whether we should attribute to the unconscious a function which appears moral to us Carl Jung, CW 10, Para 835

John says: “Try the spirits whether they are of God” (I John 4:1), an admonition we could profitably apply to ourselves. Since olden times conscience has been understood by many people less as a psychic function than as a divine intervention; indeed, its dictates were regarded as vox Dei, the voice of God Carl Jung, CW 10, Para 839

Since then, the phenomenon of conscience in itself does not coincide with the moral code, but is anterior to it, transcends its contents and as already mentioned, can also be “false,” the view of conscience as the voice of God becomes an extremely delicate problem Carl Jung, CW 10, Para 840

Conscience no matter on what it is based commands the individual to obey his inner voice even at the risk of going astray. We can refuse to obey this command by an appeal to the moral code and the moral views on which it is founded, though with an uncomfortable feeling of having been disloyal Carl Jung, CW 10, Para 841

Primitive man regards the autonomy of the psyche as demonism and magic. This, we consider, is only what one would expect in primitive society. On closer inspection one finds, however, that the civilized man of antiquity, such as Socrates, still had his daemon and that there was a widespread and natural belief in superhuman beings who, we would suppose today, were personifications of projected unconscious contents Carl Jung, CW 10, Para 843

The psychologist can criticize metaphysics as a human assertion, but he is not in a position to make such assertions himself. He can only establish that these assertions exist as a kind of exclamation, well knowing that neither one nor the other can be proved right and objectively valid, although he must acknowledge the legitimacy of subjective assertions as such Carl Jung, CW 10, Para 845

The reduction of the act of conscience to a collision with the archetype is, by and large, a tenable explanation. On the other hand we must admit that the psychoid archetype, that is, its irrepresentable and unconscious essence, is not just a postulate only, but possesses qualities of a parapsychological nature which I have grouped together under the term “synchronicity” Carl Jung, CW 10, Para 849

Good and evil are in themselves principles, and we must bear in mind that a principle exists long before us and extends far beyond us Carl Jung, CW 10, Para 859

When we speak of good and evil we are speaking concretely of something whose deepest qualities are in reality unknown to us. Whether it is experienced as evil and sinful depends, furthermore, on our subjective judgment, as also does the extent and gravity of the sin Carl Jung, CW 10, Para 860

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the Self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle Carl Jung, CW 10,

Para 872

That is the secret of the Eastern attitude: observing the opposites teaches the Easterner the character of Maya. It gives reality the glint of illusion. Behind the opposites and in the opposites is true reality, which sees and comprehends the whole Carl Jung, CW 10, Para 873

The Indian calls this Atman. Reflecting on ourselves we can say, “I am he who speaks good and evil,” or better, “I am he through whom good and evil are spoken. The one who is in me, who voices the principles, uses me as a means of expression. He speaks through me” Carl Jung, CW 10, Para 873

This corresponds to what the Indian calls Atman that which, figuratively speaking, “breathes through” me. Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all Carl Jung, CW 10, Para 873

We use the word “Self” for this, contrasting it with the little ego. From what I have said it will be clear that this Self is not just a rather more conscious or intensified ego, as the words “self-conscious,” “self-satisfied,” etc. might lead one to suppose. What is meant by the Self is not only in me but in all beings, like the Atman, like Tao. It is psychic totality Carl Jung, CW 10, Para 873

A patient should not be regarded as an inferior being whom one lays on a couch while one sits behind him like a god, letting a word drop now and then. Everything suggestive of illness should be avoided. The patient is tending in this direction anyway and would like nothing better than to take refuge in illness: “now I can give up, now I must just lie there, now I am good and sick.” Illness too is a solution of sorts, a way of disposing of life’s problems: “I am ill, now the doctor must help!” Carl Jung, CW 10, Para 881

As a therapist I mustn’t be naïve. Unless the patient should really be in bed he should be treated like a normal person, indeed like a partner. That provides a sound basis for the treatment Carl Jung, CW 10, Para 881

People often come to me expecting me to let loose some medical magic. Then they are disappointed when I treat them as normal people and myself act like a normal man. Carl Jung, CW 10, Para 881

What are called esoteric secrets are mostly artificial secrets, not real ones. Man needs to have secrets, and since he has no notion of the real ones he fakes them. Carl Jung, CW 10, Para 886

But the real [secrets] come to him [man] out of the depths of the unconscious, and then he may reveal things which he ought really to have kept secret. Here again we see the numinous character of the reality in the background. It is not we who have secrets, it is the real secrets that have us Carl Jung, CW 10, Para 886

Laughing is a very important emotional expression and one learns a lot about character from a careful observation of the way people laugh Carl Jung, CW 10, Para 953

There are people who suffer from a crippled laughter. It’s just painful to see them laugh and the sound of that shrill, evil, compressed rattle almost makes you sick Carl Jung, CW 10,

Para 953

America as a nation can laugh, and that means a lot. There is still a childlikeness, a soundness of emotion, an immediate rapport with your fellow being Carl Jung, CW 10, Para 953

This laughter goes hand in hand with a remarkable vivacity and a great ease of expression. Americans are great talkers Carl Jung, CW 10, Para 954

Gossip and chattering spill over into monstrously big newspapers. The talking goes on even when you are reading Carl Jung, CW 10, Para 954

A style of "good" American writing is a talking style. When it is not too flat, it is just as refreshing and exhilarating for us Europeans as your laughter. But often, alas, it is just chattering, the vibrating noise of a big ant-heap Carl Jung, CW 10, Para 954

One of the greatest advantages of the American language is its slang. I am far from sniffing at American slang, on the contrary I like it profoundly. Slang means a language in the making, a thing fully alive. Its images are not worn-out and worm-eaten metaphors, pale reflections hallowed by immemorial age, smooth, correct, and concise conventions, but figures full of life, carrying all the stamina of their earthly origin, and the incomparable flavour of local conditions peculiar to the strange and unprejudiced soil of a new country Carl Jung, CW 10, Para 955

One feels a new current of strange life in the flow of the old English language, and one wonders where it comes from. Is it the new country only? I doubt it Carl Jung, CW 10, Para 955

There is a marked tendency in America to sexual promiscuity, which shows not only in the frequency of divorces but quite particularly in the peculiar liberation from sex prejudices in the younger generation Carl Jung, CW 10, Para 958

As an inevitable consequence the individual rapport between the sexes will suffer. An easy access never calls forth and therefore never develops the values of character, and at the same time it is a most serious obstacle to any deeper mutual understanding Carl Jung, CW 10, Para 958

Such an understanding, without which no real love can exist, is reached only by overcoming all the difficulties due to the psychological difference between the sexes. Promiscuity paralyses all these efforts by offering easy opportunities of escape. Individual rapport becomes quite superfluous Carl Jung, CW 10, Para 958

But the more a so-called unprejudiced freedom and easy promiscuity prevail, the more love becomes flat and degenerates into transitory sex interludes. The most recent developments in the field of sexual morality tend toward sexual primitivity, analogous to the instability of the moral habits of primitive peoples, where under the influence of collective emotion all sex taboos instantly disappear Carl Jung, CW 10, Para 958

It would be difficult not to see that the coloured [African American] man, with his primitive motility, his expressive emotionality, his childlike directness, his sense of music and rhythm, his funny and picturesque language, has infected the American "behaviour." As any

psychologist and any doctor knows, nothing is more contagious than tics, stammering, choreic movements, signs of emotion, above all laughter and peculiarities of speech. Even if your mind and heart are elsewhere, even if you don't understand a joke in a foreign language, you can't help smiling when everybody else smiles Carl Jung, CW 10, Para 965

Stammering can have a most infectious quality, so that you hardly can refrain from imitating it involuntarily Carl Jung, CW 10, Para 965

Melody and rhythm are most insidious, they can obsess you for days, and as to language it is most disturbing how its metaphors and different ways of pronunciation affect you, beginning with some apologetic quotation, and then because you just can't help it Carl Jung, CW 10, Para 965

Sometimes you can catch it in a formula, sometimes the genius is more elusive, yet nonetheless it is indescribably present as a sort of atmosphere that permeates everything, the look of the people, their speech, behaviour, clothing, smell, their interests, ideals, politics, philosophy, art, and even their religion Carl Jung, CW 10, Para 972

In a well-defined civilization with a solid historical background, such as for instance the French, you can easily discover the keynote of the French esprit: it is "la gloire," a most marked prestige psychology in its noblest as well as its most ridiculous forms. You find it in their speech, gestures, beliefs, in the style of everything, in politics and even in science Carl Jung, CW 10, Para 972

In Germany it is the "Idea" that is impersonated by everybody. There are no ordinary human beings, you are "Herr Professor" or "Herr Geheimrat," "Herr Oberrechnungsrat," and even longer things than that. Sometimes the German idea is right and sometimes it is wrong, but it never ceases to be an idea whether it belongs to the highest philosophy or is merely a foolish bias. Even when you die in Germany, you don't die in mere human misery, you die in the ideal form of "Hausbesitzersgattin" or something of the sort Carl Jung, CW 10, Para 973

England's innermost truth and at the same time her most valuable contribution to the assets of the human family is the "gentleman," rescued from the dusty chivalry of the early Middle Ages and now penetrating into the remotest corner of modern English life. It is an ultimate principle that never fails to carry conviction, the shining armour of the perfect knight in soul and body, and the miserable coffin of poor natural feelings Carl Jung, CW 10, Para 974

America has a principle or idea or attitude, but it is surely not money. Often, when I was searching through the conscious and the unconscious mind of my American patients and pupils, I found something which I can only describe as a sort of Heroic Ideal Carl Jung, CW 10, Para 976

The [American's] most idealistic effort is concerned with bringing out the best in every man, and when you find a good man you naturally support him and push him on, until at last he is liable to collapse from sheer exertion, success, and triumph. It is done in every family, where ambitious mothers egg their boys on with the idea that they must be heroes of some sort, or you find it in the factory, where the whole system anxiously tries to get the best man into the best place Carl Jung, CW 10, Para 976

Or again in the schools where every child is trained to be brave, courageous, efficient, and a "good sport," a hero in short. There is no record which people will not kill themselves to

break, even if it is the most appalling nonsense. The moving pictures abound with heroes of every description Carl Jung, CW 10, Para 976

American applause holds the world's record. The "great" and "famous" man gets mobbed by enthusiastic crowds, whatever he may be "great" in; even Valentino got his full share. In Germany you are great if your titles are two yards long, in England if you are a gentleman as well, in France if you coincide with the prestige of the country Carl Jung, CW 10, Para 976

In small countries there is, as a rule, no greatness when you are alive, because things need to be small, therefore it is usually posthumous. America is perhaps the only country where "greatness" is unrestricted, because it expresses the most fundamental hopes, desires, ambitions, and convictions of the nation Carl Jung, CW 10, Para 976

In comparison, Islam seems to be a superior, more spiritual, and more advanced religion. Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love Carl Jung, CW 10, Para 990

But there is love, the most poetic, most exquisite love of beauty in these old Moguls. In a world of tyranny and cruelty, a heavenly dream crystallized in stone: the Taj Mahal. I cannot conceal my unmitigated admiration for this supreme flower, for this jewel beyond price, and I marvel at that love which discovered the genius of Shah Jehan and used it as an instrument of self-realization. This is the one place in the world where the alasall too invisible and all too jealously guarded beauty of the Islamic Eros has been revealed by a well-nigh divine miracle. It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss Carl Jung, CW 10, Para 990

The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being. Carl Jung, CW 10, Para 990

It is common knowledge that mankind can never remain on an apex of illumination and spiritual endeavour. Buddha was an untimely intruder, upsetting the historical process, which afterwards got the better of him Carl Jung, CW 10, Para 1003

Indian religion is like a vimana, or pagoda. The gods climb over one another like ants, from the elephants carved on the base to the abstract lotus which crowns the top of the building. In the long run, the gods become philosophical concepts Carl Jung, CW 10, Para 1003

Buddha, a spiritual pioneer for the whole world, said, and tried to make it true, that the enlightened man is even the teacher and redeemer of his gods (not their stupid denier, as Western "enlightenment" will have it) Carl Jung, CW 10, Para 1003

This was obviously too much, because the Indian mind was not at all ready to integrate the gods to such an extent as to make them psychologically dependent upon man's mental condition. How Buddha himself could obtain such insight without losing himself in a complete

mental inflation borders on a miracle. (But any genius is a miracle) Carl Jung, CW 10, Para 1003

Buddha disturbed the historical process by interfering with the slow transformation of the gods into ideas. The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. Thus he says the wrong things at the right time. Eternal truths are never true at any given moment in history Carl Jung, CW 10, Para 1004

The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing Carl Jung, CW 10, Para 1004

The remote goal of the transformation process, however, is very much what Buddha intended. But to get there is possible neither in one generation nor in ten. It obviously takes much longer, thousands of years at all events, since the intended transformation cannot be realized without an enormous development of human consciousness. It can only be "believed," which is what Buddha's, as well as Christ's, followers obviously did, assuming as "believers" always do that belief is the whole thing Carl Jung, CW 10, Para 1005

Belief is a great thing, to be sure, but it is a substitute for a conscious reality which the Christians wisely relegate to a life in the hereafter. This "hereafter" is really the intended future of mankind, anticipated by religious intuition Carl Jung, CW 10, Para 1005

The Indian does not fish out infinitesimal details from the universe. His ambition is to have a vision of the whole. He does not yet know that you can screw the living world up tightly between two concepts. Did you ever stop to think how much of the conqueror (not to say thief or robber) lies in that very term "concept"? It comes from the Latin concipere, 'to take something by grasping it thoroughly.' That is how we get at the world Carl Jung, CW 10, Para 1012

for woman love is not mere sentiment (such a concept of love applies only to man), but a will to live which is frightfully unsentimental and even capable of calling forth the most chilling forms of self-sacrifice. On ne badine pas avec l'amour (Do not trifle with love). Carl Jung, CW 10, Para 26

But Indian "thinking" is an increase of vision and not a predatory raid into the yet unconquered realms of nature Carl Jung, CW 10, Para 1012

The most striking feature about the anima-type is that the maternal element is entirely lacking. She is the companion and friend in her favourable aspect, in her unfavourable aspect she is the courtesan … But the anima-type is presented in the most succinct and pregnant form in the Gnostic legend of Simon Magus … [who] was always accompanied on his travels by a girl, whose name was Helen. He had found her in a brothel in Tyre; she was a reincarnation of Helen of Troy. Carl Jung, CW 10, Para 75

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. This mood makes itself felt everywhere, politically, socially, and philosophically. We are living in what the Greeks called the right moment-for a "metamorphosis of the gods," of the fundamental principles and symbols. This peculiarity of

our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Carl Jung, CW 10, Para 585.

It is because we are here in the presence of a man alone that I would like to invite all those who feel isolated to reflect upon this book, to listen to this message, if they are truly alone … This theology is not learned in books or by historical critique of writings, but in the night and in the suffering of the soul, in the sublime inner battle fought without compromise, or cowardice, or abdication. Henry Corbin, Cited CW 10, Para. 106)

Carl Jung: *CW 11 "Psychology and Religion"

[13]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

The term "archetypus" is used by Cicero, Pliny, and others. It appears in the Corpus Hermeticum, as a definitely philosophical concept: "Thou knowest in thy mind the archetypal form the beginning before the beginning, the unbounded" Carl Jung, CW 11, Para 89

How thin these protective walls are can be seen from the positively terrifying suggestibility that lies behind all psychic mass movements, beginning with the simple folk who call themselves "Jehovah's Witnesses," the "Oxford Groups" (so named for reasons of prestige) among the upper classes, and ending with the National Socialism of a whole nation—all in search of the unifying mystical experience! Carl Jung, CW 11, Para 275

The dualism of the Gnostic systems make sense, because they at least try to do justice to the real meaning of evil. They have also done us the supreme service of having gone very thoroughly into the question where evil comes from … in a monotheistic religion everything that goes against God can only be traced back to God himself. Carl Jung, CW 11, Para 249

The dark God has slipped the atom bomb and chemical weapons into [man's] hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious Carl Jung, CW 11, Para 747

We have experienced things so unheard of and so staggering that the question of whether such things are in any way reconcilable with the idea of a good God has become burningly topical. It is no longer a problem for experts in theological seminaries, but a universal religious nightmare, to the solution of which even a layman in theology like myself can, or perhaps must, make a contribution. Carl Jung, CW 11, Para 736

Naturally we can believe that God is different from the image of him that we possess, but it must be admitted on the other side that the Lord himself, while insisting on the Father's perfect goodness, has given a picture of him which fits in badly with the idea of a perfectly moral being. (A father who temps his children, who did not prevent the error of the immediate parousia, who is so full wrath that the blood of his only son is necessary to appease him, who

left the crucified one to despair, who proposes to devastate his own creation and slay the millions of mankind to save very few of them, and who before the end of the world is going to replace his Son's covenant by another gospel and complement the love by the fear of God.) It is interesting, or rather tragic, that God undergoes a complete relapse in the last book of the New Testament. Carl Jung, CW 18, Para 1556

It is as though, at the climax of the illness, the destructive powers were converted into healing forces. This is brought about by the archetypes awaking to independent life and taking over the guidance of the psychic personality, thus supplanting the ego with its futile willing and striving ... T

... only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions. It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves' Carl Jung, CW 11, Page 780

... the unconscious is often personified by the anima ... Carl Jung, CW 11, Para 107

As a psychopomp she [Sophia] leads the way to God and assures immortality. Carl Jung, CW 11, Para 613

Looked at theologically, my concept of the anima ... is pure Gnosticism ... Carl Jung, CW 11, Para 460

It is normal for a man to resist his anima, because she represents ... all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Para 129

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. (Reflection is a spiritual act that runs counter to the natural process; ... it should, therefore, be understood as an act of becoming conscious.) Carl Jung, CW 11, Para 235, fn 9

The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. Carl Jung, CW 11, Para 291

The classical world thought of this pneuma as Dionysus ... whose divine substance is distributed throughout the whole of nature. Carl Jung, CW 11, Para 387

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype . . .

not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 1508

What is performed concretely on the sacrificial animal, and what the shaman believes to be actually happening to himself, appears, on a higher level, in the vision of Zosimos, as a psychic process in which a product of the unconscious, an homunculus, is cut up and transformed. By all the rules of dream interpretation, this is an aspect of the observing subject himself; that is to say, Zosimos sees himself as an homunculus, or rather the unconscious represents.

him as such, as an incomplete, stunted, dwarfish creature ... and thus signifies the "hylical" man. Such a one is dark and sunk in materiality. He is essentially unconscious and therefore in need of transformation and enlightenment. For this purpose his body must be taken apart and dissolved into its constituents, a process known in alchemy as divisio, separatio and solutio, and in later treatises as discrimination and self-knowledge. Carl Jung, CW 11, Page 272

The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meagre and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the forces of tradition .... He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. Carl Jung, CW 11, Para 524

Inherited archetypes are devoid of content because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. Carl Jung, CW 11, Para 847

The main symbolic figures of a religion are always expressive of the particular moral and mental attitude involved. I would mention, for instance, the cross and its various religious meanings Carl Jung, CW 11, Para 107

Zeller says: "One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united" Carl Jung, CW 11, Para 179

The One claim number is an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all; the first number is two Carl Jung, CW 11, Para 180

In Plato the quaternity takes the form of a cube, which he correlates with earth. Lü Pu-wei says: "Heaven's way is round; earth's way is square" Carl Jung, CW 11, Para 247

Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropriate symbols not only of man's cultural achievements, but also of the seasonally dying and resurgent god who is their life spirit Carl Jung, CW 11, Para 385

The vision, which in all probability has the character of a dream, must be regarded as a spontaneous psychic product that was never consciously intended. Like all dreams, it is a

product of nature Carl Jung, CW 11, Para 405

The Mass, on the other hand, is a product of man's mind or spirit, and is a definitely conscious proceeding Carl Jung, CW 11, Para 405

To use an old but not outmoded nomenclature, we can call the vision psychic, and the Mass pneumatic Carl Jung, CW 11, Para 405

The vision is undifferentiated raw material, while the Mass is a highly differentiated artifact. That is why the one is gruesome and the other beautiful Carl Jung, CW 11, Para 405

If the Mass is antique, it is antique in the best sense of the word, and its liturgy is therefore satisfying to the highest requirements of the present day Carl Jung, CW 11, Para 405

The Mass, on the other hand, represents and clearly expresses the Deity itself, and clothes it in the garment of the most beautiful humanity Carl Jung, CW 11, Para 405

Gnosticism affords some very instructive examples of this. Neologisms tend not only to hypostatize themselves to an amazing degree, but actually to replace the reality they were originally intended to express Carl Jung, CW 11, Para 442

Our cancer case shows clearly how impotent man's reason and intellect are against the most palpable nonsense. I always advise my patients to take such obvious but invincible nonsense as the manifestation of a power and a meaning they have not yet understood Carl Jung, CW 11, Para 26

Experience has taught me that it is much more effective to take these things seriously and then look for a suitable explanation. But an explanation is suitable only when it produces a hypothesis equal to the morbid effect. Our patient is confronted with a power of will and suggestion more than equal to anything his consciousness can put against it Carl Jung, CW 11, Para 26

In this precarious situation it would be bad strategy to convince him that in some incomprehensible way he is at the back of his own symptom, secretly inventing and supporting it. Such a suggestion would instantly paralyse his fighting spirit, and he would get demoralized. It is far better for him to understand that his complex is an autonomous power directed against his conscious personality. Moreover, such an explanation fits the actual facts much better than a reduction to personal motives. An apparently personal motivation does exist, but it is not made by his will, it just happens to him Carl Jung, CW 11, Para 26

Consciousness must have been a very precarious thing in its beginnings. In relatively primitive societies we can still observe how easily consciousness gets lost. One of the "perils of the soul," for instance, is the loss of a soul. This is what happens when part of the psyche becomes unconscious again Carl Jung, CW 11, Para 29

Another example is "running amok," the equivalent of "going berserk" in Germanic saga. This is a more or less complete trance-state, often accompanied by devastating social effects Carl Jung, CW 11, Para 29

Even a quite ordinary emotion can cause considerable loss of consciousness. Primitives

therefore cultivate elaborate forms of politeness, speaking in a hushed voice, laying down their weapons, crawling on all fours, bowing the head, showing the palms. Even our own forms of politeness still exhibit a “religious” consideration of possible psychic dangers. We propitiate fate by magically wishing one another a good day. It is not good form to keep the left hand in your pocket or behind your back when shaking hands. If you want to be particularly ingratiating you use both hands. Before people of great authority we bow with uncovered head, i.e., we offer our head unprotected in order to propitiate the powerful one, who might quite easily fall sudden prey to a fit of uncontrollable violence. In war-dances primitives can become so excited that they may even shed blood Carl Jung, CW 11, Para 29

Protestantism, having pulled down so many walls carefully erected by the Church, immediately began to experience the disintegrating and schismatic effect of individual revelation. As soon as the dogmatic fence was broken down and the ritual lost its authority, man had to face his inner experience without the protection and guidance of dogma and ritual, which are the very quintessence of Christian as well as of pagan religious experience. Protestantism has, in the main, lost all the finer shades of traditional Christianity: the mass, confession, the greater part of the liturgy, and the vicarious function of priesthood Carl Jung, CW 11, Para 33

I must emphasize that this statement is not a value-judgment and is not intended to be one. I merely state the facts. Protestantism has, however, intensified the authority of the Bible as a substitute for the lost authority of the Church Carl Jung, CW 11, Para 34

My patient is now very curious how I shall set about getting at the contents that form the root of the obsession. I then inform him, at the risk of shocking him severely, that his dreams will provide us with all the necessary information. We will take them as if they issued from an intelligent, purposive, and, as it were, personal source. This is of course a bold hypothesis and at the same time an adventure, because we are going to give extraordinary credit to a discredited entity the psyche whose very existence is still denied by not a few contemporary psychologists as well as by philosophers Carl Jung, CW 11, Para 36

A famous anthropologist, when I showed him my way of proceeding, made the typical remark: “That’s all very interesting indeed, but dangerous.” Yes, I admit it is dangerous, just as dangerous as a neurosis. If you want to cure a neurosis you have to risk something. To do something without taking a risk is merely ineffectual, as we know only too well. A surgical operation for cancer is a risk too, and yet it has to be done Carl Jung, CW 11, Para 36

In any case my experience is in favour of the probability that dreams are the visible links in a chain of unconscious events. If we want to shed any light on the deeper reasons for the dream, we must go back to the series and find out where it is located in the long chain of four hundred dreams Carl Jung, CW 11, Para 53

Frequently the voice issues from an authoritative figure, such as a military commander, or the captain of a ship, or an old physician. Sometimes, there is simply a voice coming apparently from nowhere. It was interesting to see how this very intellectual and sceptical man [the patient] accepted the voice; often it did not suit him at all, yet he accepted it unquestioningly, even humbly Carl Jung, CW 11, Para 63

Thus the voice revealed itself, in the course of several hundred carefully recorded dreams, as an important and even decisive spokesman of the unconscious. Since this patient is by no means the only one I have observed who exhibited the phenomenon of the voice in dreams

and in other peculiar states of consciousness, I am forced to admit that the unconscious is capable at times of manifesting an intelligence and purposiveness superior to the actual conscious insight. There can be no doubt that this is a basic religious phenomenon, observed here in a person whose conscious mental attitude certainly seemed most unlikely to produce religious phenomena. I have not infrequently made similar observations in other cases and I must confess that I am unable to formulate the facts in any other way Carl Jung, CW 11, Para 63

I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself. That may be but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner. If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own money.” With the voice I am in a similar situation. The voice gives me certain contents, exactly as if a friend were informing me of his ideas. It would be neither decent nor truthful to suggest that what he says are my own ideas Carl Jung, CW 11, Para 63

Moreover owes, its continued existence, and its form on the one hand to so-called “revealed” or immediate experiences of the “Gnosis “for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries Carl Jung, CW 11, Para 81

It looks as if they were not yet advanced enough to suffer a process of salvation and to submit to a deity who was made visible in the magnificent structure of the Church. There was, perhaps, too much of the Imperium Romanum or of the Pax Romana in the Church too much, at least, for their energies, which were and still are insufficiently domesticated. It is quite likely that they needed an unmitigated and less controlled experience of God, as often happens to adventurous and restless people who are too youthful for any form of conservatism or domestication Carl Jung, CW 11, Para 82

They therefore did away with the intercession of the Church between God and man, some more and some less. With the demolition of protective walls, the Protestant lost the sacred images that expressed important unconscious factors, together with the ritual which, from time immemorial, has been a safe way of dealing with the unpredictable forces of the unconscious. A vast amount of energy was thus liberated and instantly went into the old channels of curiosity and acquisitiveness. In this way Europe became the mother of dragons that devoured the greater part of the earth Carl Jung, CW 11, Para 82

Hence the present alertness of the Protestant conscience and this bad conscience has all the disagreeable characteristics of a lingering illness which makes people chronically uncomfortable. But, for this very reason, the Protestant has a unique chance to make himself conscious of sin to a degree that is hardly possible for a Catholic mentality, as confession and absolution are always at hand to ease excess of tension Carl Jung, CW 11, Para 86

If a Protestant survives the complete loss of his church and still remains a Protestant, that is to say a man who is defenceless against God and no longer shielded by walls or communities, he has a unique spiritual opportunity for immediate religious experience Carl Jung, CW 11, Para 86

The term “archetypus” is used by Cicero, Pliny, and others. It appears in the Corpus

Hermeticum, as a definitely philosophical concept: “Thou knowest in thy mind the archetypal form the beginning before the beginning, the unbounded” Carl Jung, CW 11, Para 89

With special reference to psychology we find this theory in the works of Adolf Bastian and then again in Nietzsche. In French literature Hubert and Mauss, and also Lévy-Bruhl, mention similar ideas. I only gave an empirical foundation to the theory of what were formerly called primordial or elementary ideas, “categories” or “habitudes directrices de la conscience,” “représentations collectives,” etc., by setting out to investigate certain details Carl Jung, CW 11, Para 89

I do not know why he should. I only know that this is not an isolated case; many others under my observation or under that of my colleagues have spontaneously produced the same symbolism. I naturally do not think that it originated three or four hundred years ago. That was simply another epoch when this same archetypal idea was very much in the foreground. As a matter of fact, it is much older than the Middle Ages, as the Timaeus proves. Nor is it a classical or an Egyptian heritage, since it is to be found practically everywhere and in all ages. One has only to remember, for instance, how great an importance was attributed to the quaternity by the American Indians Carl Jung, CW 11, Para 99

I have always been particularly interested to see how people, if left to their own devices and not informed about the history of the symbol, would interpret it to themselves. I was careful, therefore, not to disturb them with my own opinions, and as a rule I discovered that they took it to symbolize themselves, or rather something in themselves. They felt it belonged intimately to themselves as a sort of creative background, a life-producing sun in the depths of the unconscious Carl Jung, CW 11, Para 100

Though it was easy to see that certain mandala-drawings were almost an exact replica of Ezekiel’s vision, it very seldom happened that people recognized the analogy even when they knew the vision which knowledge, by the way, is pretty rare nowadays. What one could almost call a systematic blindness is simply the effect of the prejudice that God is outside man Carl Jung, CW 11, Para 100

Another main symbol is the Trinity. It is of exclusively masculine character. The unconscious, however, transforms it into a quaternity, which is at the same time a unity, just as the three persons of the Trinity are one and the same God. The natural philosophers of antiquity represented the Trinity, so far as it was imaginata in natura, as the three or “spirits,” also called “volatilia,” namely water, air, and fire. The fourth constituent, on the other hand, was, the earth or the body. They symbolized the latter by the Virgin. In this way they added the feminine element to their physical Trinity, thereby producing the quaternity or circulus quadratus, whose symbol was the hermaphroditic Rebis, the filius sapientiae Carl Jung, CW 11, Para 107

The quaternity in modern dreams is a creation of the unconscious. As I explained in the first chapter, the unconscious is often personified by the anima, a feminine figure. Apparently the symbol of the quaternity issues from her. She would be the matrix of the quaternity, aor Mater Dei, just as the earth was understood to be the Mother of God. But since woman, as well as evil, is excluded from the Deity in the dogma of the Trinity, the element of evil would form part of the religious symbol if the latter should be a quaternity. It needs no particular effort of imagination to guess the far-reaching spiritual consequences of such a development Carl Jung, CW 11, Para 107

But since nature has not bestowed the same blessings upon each of her children, some are more and others less gifted. Thus there are people who can just afford to live properly and respectably; that is to say, no manifest flaw is discoverable. They either commit minor sins, if they sin at all, or their sins are concealed from them by a thick layer of unconsciousness. One is rather inclined to be lenient with sinners who are unconscious of their sins Carl Jung, CW 11, Para 130

But nature is not at all lenient with unconscious sinners. She punishes them just as severely as if they had committed a conscious offence. Thus we find, as the pious Henry Drummond once observed, that it is highly moral people, unaware of their other side, who develop particularly hellish moods which make them insupportable to their relatives. The odour of sanctity may be far reaching, but to live with a saint might well cause an inferiority complex or even a wild outburst of immorality in individuals less morally gifted. Morality seems to be a gift like intelligence. You cannot pump it into a system to which it is not indigenous Carl Jung, CW 11, Para 130

Religion is a relationship to the highest or most powerful value, be it positive or negative. The relationship is voluntary as well as involuntary, that is to say you can accept, consciously, the value by which you are possessed unconsciously. That psychological fact which wields the greatest power in your system functions as a god, since it is always the overwhelming psychic factor that is called “God.” As soon as a god ceases to be an overwhelming factor he dwindles to a mere name. His essence is dead and his power is gone. Why did the gods of antiquity lose their prestige and their effect on the human soul? Because the Olympians had served their time and a new mystery began: God became man Carl Jung, CW 11, Para 137

If we allow ourselves to draw conclusions from modern mandalas we should ask people, first, whether they worship stars, suns, flowers, and snakes. They will deny this, and at the same time they will assert that the globes, stars, crosses, and the like are symbols for a center in themselves. And if asked what they mean by this center, they will begin to stammer and to refer to this or that experience which may turn out to be something very similar to the confession of my patient, who found that the vision of his world clock had left him with a wonderful feeling of perfect harmony Carl Jung, CW 11, Para 138

Others will confess that a similar vision came to them in a moment of extreme pain or profound despair. To others again it is the memory of a sublime dream or of a moment when long and fruitless struggles came to an end and a reign of peace began Carl Jung, CW 11, Para 138

A modern mandala is an involuntary confession of a peculiar mental condition. There is no deity in the mandala, nor is there any submission or reconciliation to a deity. The place of the deity seems to be taken by the wholeness of man Carl Jung, CW 11, Para 139

The experience formulated by the modern mandala is typical of people who cannot project the divine image any longer. Owing to the withdrawal and introjection of the image they are in danger of inflation and dissociation of the personality. The round or square enclosures built round the center therefore have the purpose of protective walls or of a vas hermeticum to prevent an outburst or a disintegration. Thus the mandala denotes and assists exclusive concentration on the center, the Self. This is anything but egocentricity. On the contrary, it is a much-needed self-control for the purpose of avoiding inflation and dissociation Carl Jung,

CW 11, Para 156

The enclosure, as we have seen, has also the meaning of what is called in Greek a temenos, the precincts of a temple or any isolated sacred place. The circle in this case protects or isolates an inner content or process that should not get mixed up with things outside. Thus the mandala repeats in symbolic form archaic ways and means which were once concrete realities Carl Jung, CW 11, Para 157

As I have already mentioned, the inhabitant of the temenos was a god. But the prisoner, or the well-protected dweller in the mandala, does not seem to be a god, since the symbols used stars, crosses, globes, etc.do not signify a god but an obviously important part of the human personality. One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity Carl Jung, CW 11, Para 157

It is a remarkable fact that this symbol [the Self] is a natural and spontaneous occurrence and that it is always an essentially unconscious product, as our dream shows. If we want to know what happens when the idea of God is no longer projected as an autonomous entity, this is the answer of the unconscious psyche. The unconscious produces the idea of a deified or divine man who is imprisoned, concealed, protected, usually depersonalized, and represented by an abstract symbol Carl Jung, CW 11, Para 158

The symbols often contain allusions to the medieval conception of the microcosm, as was the case with my patient's world clock, for instance. Many of the processes that lead to the mandala, and the mandala itself, seem to be direct confirmations of medieval speculation. It looks as if the patients had read those old treatises on the philosophers' Stone, the divine water, the rotundum, the squaring of the circle, the four colours, etc. And yet they have never been anywhere near alchemical philosophy and its abstruse symbolism Carl Jung, CW 11, Para 158

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel Carl Jung, CW 11, Para 146

"Whatever the wise seek is in mercury." A very ancient formula, attributed by Zosimos to the legendary Ostanes, runs: "Go to the waters of the Nile, and there thou wilt find a stone that hath a spirit [pneuma]." A commentator explains that this refers to quicksilver (hydrargyron, mercury) Carl Jung, CW 11, Para 151

This spirit, coming from God, is also the cause of the "greenness," the benedicta viriditas, much praised by the alchemists. Mylius says of it: "God has breathed into created things a kind of germination, which is the viridescence." In Hildegard of Bingen's Hymn to the Holy

Ghost, which begins “0 ignis Spiritus paraclite,” we read: “From you the clouds rain down, the heavens move, the stones have their moisture, the waters give forth streams, and the earth sweats out greenness” Carl Jung, CW 11, Para 151

In the first dream, then, there was violent criticism of Church religion, followed in the second dream by the mandala vision of a world clock which is what a planetarium is in the fullest sense. In the sky the divine pair stands united, he white, she red, thus reversing the famous alchemical pair, where he is red and she is white, whence she was called Beya (Arabic al baida,

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the White One'), and he was called ``servus rubeus,'' the
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red slave,’ although, as Gabricus (Arabic kibrit, ‘sulphur’), he is her royal brother Carl Jung, CW 11, Para 164

The third person appears in the form of Ka-mute (“the bull of his mother”), who is none other than the ka, the procreative power of the deity. In it and through it father and son are combined not in a triad but in a triunity. To the extent that Ka-mutef is a special manifestation of the divine ka, we can “actually speak of a triunity of God, king, and ka, in the sense that God is the father, the king is the son, and ka, the connecting-link between them” Carl Jung, CW 11, Para 177

In his concluding chapter Jacobsohn draws a parallel between this Egyptian idea and the Christian credo. Apropos the passage “qui conceptus est de Spiritu Sancto, natus ex Maria virgine,” he cites Karl Barth’s formulation: “There is indeed a unity of God and man; God himself creates it. It is no other unity than his own eternal unity as father and son. This unity is the Holy Ghost” (P. 64 Barth, Credo, p. 70). As procreator the Holy Ghost would correspond to Ka-mutef, who connotes and guarantees the unity of father and son. In this connection Jacobsohn cites Barth’s comment on Luke 1: 35 (“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God”): “When the Bible speaks of the Holy Ghost, it is speaking of God as the combination of father and son, of the vinculum caritatis” Carl Jung, CW 11, Para 177

The divine procreation of Pharaoh takes place through Ka-mutef, in the human mother of the king. But, like Mary, she remains outside the Trinity. As Preisigke points out, the early Christian Egyptians simply transferred their traditional ideas about the ka to the Holy Ghost. This explains the curious fact that in the Coptic version of Pistis Sophia, dating from the third century, Jesus has the Holy Ghost as his double, just like a proper ka Carl Jung, CW 11, Para 177

“Two is the first even number” Carl Jung, CW 11, Para 179

“Three is the first that is uneven and perfect, because in it we first find beginning, middle, and end” (Zeller, A History of Greek Philosophy, I p. 429). The views of the Pythagoreans influenced Plato, as is evident from his Timaeus; and, as this had an incalculable influence on the philosophical speculations of posterity, we shall have to go rather deeply into the psychology of number speculation Carl Jung, CW 11, Para 179

Two is the first number because, with it, separation and multiplication begin, which alone make counting possible. With the appearance of the number two, another appears alongside the

one, a happening which is so striking that in many languages “the other” and “the second” are expressed by the same word. Also associated with the number two is the idea of right and left, and remarkably enough, of favourable and unfavourable, good and bad. The “other” can have a “sinister” significance or one feels it, at least, as something opposite and alien. Therefore, argues a medieval alchemist, God did not praise the second day of creation, because on this day (Monday, the day of the moon) the binarius, alias the devil, came into existence Carl Jung, CW 11, Para 180

Two implies a One which is different and distinct from the “numberless” One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unit is none other than that same unity split into two and turned into a “number.” The “One” and the “Other” form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The “One,” however, seeks to hold to its one-and-alone existence, while the “Other” ever strives to be another opposed to the One. The One will not let go of the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other Carl Jung, CW 11, Para 180

But every tension of opposites culminates in a release, out of which comes the “third.” In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the “Other” which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known unity becomes recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality Carl Jung, CW 11, Para 180

Three, therefore, appears as a suitable synonym for a process of development in time, and thus form a parallel to the self-revelation of the Deity as the absolute One unfolded into Three. The relation of Threeness to Oneness can be expressed by an equilateral triangle, A = B = C, that is, by the identity of the three, threeness being contained in its entirety in each of the three angles. This intellectual idea of the equilateral triangle is a conceptual model for the logical image of the Trinity Carl Jung, CW 11, Para 180

The psychological datum consists of Father, Son, and Holy Ghost. If we posit “Father,” then “Son” logically follows; but “Holy Ghost” does not follow logically from either “Father” or “Son.” So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is “vera persona, quae a filio et patre missa est” (a real person who is sent by the Son and the Father). The “processio a patre filioque” (procession from the Father and the Son) is a “spiration” and not a “begetting.” This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of “corpus” and “spiramen,” the latter being understood as something more than mere “breath.” What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind). Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body “lives,” and that “life” is something superadded and autonomous, conceived as a soul unattached to the body. Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both Carl Jung, CW 11, Para 197

The Holy Ghost as “life” is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image. This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship. There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son. The ka is the life-spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the “life” of the dead man, and thus corresponds on the one hand to the living man’s soul, and on the other to his “spirit” or “genius” Carl Jung, CW 11, Para 197

We have seen that Ka-mutef is a hypostatization of procreative power. In the same way, the Holy Ghost is hypostatized procreative power and life-force. Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship “Father” and “Son.” Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between “Father” and “Son,” is spirit and not a human figure Carl Jung, CW 11, Para 197

The masculine father-son relationship is thus lifted out of the natural order (which includes mothers and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity. One has only to think of Jesus’s brusque rejection of his mother at the marriage in Cana: “Woman, what have I to do with thee?” (John 2: 4), and also earlier, when she sought the twelve-year-old child in the temple: “How is it that ye sought me? wist ye not that I must be about my Father’s business?” (Luke 2:49) Carl Jung, CW 11, Para 197

We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death. Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits. The celibacy of the priesthood is a continuation of this archetypal idea Carl Jung, CW 11, Para 197

The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a “spirit” that is the very essence of masculine life. The life of the body or of a man is posited as something different from the man himself. This led to the idea of a ka, or immortal soul, able to detach itself from the body and not dependent on it for its existence Carl Jung, CW 11, Para 198

In this respect, primitives have extraordinarily well-developed ideas about a plurality of souls. Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream. There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal. The juxtaposition of a person and his “life” has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.). This is obviously the case with the Egyptian ka. Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was “in the air” long before the advent of Christianity

Carl Jung, CW 11, Para 198

But once the question is asked: “Whence comes the evil, why is the world so bad and imperfect, why are there diseases and other horrors, why must man suffer? “then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity. One comes to the conclusion that creation is imperfect any more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos. Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son Carl Jung, CW 11, Para 201

This was the time when the Greeks started criticizing the world, the time of “gnosis” in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind Carl Jung, CW 11, Para 202

Leaving aside the so-called prefigurations in the Old Testament, there is not a single passage in the New Testament where the Trinity is formulated in an intellectually comprehensible manner. Generally speaking, it is more a question of formulae for triple benediction, such as the end of the second epistle to the Corinthians Carl Jung, CW 11, Para 207

Now the important point is not that the New Testament contains no trinitarian formulae, but that we find in it three figures who are reciprocally related to one another: the Father, the Son, begotten through the Holy Ghost, and the Holy Ghost. Since olden times, formulae for benediction, all solemn agreements, occasions, attributes, etc. have had a magical, threefold character (e.g., the Trishagion) Carl Jung, CW 11, Para 209

Although they [the Father, Son, and Holy Ghost] are no evidence for the Trinity in the New Testament, they nevertheless occur and, like the three divine Persons, are clear indications of an active archetype operating beneath the surface and throwing up triadic formations. This proves that the trinitarian archetype is already at work in the New Testament, for what comes after is largely the result of what has gone before, a proposition which is especially apposite when, as in the case of the Trinity, we are confronted with the effects of an unconscious content or archetype Carl Jung, CW 11, Para 209

From the creeds to be discussed later, we shall see that at the synods of the Fathers the New Testament allusions to the divine trio were developed in a thoroughly consistent manner until the homoousia was restored, which again happened unconsciously, since the Fathers knew nothing of the ancient Egyptian model that had already reached the homoousian level. The after-effects on posterity were inevitable consequences of the trinitarian anticipations that were abroad in the early days of Christianity and are nothing but amplifications of the constellated archetype. These amplifications, so far as they were naïve and unprejudiced, are direct proof that what the New Testament is alluding to is in fact the Trinity, as the Church also

believes Carl Jung, CW 11, Para 209

Since people did not actually know what it was that had so suddenly revealed itself in the “Son of Man,” but only believed the current interpretations, the effects it had over the centuries signify nothing less than the gradual unfolding of the archetype in man’s consciousness, or rather, its absorption into the pattern of ideas transmitted by the cultures of antiquity. From this historical echo it is possible to recognize what had revealed itself in a sudden flash of illumination and seized upon men’s minds, even though the event, when it happened, was so far beyond their comprehension that they were unable to put it into a clear formula Carl Jung, CW 11, Para 210

Before “revealed” contents can be sorted out and properly formulated, time and distance are needed. The results of this intellectual activity were deposited in a series of tenets, the dogmata, which were then summed up in the “symbolum” or creed. This breviary of belief well deserves the name “symbolum,” for, from a psychological point of view, it gives symbolical expression to, and paints an anthropomorphic picture of, a transcendent fact that cannot be demonstrated or explained rationally, the word “transcendent” being used here in a strictly psychological sense Carl Jung, CW 11, Para 210

This creed is still entirely on the level of the gospels and epistles: there are three divine figures and they do not in any way contradict the one God. Here the Trinity is not explicit, but exists latently, just as Clement’s second letter says of the pre-existent Church: “It was spiritually there.” Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1: 1). For Paul he is pre-existent in God’s form, as is clear from the famous “kenosis” passage in Philippians 2: 6 (AV): “Who, being in the form of God, thought it not robbery to be equal with God. “There are also passages in the letters where the author confuses Christ with the Holy Ghost, or where the three are seen as one, as in II Corinthians 3: 17 (DV): “Now the Lord is the spirit. “When the next verse speaks of the “glory of the Lord,” Lord” seems to refer to Christ. But if you read the whole passage, from verses 7 to 18, it is evident that the “glory” refers equally to God, thus proving the promiscuity of the three figures and their latent Trinity Carl Jung, CW 11, Para 212

It was, apparently, a Spanish bishop, Hosius of Cordoba, who proposed to the emperor the crucial word homoousia. It did not occur then for the first time, for it can be found in Tertullian, as the “unitas substantiae.” The concept of homoousia can also be found in Gnostic usage, as for instance in Irenaeus’ references to the Valentinians (140circa 200), where the Aeons are said to be of one substance with their creator, Bythos. The Nicene Creed concentrates on the father-son relationship, while the Holy Ghost receives scant mention Carl Jung, CW 11, Para 216

Here the Holy Ghost is given due consideration: he is called “Lord” and is worshipped together with Father and Son. But he proceeds from the Father only. It was this point that caused the tremendous controversy over the “filioque” question, as to whether the Holy Ghost proceeds from the Father only, or from the Son as well. In order to make the Trinity a complete unity, the filioque was just as essential as the homoousia. The (falsely so-called) Athanasian Creed insisted in the strongest possible terms on the equality of all three Persons. Its peculiarities have given much offence to rationalistic and liberal-minded theologians Carl Jung, CW 11, Para 218

The sequence of creeds illustrates the evolution of the Trinity idea through the centuries.

In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible-looking Arian heresy. The creeds superimposed on the trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist. Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals. Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the archetype of the Christian idea Carl Jung, CW 11, Para 222

Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality. There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. But collective and, above all, manifestly archetypal ideas can never be derived from the personal sphere. If Communism, for instance, refers to Engels, Marx, Lenin, and so on as the "fathers" of the movement, it does not know that it is reviving an archetypal order of society that existed even in primitive times, thereby explaining, incidentally, the "religious" and "numinous" (i.e., fanatical) character of Communism. Neither did the Church Fathers know that their Trinity had a prehistory dating back several thousand years Carl Jung, CW 11, Para 222

Thus the history of the Trinity presents itself as the gradual crystallization of an archetype that moulds the anthropomorphic conceptions of father and son, of life, and of different persons into an archetypal and numinous figure, the "Most Holy Three-in-One." The contemporary witnesses of these events apprehended it as something that modern psychology would call a psychic presence outside consciousness. If there is a consensus of opinion in respect of an idea, as there is here and always has been, then we are entitled to speak of a collective presence. Similar "presences" today are the Fascist and Communist ideologies, the one emphasizing the power of the chief, and the other communal ownership of goods in a primitive society Carl Jung, CW 11, Para 224

If we are to answer this psychological question, we must first of all examine the Christ-symbolism contained in the New Testament, together with the patristic allegories and medieval iconography, and compare this material with the archetypal content of the unconscious psyche in order to find out what archetypes have been constellated. The most important of the symbolical statements about Christ are those which reveal the attributes of the hero's life Carl Jung, CW 11, Para Carl Jung, CW 11, Para 229

The life of Christ is on the one hand only a short, historical interlude for proclaiming the message, but on the other hand it is an exemplary demonstration of the psychic experiences connected with God's manifestation of himself (or the realization of the Self). The important thing for man is not the and the (what is "shown" and "done"), but what happens afterwards: the seizure of the individual by the Holy Ghost Carl Jung, CW 11, Para 234

Here, however, we run into a great difficulty. For if we follow up the theory of the Holy Ghost and carry it a step further (which the Church has not done, for obvious reasons), we come inevitably to the conclusion that if the Father appears in the Son and breathes together with the Son, and the Son leaves the Holy Ghost behind for man, then the Holy Ghost breathes in man, too, and thus is the breath common to man, the Son, and the Father. Man is therefore

included in God's sonship, and the words of Christ "Ye are gods" (John 10: 34) appear in a significant light Carl Jung, CW 11, Para 235

The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way. Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable" and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force, Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead Carl Jung, CW 11, Para 235

This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236

On the other hand, the mother-interpretation would reduce the specific meaning of the Holy Ghost to a primitive image and destroy the most essential of the qualities attributed to him: not only is he the life common to Father and Son, he is also the Paraclete whom the Son left behind him, to procreate in man and bring forth works of divine parentage. It is of paramount importance that the idea of the Holy Ghost is not a natural image, but a recognition of the living quality of Father and Son, abstractly conceived as the "third" term between the One and the Other. Out of the tension of duality life always produces a "third" that seems somehow incommensurable or paradoxical. Hence, as the "third," the Holy Ghost is bound to be incommensurable and paradoxical too. Unlike Father and Son, he has no name and no character. He is a function, but that function is the Third Person of the Godhead Carl Jung, CW 11, Para 236

He [the Holy Ghost] is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. The Holy Ghost is an exceedingly "abstract" conception, since a "breath" shared by two figures characterized as distinct and not mutually interchangeable can hardly be conceived at all. Hence one feels it to be an artificial construction of the mind, even though, as the Egyptian Ka-mutef concept shows, it seems somehow to belong to the very essence of the Trinity Carl Jung, CW 11, Para 237

The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's

essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as “influences,” “in-spirations,” etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the “femme inspiratrice” Carl Jung, CW 11, Para 240

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: “In gremio matris sedet sapientia patris” (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second Carl Jung, CW 11, Para 240

When Goethe says that the fourth was the one “who thought for them all,” we rather suspect that the fourth was Goethe’s own thinking function Carl Jung, CW 11, Para 244

As compared with the trinitarian thinking of Plato, ancient Greek philosophy favoured thinking of a quaternary type. In Pythagoras the great role was played not by three but by four; the Pythagorean oath, for instance, says that the tetraktys “contains the roots of eternal nature.” The Pythagorean school was dominated by the idea that the soul was a square and not a triangle. The origin of these ideas lies far back in the dark prehistory of Greek thought. The quaternity is an archetype of almost universal occurrence. It forms the logical basis for any whole judgment. If one wishes to pass such a judgment, it must have this fourfold aspect. For instance, if you want to describe the horizon as a whole, you name the four quarters of heaven. Three is not a natural coefficient of order, but an artificial one. There are four elements, four prime qualities, four colours, four castes, four ways of spiritual development in Buddhism, etc. So, too, there are four aspects of psychological orientation, beyond which nothing fundamental remains to be said Carl Jung, CW 11, Para 246

Ever since the Timaeus the “fourth” has signified “realization,” i.e., entry into an essentially different condition, that of worldly materiality, which, it is authoritatively stated, is ruled by the Prince of this world for matter is the diametrical opposite of spirit. It is the true abode of the devil, whose hellish hearth-fire burns deep in the interior of the earth, while the shining spirit soars in the aether, freed from the shackles of gravity Carl Jung, CW 11, Para 251

I would like to call attention to Gerhard Dorn, a physician and alchemist, and a native of Frankfurt. He took great exception to the traditional quaternity of the basic principles of his art, and also to the fourfold nature of its goal, the lapis philosophorum. It seemed to him that this was a heresy, since the principle that ruled the world was a Trinity Carl Jung, CW 11, Para 262

The quaternity must therefore be of the devil. Four, he maintained, was a doubling of two, and two was made on the second day of Creation, but God was obviously not altogether pleased with the result of his handiwork that evening. The binarius is the devil of discord

and, what is worse, of feminine nature. (In East and West alike even numbers are feminine.) The cause of dissatisfaction was that, on this ominous second day of Creation, just as with Ahura-Mazda, a split was revealed in God's nature. Out of it crept the "four-horned serpent," who promptly succeeded in seducing Eve, because she was related to him by reason of her binary nature. ("Man was created by God, woman by the ape of God.") Carl Jung, CW 11, Para 262

The devil is the aping shadow of God, thein Gnosticism and also in Greek alchemy. He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil. Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin Carl Jung, CW 11, Para 263

It will have struck the reader that two corresponding elements cross one another in our quaternity schema (shown below). On the one hand we have the polaristic identity of Christ and his adversary, and on the other the unity of the Father unfolded in the multiplicity of the Holy Ghost. The resultant cross is the symbol of the suffering Godhead that redeems mankind. This suffering could not have occurred, nor could it have had any effect at all, had it not been for the existence of a power opposed to God, namely "this world" and its Lord. The quaternity schema recognizes the existence of this power as an undeniable fact by fettering trinitarian thinking to the reality of this world Carl Jung, CW 11, Para 264

The differentiated and differentiable functions are much easier to cope with, and for understandable reasons, we prefer to leave the "inferior" function around the corner, or to repress it altogether, because it is such an awkward customer. And it is a fact that it has the strongest tendency to be infantile, banal, primitive, and archaic. Anybody who has a high opinion of himself will do well to guard against letting it make a fool of him. On the other hand, deeper insight will show that the primitive and archaic qualities of the inferior function conceal all sorts of significant relationships and symbolical meanings, and instead of laughing off the Cabiri as ridiculous Tom Thumbs he may begin to suspect that they are a treasure-house of hidden wisdom Carl Jung, CW 11, Para 244

Just as, in Faust, the fourth thinks for them all, so the whereabouts of the eighth should be asked "on Olympus." Goethe showed great insight in not underestimating his inferior function, thinking, although it was in the hands of the Cabiri and was undoubtedly mythological and archaic. He characterizes perfectly in the line: "The fourth would not come." Exactly! It wanted for some reason to stay behind or below Carl Jung, CW 11, Para 244

They [symbols] are the remedy with whose help neurotic dissociations can be repaired, by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects. They are "représentations collectives" which facilitate the much-needed union of conscious and unconscious. This union cannot be accomplished either intellectually or in a purely practical sense, because in the former case the instincts rebel and in the latter case reason and morality. Every dissociation that falls within the category of the psychogenic neuroses is due to a conflict of this kind, and the conflict can only be resolved through the symbol Carl Jung, CW 11, Para 285

The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying. During this process we come upon the symbols investigated in the present study, and in coming to terms with them we re-establish the lost connection with ideas and

feelings which make a synthesis of the personality possible Carl Jung, CW 11, Para 285

This “inferior” personality is made up of everything that will not fit in with, and adapt to, the laws and regulations of conscious life. It is compounded of “disobedience” and is therefore rejected not on moral grounds only, but also. Or rather, this function does collaborate, not for the benefit of conscious, purposive intentions, but in the interests of unconscious tendencies pursuing a different goal. It is this fourth, “inferior” function which acts autonomously towards consciousness and cannot be harnessed to the latter’s intentions. It lurks behind every neurotic dissociation and can only be annexed to consciousness if the corresponding unconscious contents are made conscious at the same time. But this integration cannot take place and be put to a useful purpose unless one can admit the tendencies bound up with the shadow and allow them some measure of realization tempered, of course, with the necessary criticism Carl Jung, CW 11, Para 292

This leads to disobedience and self-disgust, but also to self-reliance, without which individuation is unthinkable. The ability to “will otherwise” must, unfortunately, be real if ethics are to make any sense at all. Anyone who submits to the law from the start, or to what is generally expected, acts like the man in the parable who buried his talent in the earth Carl Jung, CW 11, Para 292

Individuation is an exceedingly difficult task: it always involves a conflict of duties; whose solution requires us to understand that our “counter-will” is also an aspect of God’s will. One cannot individuate with mere words and convenient self-deceptions, because there are too many destructive possibilities in the offing. One almost unavoidable danger is that of getting stuck in the conflict and hence in the neurotic dissociation Carl Jung, CW 11, Para 292

Here the therapeutic myth has a helpful and loosening effect, even when the patient shows not a trace of conscious understanding. The felt presence of the archetype is enough; it only fails to work when the possibility of conscious understanding is there, within the patient’s reach. In those circumstances it is positively deleterious for the patient to remain unconscious, though this happens frequently enough in our Christian civilization today. So much of what Christian symbolism taught has gone by the board for large numbers of people, without their ever having understood what they have lost. Civilization does not consist in progress as such and in mindless destruction of the old values, but in developing and refining the good that has been won Carl Jung, CW 11, Para 292

The Host is lifted up towards the cross on the altar, and the priest makes the sign of the cross over it with the paten. The bread is thus brought into relation with Christ and his death on the cross; it is marked as a “sacrifice” and thereby becomes sacred. The elevation exalts it into the realm of the spiritual: it is a preliminary act of spiritualization. Justin makes the interesting remark that the presentation of the cleansed lepers in the temple was an image of the Eucharistic bread. This links up with the later alchemical idea of the imperfect or “leprous” substance which is made perfect by the opus. (Quod natura relinquit imperfectum, arte perficitur. What nature leaves imperfect is perfected by the art”) Carl Jung, CW 11, Para 310

The fact that the Eucharist was also celebrated with water shows that the early Christians were mainly interested in the symbolism of the mysteries and not in the literal observance of the sacrament. (There were several other variants “galactophagy,” for instance which all bear out this view) Carl Jung, CW 11, Para Carl Jung, CW 11, Para 314

Another, very graphic, interpretation of the wine and water is the reference to John 19: 34: “And forthwith came there out blood and water.” Deserving of special emphasis is the remark of St. John Chrysostom (patriarch of Constantinople, d. 407), that in drinking the wine Christ drank his own blood Carl Jung, CW 11, Para 315

The lifting up of the chalice in the air prepares the spiritualization (i.e., volatilization) of the wine. This is confirmed by the invocation to the Holy Ghost which immediately follows (Veni sanctificator), and it is even more evident in the Mozarabic liturgy, which has “Veni spiritus sanctificator.” The invocation serves to infuse the wine with holy spirit, for it is the Holy Ghost who begets, fulfils, and transforms After the elevation, the chalice was, in former times, set down to the right of the Host, to correspond with the blood that flowed from the right side of Christ Carl Jung, CW 11, Para 317

This, in the Roman Mass, is the climax, the transubstantiation of the bread and wine into the body and blood of Christ Carl Jung, CW 11, Para 322

Duns Scotus (d. 1308) remarks that, in the sacrament of the Last Supper, Christ, by an act of will, offers himself as a sacrifice in every Mass, through the agency of the priest. This tells us plainly enough that the sacrificial act is not performed by the priest, but by Christ himself. The agent of transformation is nothing less than the divine will working through Christ. The Council of Trent declared that in the sacrifice of the Mass “the selfsame Christ is contained and bloodlessly sacrificed,” although this is not a repetition of the historical sacrifice but a bloodless renewal of it. As the sacramental words have the power to accomplish the sacrifice, being an expression of God’s will, they can be described metaphorically as the sacrificial knife or sword which, guided by his will, consummates the thysia Carl Jung, CW 11, Para 324

The consecrated substances are lifted up and shown to the congregation. The Host in particular represents a beatific vision of heaven, in fulfilment of Psalm 27: 8: “Thy face, Lord, will I seek,” for in it the Divine Man is present Carl Jung, CW 11, Para 326

Taking up the Host, the priest makes the sign of the cross three times over the chalice, and says: “Through Him, and with Him, and in Him.” Then he makes the sign of the cross twice between himself and the chalice. This establishes the identity of Host, chalice, and priest, thus affirming once more the unity of all parts of the sacrifice. The union of Host and chalice signifies the union of the body and blood, i.e., the quickening of the body with a soul, for blood is equivalent to soul. Then follows the Pater noster Carl Jung, CW 11, Para 330

The prayer “Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come” lays renewed emphasis on the petition made in the preceding Pater noster: “but deliver us from evil.” The connection between this and the sacrificial death of Christ lies in the descent into hell and the breaking of the infernal power. The breaking of the bread that now follows is symbolic of Christ’s death. The Host is broken in two over the chalice. A small piece, the particula, is broken off from the left half and used for the rite of consignatio and commixtio. In the Byzantine rite the bread is divided into four, the four pieces being marked with letters. The peculiar arrangement of the letters obviously represents a quaternity, which as we know always has the character of wholeness. This quaternity, as the letters show, refers to Christ glorified, king of glory and Pantokrator Carl Jung, CW 11, Para 331

This is the mingling of bread and wine, as explained by Theodore of Mopsuestia (d. 428?): “he combines them into one, whereby it is made manifest to everybody that although they are two they are virtually one.” The text at this point says: “May this mixture and consecration [commixtio et consecratio] of the body and blood of our Lord help us,” etc. The word ‘consecration’ may be an allusion to an original consecration by contact, though that would not clear up the contradiction since a consecration of both substances has already taken place. Attention has therefore been drawn to the old custom of holding over the sacrament from one Mass to another, the Host being dipped in wine and then preserved in softened, or mixed, form. There are numerous rites that end with minglings of this kind. Here I would only mention the consecration by water, or the mixed drink of honey and milk which the neophytes were given after communion in the Church Order of Hippolytus Carl Jung, CW 11, Para 334

The Leonine Sacramentary (seventh century) interprets the commixtio as a mingling of the heavenly and earthly nature of Christ. The later view was that it symbolizes the resurrection, since in it the blood (or soul) of our Lord is reunited with the body lying in the sepulchre. There is a significant reversal here of the original rite of baptism. In baptism, the body is immersed in water for the purpose of transformation; in the commixtio, on the other hand, the body, or particula, is steeped in wine, symbolizing spirit, and this amounts to a glorification of the body. Hence the justification for regarding the commixtio as a symbol of the resurrection Carl Jung, CW 11, 335

The mixing of water with the wine originally referred to the ancient custom of not drinking wine unless mixed with water. A drunkard was therefore called akratopotes, an ‘unmixed drinker.’ In modern Greek, wine is still called(mixture). From the custom of the Monophysite Armenians, who did not add any water to the Eucharistic wine (so as to preserve the exclusively divine nature of Christ), it may be inferred that water has a hylical, or physical, significance and represents man’s material nature Carl Jung, CW 11, Para 312

The mixing of water and wine in the Roman rite would accordingly signify that divinity is mingled with humanity as indivisibly as the wine with the water. St. Cyprian (bishop of Carthage, d. 258) says that the wine refers to Christ, and the water to the congregation as the body of Christ. As the water is an imperfect or even leprous substance, it has to be blessed and consecrated before being mixed, so that only a purified body may be joined to the wine of the spirit, just as Christ is to be united only with a pure and sanctified congregation. Thus this part of the rite has the special significance of preparing a perfect body the glorified body of resurrection Carl Jung, CW 11, Para 312

At the time of St. Cyprian the communion was generally celebrated with water. And, still later, St. Ambrose (bishop of Milan, d. 397) says: “In the shadow there was water from the rock, as it were the blood of Christ. “In the Church Order of Hippolytus (d. c. 235) the water chalice is associated with the baptismal font, where the inner man is renewed as well as the body. This interpretation comes very close to the baptismal krater of Poimandres and to the Hermetic basin filled with nousHere the water signifies the pneuma, i.e., the spirit of prophecy, and also the doctrine which a man receives and passes on to others Carl Jung, CW 11, Para 313

The priest makes the sign of the cross three times over the substances with the thurible, twice from right to left and once from left to right. The counterclockwise movement (from right to left) corresponds psychologically to a circumambulation downwards, in the direction of the unconscious, while the clockwise (left-to-right) movement goes in the direction of

consciousness. There is also a complicated censing of the altar Carl Jung, CW 11, Para 318

The censing has the significance of an incense offering and is therefore a relic of the original thysia. At the same time it signifies a transformation of the sacrificial gifts and of the altar, a spiritualization of all the physical substances subserving the rite. Finally, it is an apotropaic ceremony to drive away any demonic forces that may be present, for it fills the air with the fragrance of the pneuma and renders it uninhabitable by evil spirits. The vapour also suggests the sublimated body, the corpus volatile sive spirituale, or wraithlike "subtle body." Rising up as a "spiritual" substance, the incense implements and represents the ascent of prayer hence the Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo ["Let my prayer, O Lord, ascend like incense in thy sight"] Carl Jung, CW 11, Para 319

The censing brings the preparatory, spiritualizing rites to an end. The gifts have been sanctified and prepared for the actual transubstantiation. Priest and congregation are likewise purified by the prayers Accendat in nobis Dominus ignem sui amoris ["May the Lord enkindle in us the fire of his love"], and Lavabo inter innocentes ["I will wash my hands among the innocent"], and are made ready to enter into the mystic union of the sacrificial act which now follows Carl Jung, CW 11, Para 320

The Suscipe, sancta Trinitas, like the Orate, fratres, the Sanctus, and the Te igitur, is a propitiatory prayer which seeks to insure the acceptance of the sacrifice. Hence the Preface that comes after the Secret is called Illatio in the Mozarabic riteand in the old Gallican liturgy is known as Immolatio (in the sense of oblatio) with reference to the presentation of the gifts. The words of the Sanctus, "Benedictus qui venit in nomine Domini" ["Blessed is he that cometh in the name of the Lord"], point to the expected appearance of the Lord which has already been prepared, on the ancient principle that a "naming" has the force of a "summons" Carl Jung, CW 11, Para 321

After the Canon there follows the "Commemoration of the Living," together with the prayers Hanc igitur and Quam oblationem. In the Mozarabic Mass these are followed by the Epiclesis (invocation): "Adesto, adesto Jesu, bone Pontifex, in medio nostri: sicut fuisti in medio discipulorum tuorum" ["Be present, be present in our midst, O Jesus, great High Priest: as thou wert in the midst of thy disciples"]. This naming likewise has the original force of a summons. It is an intensification of the Benedictus qui venit, and it may be, and sometimes was, regarded as the actual manifestation of the Lord, and hence as the culminating point of the Mass Carl Jung, CW 11, Para 321

The best examples are to be found in the religion of ancient Mexico. Thus, in order to renew the moon-goddess a young woman was decapitated and skinned, and a youth then put the skin round him to represent the risen goddess. The prototype of this renewal is the snake casting its skin every year, a phenomenon round which primitive fantasy has always played Carl Jung, CW 11, Para 348

In our vision the skinning is restricted to the head, and this can probably be explained by the underlying idea of spiritual transformation. Since olden times shaving the head has been associated with consecration, that is, with spiritual transformation or initiation. The priests of Isis had their heads shaved quite bald, and the tonsure, as we know, is still in use at the present day Carl Jung, CW 11, Para 348

This "symptom" of transformation goes back to the old idea that the transformed one

becomes like a new-born babe (neophyte, quasimodogenitus) with a hairless head. In the myth of the night sea journey, the hero loses all his hair during his incubation in the belly of the monster, because of the terrific heat Carl Jung, CW 11, Para 348

The custom of tonsure, which is derived from these primitive ideas, naturally presupposes the presence of a ritual barber. Curiously enough, we come across the barber in that old alchemical "mystery," the Chymical Wedding of 1616. There the hero, on entering the mysterious castle, is pounced on by invisible barbers, who give him something very like a tonsure. Here again the initiation and transformation process is accompanied by a shaving Carl Jung, CW 11, Para 348

He was clearly a non-Christian Gnostic, and in particular so one gathers from the famous passage about the krateran adherent of the Poimandres sect, and therefore a follower of Hermes. Although alchemical literature abounds in parables, I would hesitate to class these dream-visions among them. Anyone acquainted with the language of the alchemists will recognize that their parables are mere allegories of ideas that were common knowledge. In the allegorical figures and actions, one can usually see at once what substances and what procedures are being referred to under a deliberately theatrical disguise. There is nothing of this kind in the Zosimos visions Carl Jung, CW 11, Para 344

Indeed, it comes almost as a surprise to find the alchemical interpretation, namely that the dream and its impressive machinery are simply an illustration of the means for producing the "divine water." Moreover, a parable is a self-contained whole, whereas our vision varies and amplifies a single theme as a dream does. So far as one can assess the nature of these visions at all, I should say that even in the original text the contents of an imaginative meditation have grouped themselves round the kernel of an actual dream and been woven into it. That there really was such a meditation is evident from the fragments of it that accompany the visions in the form of a commentary. As we know, meditations of this kind are often vividly pictorial, as if the dream were being continued on a level nearer to consciousness Carl Jung, CW 11, Para 344

The later Arabic designation of Zosimos as al-'Ibrî (the Hebrew) does not of course prove that he himself was a Jew, but it is clear from his writings that he was acquainted with Jewish traditions Carl Jung, CW 11, Para 350

The parallel between the Hebrew god and Saturn is of considerable importance as regards the alchemical idea of the transformation of the God of the Old Testament into the God of the New. The alchemists naturally attached great significance to Saturn, for, besides being the outermost planet, the supreme archon (the Harranites named him "Primas"), and the demiurge Ialdabaoth, he was also the spiritus niger who lies captive in the darkness of matter, the deity or that part of the deity which has been swallowed up in his own creation. He is the dark god who reverts to his original luminous state in the mystery of alchemical transmutation. As the Aurora consurgens [Part I] says: "Blessed is he that shall find this science and into whom the prudence of Saturn floweth" Carl Jung, CW 11, Para 350

Throughout the visions it is clear that sacrificer and sacrificed are one and the same. This idea of the unity of the prima and ultima materia of that which redeems and that which is to be redeemed, pervades the whole of alchemy from beginning to end. "Unus est lapis, una medicina, unum vas, unum regimen, unaque dispositio" is the key formula to its enigmatic language. Greek alchemy expresses the same idea. Its symbol is the uroboros, the tail-eating serpent. In our vision it is the priest as sacrificer who devours himself as the sacrifice Carl

Jung, CW 11, Para 353

This recalls the saying of St. John Chrysostom that in the Eucharist Christ drinks his own blood. By the same token, one might add, he eats his own flesh. The grisly repast in the dream of Zosimos reminds us of the orgiastic meals in the Dionysus cult, when sacrificial animals were torn to pieces and eaten. They represent Dionysus Zagreus being torn to pieces by the Titans, from whose mangled remains the(god) arises Carl Jung, CW 11, Para 353

Zosimos tells us that the vision represents or explains the "production of the waters." The visions themselves only show the transformation into pneuma. In the language of the alchemists, however, spirit and water are synonymous, as they are in the language of the early Christians, for whom water meant the spiritus veritatis. In the "Book of Krates" we read: "You make the bodies to liquefy, so that they mingle and become an homogeneous liquid; this is then named the 'divine water"' (Berthelot, La Chimie au moyen áge, III, p. 53). The passage corresponds to the Zosimos text, which says that the priest would "change the bodies into blood." For the alchemists, water and blood are identical. This transformation is the same as the solutio or liquefactio, which is a synonym for the sublimatio, for "water" is also "fire" Carl Jung, CW 11, Para 354

The "philosophical egg" is divided with the sword, and with it the "King" is transfixed and the dragon or "corpus" dismembered, the latter being represented as the body of a man whose head and limbs are cut off. The lion's paws are likewise cut off with the sword Carl Jung, CW 11, Para 357

For the alchemical sword brings about the solutio, or separatio, of the elements, thereby restoring the original condition of chaos, so that a new and more perfect body can be produced by a new impressio formae, or by a "new imagination." The sword is therefore that which "kills and vivifies," and the same is said of the permanent water or mercurial water Carl Jung, CW 11, Para 357

The divisive and separative function of the sword, which is of such importance in alchemy, is prefigured in the flaming sword of the angel that separated our first parents from paradise. Separation by a sword is a theme that can also be found in the Gnosis of the Ophites: the earthly cosmos is surrounded by a ring of fire which at the same time encloses paradise. But paradise and the ring of fire are separated by the "flaming sword." An important interpretation of this flaming sword is given in Simon Magus: there is an incorruptible essence potentially present in every human being, the divine pneuma, "which is stationed above and below in the stream of water." Simon says of this pneuma: "I and thou, thou before me. I, who am after thee." It is a force "that generates itself, that causes itself to grow; it is its own mother, sister, bride, daughter; its own son, mother, father; a unity, a root of the whole." It is the very ground of existence, the procreative urge, which is of fiery origin. Fire is related to blood, which "is fashioned warm and ruddy like fire" Carl Jung, CW 11, Para 359

It is clear from these remarkable statements of Hippolytus concerning the teachings of Simon Magus that the sword is very much more than an instrument which divides; it is itself the force which "turns" from something infinitesimally small into the infinitely great: from water, fire, and blood it becomes the limitless Aeon. What it means is the transformation of the vital spirit in man into the Divine. The natural being becomes the divine pneuma, as in the vision of Zosimos Carl Jung, CW 11, Para 359

Simon's description of the creative pneuma, the true arcane substance, corresponds in every detail to the uroboros or serpens mercurialis of the Latinists. It too is its own father, mother, son, daughter, brother, and sister from the earliest beginnings of alchemy right down to the end. It begets and sacrifices itself and is its own instrument of sacrifice, for it is a symbol of the deadly and life-giving water Carl Jung, CW 11, Para 359

From the human point of view, gifts are offered to God at the altar, signifying at the same time the self-oblation of the priest and the congregation. The ritual act consecrates both the gifts and the givers. It commemorates and represents the Last Supper which our Lord took with his disciples, the whole Incarnation, Passion, death, and resurrection of Christ Carl Jung, CW 11, Para 378

But from the divine point of view this anthropomorphic action is only the outer shell or husk in which what is really happening is not a human action at all but a divine event. For an instant the life of Christ, eternally existent outside time, becomes visible and is unfolded in temporal succession, but in condensed form, in the sacred action: Christ incarnates as a man under the aspect of the offered substances, he suffers, is killed, is laid in the sepulchre, breaks the power of the underworld, and rises again in glory. In the utterance of the words of consecration the Godhead intervenes, Itself acting and truly present, and thus proclaims that the central event in the Mass is Its act of grace, in which the priest has only the significance of a minister Carl Jung, CW 11, Para 378

The same applies to the congregation and the offered substances: they are all ministering causes of the sacred event. The presence of the Godhead binds all parts of the sacrificial act into a mystical unity, so that it is God himself who offers himself as a sacrifice in the substances, in the priest, and in the congregation, and who, in the human form of the Son, offers himself as an atonement to the Father Carl Jung, CW 11, Para 378

Although God the Father is of one nature with God the Son, he appears in time on the one hand as the eternal Father and on the other hand as a man with limited earthly existence. Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act. Just as, in the sacrificial act, God is both agens and patiens, so too is man according to his limited capacity. The causa efficiens of the transubstantiation is a spontaneous act of God's grace. Ecclesiastical doctrine insists on this view and even tends to attribute the preparatory action of the priest, indeed the very existence of the rite, to divine prompting, rather than to slothful human nature with its load of original sin Carl Jung, CW 11, Para 379

This view is of the utmost importance for a psychological understanding of the Mass. Wherever the magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where, on the other hand, the rite is conceived as the action of God himself, the human participants have only an instrumental or "ministering" significance. Carl Jung, CW 11, Para 379

Human consciousness (represented by the priest and congregation) is confronted with an autonomous event which, taking place on a "divine" and "timeless" plane transcending consciousness, is in no way dependent on human action, but which impels man to act by seizing upon him as an instrument and making him the exponent of a "divine" happening. In the ritual action man places himself at the disposal of an autonomous and "eternal" agency operating outside the categories of human consciousness parva licet componere magnisin

much the same way that a good actor does not merely represent the drama, but allows himself to be overpowered by the genius of the dramatist Carl Jung, CW 11, Para 379

The dual aspect of the Mass finds expression not only in the contrast between human and divine action, but also in the dual aspect of God and the God-man, who, although they are by nature a unity, nevertheless represent a duality in the ritual drama. Without this "dichotomy of God," if I may use such a term, the whole act of sacrifice would be inconceivable and would lack actuality. According to the Christian view God has never ceased to be God, not even when he appeared in human form in the temporal order. The Christ of the Johannine gospel declares: "I and my Father are one. He that hath seen me hath seen the Father" (John 10: 30, 14: 9). And yet on the Cross Christ cries out: "My God, my God, why hast thou forsaken me?" Carl Jung, CW 11, Para 380

And where would God's wholeness be if he could not be the "wholly other"? Accordingly it is with some psychological justification, so it seems to me, that when the Gnostic Nous fell into the power of Physis he assumed the dark chthonic form of the serpent, and the Manichaean "Original Man" in the same situation actually took on the qualities of the Evil One. In Tibetan Buddhism all gods without exception have a peaceful and a wrathful aspect, for they reign over all the realms of being. The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there and lead him to light everlasting. All this belongs to the stock of pre-Christian ideas, being none other than the doctrine of the "Man of Light," the Anthropos or Original Man, which the sayings of Christ the gospels assume to be common knowledge Carl Jung, CW 11, Para 380

So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces. But the "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization Carl Jung, CW 11, Para 383

As to the special nature of the substances, bread is undoubtedly a food. There is a popular saying that wine "fortifies," though not in the same sense as food "sustains." It stimulates and "makes glad the heart of man" by virtue of a certain volatile substance which has always been called "spirit." It is thus unlike innocuous water, an "inspiriting" drink, for a spirit or god dwells within it and produces the ecstasy of intoxication. The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself. Bread therefore represents the physical means of subsistence, and wine the spiritual. The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization Carl Jung, CW 11, Para 384

It was not sensible But, however he was of the care and labour lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit. Frazer has called this principle, not unjustly, the "corn spirit." Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen Carl Jung, CW 11, Para 385

The value of the gift is enhanced when it is the best or the first fruits. Since bread and wine are the best that agriculture can offer, they are by the same token man's best endeavour. In addition, bread symbolizes the visible manifestation of the divine numen which dies and rises again, and wine the presence of a pneuma which promises intoxication and ecstasy. The classical world thought of this pneuma as Dionysus, particularly the suffering Dionysus Zagreus, whose divine substance is distributed throughout the whole of nature. In short, what is sacrificed under the forms of bread and wine is nature, man, and God, all combined in the unity of the symbolic gift Carl Jung, CW 11, Para 387

The act of making a sacrifice consists in the first place in giving something which belongs to me. Everything which belongs to me bears the stamp of "mineness," that is, it has a subtle identity with my ego Carl Jung, CW 11, Para 389

When, therefore, I give away something that is "mine," what I am giving is essentially a symbol, a thing of many meanings; but, owing to my unconsciousness of its symbolic character, it adheres to my ego, because it is part of my personality. Hence there is, explicitly or implicitly, a personal claim bound up with every gift. There is always an unspoken "give that thou mayest receive." Consequently the gift always carries with it a personal intention, for the mere giving of it is not a sacrifice. It only becomes a sacrifice if I give up the implied intention of receiving something in return. If it is to be a true sacrifice, the gift must be given as if it were being destroyed. Only then is it possible for the egoistic claim to be given up. Were the bread and wine simply given without any consciousness of an egoistic claim, the fact that it was unconscious would be no excuse, but would on the contrary be sure proof of the existence of a secret claim Carl Jung, CW 11, Para 390

Because of its egoistic nature, the offering would then inevitably have the character of a magical act of propitiation, with the unavowed purpose and tacit expectation of purchasing the good will of the Deity. That is an ethically worthless simulacrum of sacrifice, and in order to avoid it the giver must at least make himself sufficiently conscious of his identity with the gift to recognize how far he is giving himself up in giving the gift. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return Carl Jung, CW 11, Para 390

What I sacrifice is my own selfish claim, and by doing this I give up myself. Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power which suppresses this claim, and thus suppresses me, must be the Self. Hence it is the Self that causes me to make the sacrifice; any more, it compels me to make it. The Self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Let us try for a moment to look into Abraham's soul when he was commanded to sacrifice his only son. Quite apart from the compassion he felt for his child, would not a father in such a position feel himself as the victim, and feel that he was plunging the knife into his own breast? He would be at the same time the sacrificer and the sacrificed Carl Jung, CW 11, Para 397

Now, since the relation of the ego to the Self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. We know more or less what this act means to us, but what it means

to the Self is not so clear. But what does the Self gain? We see it entering into manifestation, freeing itself from unconscious projection, and, as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality. What it is in the diffuse unconscious state we do not know; we only know that in becoming ourself it has become man Carl Jung, CW 11, Para 398

The gross concretism of the vision is so striking that one might easily feel tempted, for aesthetic and other reasons, to drop the comparison with the Mass altogether. If I nevertheless venture to bring out certain analogies, I do so not with the rationalistic intention of devaluing the sacred ceremony by putting it on a level with a piece of pagan nature worship. If I have any aim at all apart from scientific truth, it is to show that the most important mystery of the Catholic Church rests, among other things, on psychic conditions which are deeply rooted in the human soul Carl Jung, CW 11, Para 404

In contrast to this, the vision is archaic and primitive, but its symbolism points directly to the fundamental alchemical idea of the incorruptible substance, namely to the Self, which is beyond change. The vision is a piece of unalloyed naturalism, banal, grotesque, squalid, horrifying and profound as nature herself. Its meaning is not clear, but it allows itself to be divined with the abysmal uncertainty and ambiguity that pertains to all things nonhuman, suprahuman, and subhuman Carl Jung, CW 11, Para 405

What is the reason for the “punishment” of God? Despite the almost blasphemous nature of this question, we must nevertheless ask it in view of the obviously punitive character of the sacrifice. The usual explanation is that Christ was punished for our sins. The dogmatic validity of this answer is not in question here. As I am in no way concerned with the Church’s explanation, but only wish to reconstruct the underlying psychic process, we must logically assume the existence of a guilt proportionate to the punishment Carl Jung, CW 11, Para 408

If mankind is the guilty party, logic surely demands that mankind should be punished. But if God takes the punishment on himself, he exculpates mankind, and we must then conjecture that it is not mankind that is guilty, but God (which would logically explain why he took the guilt on himself). For reasons that can readily be understood, a satisfactory answer is not to be expected from orthodox Christianity. But such an answer may be found in the Old Testament, in Gnosticism, and in late Catholic speculation. From the Old Testament we know that though Yahweh was a guardian of the law he was not just, and that he suffered from fits of rage which he had every occasion to regret Carl Jung, CW 11, Para 408

In these explanations we find the natural logic we missed in the answer of the Church. God’s guilt consisted in the fact that, as creator of the world and king of his creatures, he was inadequate and therefore had to submit to the ritual slaying. For primitive man the concrete king was perfectly suited to this purpose, but not for a higher level of civilization with a more spiritual conception of God. Earlier ages could still dethrone their gods by destroying their images or putting them in chains. At a higher level, however, one god could be dethroned only by another god, and when monotheism developed, God could only transform himself Carl Jung, CW 11, Para 409

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion .... The shaman’s experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made

whole through sacrifice, of being changed by transubstantiation and exalted into a pneumatic man in a word, of apotheosis. Carl Jung, CW 11, Para 448.

Because words are substitutes for things, which of course they cannot be in reality, they take on intensified forms, become eccentric, outlandish, stupendous, swell up into what schizophrenic patients call “power words.” A primitive word-magic develops, and one is inordinately impressed by it because anything out of the ordinary is felt to be especially profound and significant Carl Jung, CW 11, Para 442

Naturally, in order to survive, Christianity had to defend itself not only against its enemies but also against the excessive pretensions of some of its adherents, including those of the Gnostics. Increasingly it had to rationalize its doctrines in order to stem the flood of irrationality. This led, over the centuries, to that strange marriage of the originally irrational Christian message with human reason, which is so characteristic of the Western mentality. But to the degree that reason gradually gained the upper hand, the intellect asserted itself and demanded autonomy. And just as the intellect subjugated the psyche, so also it subjugated Nature and begat on her an age of scientific technology that left less and less room for the natural and irrational man. Thus the foundations were laid for an inner opposition which today threatens the world with chaos Carl Jung, CW 11, Para 444

To make the reversal complete, all the powers of the underworld now hide behind reason and intellect, and under the mask of rationalistic ideology a stubborn faith seeks to impose itself by fire and sword, vying with the darkest aspects of a church militant. By a strange enantiodromia, the Christian spirit of the West has become the defender of the irrational, since, in spite of having fathered rationalism and intellectualism, it has not succumbed to them so far as to give up its belief in the rights of man, and especially the freedom of the individual. But this freedom guarantees a recognition of the irrational principle, despite the lurking danger of chaotic individualism Carl Jung, CW 11, Para 444

By appealing to the eternal rights of man, faith binds itself inalienably to a higher order, not only on account of the historical fact that Christ has proved to be an ordering factor for many hundreds of years, but also because the Self effectively compensates chaotic conditions no matter by what name it is known: for the Self is the Anthropos above and beyond this world, and in him is contained the freedom and dignity of the individual man Carl Jung, CW 11, Para 444

Since an archetype always possesses a certain numinosity, the integration of the numen generally produces an inflation of the subject. It is therefore entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. In recent times this type has extended beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power Carl Jung, CW 11, Para 472

As human beings do not live in airtight compartments, this infectious inflation has spread everywhere and given rise to an extraordinary uncertainty in morals and philosophy. The medical psychologist is bound to take an interest in such matters, if only for professional reasons, and so we witness the memorable spectacle of a psychiatrist introducing a critical study of Milton’s Paradise Lost. Meditating upon this highly incongruous conjunction, I decided that I should best fulfil my obligations if I explained to the well-intentioned reader how and why the devil got into the consulting-room of the psychiatrist. Carl Jung, CW 11, Para 473

Apart from common prayer and Holy Communion, the Protestant has no ritual ceremonies at his disposal, no spiritual exercises, rosaries, pilgrimages, etc., with their expressive symbolism. He is therefore compelled to take his stand on moral ground, which puts the instinctual forces coming up from the unconscious in danger of a new repression. Any sacral action, in whatever form, works like a vessel for receiving the contents of the unconscious Carl Jung, CW 11, Para 543

Puritan simplification has deprived Protestantism of just this means of acting on the unconscious; at any rate it has dispossessed the clergyman of his quality as a priestly mediator, which is so very necessary to the soul. Instead, it has given the individual responsibility for himself and left him alone with his God. Herein lies the advantage and also the danger of Protestantism. From this, too, comes its inner unrest, which in the course of a few centuries has begotten more than four hundred Protestant denominations an indubitable symptom of individualism run riot Carl Jung, CW 11, Para 543

There can be no doubt that the psychoanalytical unveiling of the unconscious has a great effect. Equally, there can be no doubt of the tremendous effect of Catholic confession, especially when it is not just a passive hearing, but an active intervention. In view of this, it is truly astonishing that the Protestant Churches have not long since made an effort to revive the institution of confession as the epitome of the pastoral bond between the shepherd and his flock. For the Protestant, however, there is and rightly so no going back to this primitive Catholic form; it is too sharply opposed to the nature of Protestantism Carl Jung, CW 11, Para 544

The Protestant minister, rightly seeing in the cure of souls the real purpose of his existence, naturally looks round for a new way that will lead to the souls, and not merely to the ears, of his parishioners. Analytical psychology seems to him to provide the key, for the meaning and purpose of his ministry are not fulfilled with the Sunday sermon, which, though it reaches the ears, seldom penetrates to the heart, much less to the soul, the most hidden of all things hidden in man. The cure of souls can only be practised in the stillness of a colloquy, carried on in the healthful atmosphere of unreserved confidence. Soul must work on soul, and many doors be unlocked that bar the way to the innermost sanctuary. Psychoanalysis possesses the means of opening doors otherwise tightly closed Carl Jung, CW 11, Para 544

But we cannot embark upon this ambitious enterprise until we have learned how to deal with our spiritual pride and blasphemous self-assertiveness. The Eastern attitude violates the specifically Christian values, and it is no good blinking this fact. If our new attitude is to be genuine, i.e., grounded in our own history, it must be acquired with full consciousness of the Christian values and of the conflict between them and the introverted attitude of the East Carl Jung, CW 11, Para 773

We must get at the Eastern values from within and not from without, seeking them in ourselves, in the unconscious. We shall then discover how great is our fear of the unconscious and how formidable are our resistances. Because of these resistances we doubt the very thing that seems so obvious to the East, namely, the self-liberating power of the introverted mind Carl Jung, CW 11, Para 773

This aspect of the mind is practically unknown to the West, though it forms the most important component of the unconscious. Many people flatly deny the existence of the

unconscious, or else they say that it consists merely of instincts, or of repressed or forgotten contents that were once part of the conscious mind. It is safe to assume that what the East calls “mind” has more to do with our “unconscious” than with mind as we understand it, which is more or less identical with consciousness. To us, consciousness is inconceivable without an ego; it is equated with the relation of contents to an ego. If there is no ego there is nobody to be conscious of anything. The ego is therefore indispensable to the conscious process Carl Jung, CW 11, Para 774

The Eastern mind, however, has no difficulty in conceiving of a consciousness without an ego. Consciousness is deemed capable of transcending its ego condition; indeed, in its “higher” forms, the ego disappears altogether. Such an ego-less mental condition can only be unconscious to us, for the simple reason that there would be nobody to witness it. I do not doubt the existence of mental states transcending consciousness. But they lose their consciousness to exactly the same degree that they transcend consciousness. I cannot imagine a conscious mental state that does not relate to a subject, that is, to an ego Carl Jung, CW 11, Para 774

The conscious mind is thus confronted with a new aspect of the psyche, which arouses a different problem or modifies an old one in an unexpected way. The procedure is continued until the original conflict is satisfactorily resolved. The whole process is called the “transcendent function.” It is a process and a method at the same time. The production of unconscious compensations is a spontaneous process; the conscious realization is a method. The function is called “transcendent” because it facilitates the transition from one psychic condition to another by means of the mutual confrontation of opposites Carl Jung, CW 11, Para 780

I know that yoga prides itself on being able to control even the unconscious processes, so that nothing can happen in the psyche as a whole that is not ruled by a supreme consciousness. I have not the slightest doubt that such a condition is more or less possible. But it is possible only at the price of becoming identical with the unconscious. Such an identity is the Eastern equivalent of our Western fetish of “complete objectivity,” the machine-like subservience to one goal, to one idea or cause, at the cost of losing every trace of inner life Carl Jung, CW 11, Para 785

From the Eastern point of view this complete objectivity is appalling, for it amounts to complete identity with the samsara; to the West, on the other hand, samadhi is nothing but a meaningless dream-state. In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being. The One Mind, Oneness, indefiniteness, and eternity remained the prerogative of the One God. Man became small, futile, and essentially in the wrong Carl Jung, CW 11, Para 785

The Churches, of course, continued to exist because they were maintained by the strictly religious needs of the public, but they lost their leadership in the cultural sphere. While the Church of Rome, thanks to her unsurpassed organization, remained a unity, Protestantism split into nearly four hundred denominations. This is a proof on the one hand of its incompetence, and, on the other, of a religious vitality which refuses to be stifled. Gradually, in the course of the nineteenth century, this led to syncretistic outgrowths and to the importation on a mass scale of exotic religious systems, such as the religion of Abdul Baha, the Sufi sects, the Ramakrishna Mission, Buddhism, and so on. Many of these systems, for instance anthroposophy,

were syncretized with Christian elements. The resultant picture corresponds roughly to the Hellenistic syncretism of the third and fourth centuries A.D., which likewise showed traces of Indian thought. (Cf. Apollonius of Tyana, the Orphic-Pythagorean secret doctrines, the Gnosis, etc.) Carl Jung, CW 11, Para 861

All these systems moved on the religious plane and recruited the great majority of their adherents from Protestantism. They are thus, fundamentally, Protestant sects. By directing its main attack against the authority of the Roman Church, Protestantism largely destroyed belief in the Church as the indispensable agent of divine salvation. Thus the burden of authority fell to the individual, and with it a religious responsibility that had never existed before. The decline of confession and absolution sharpened the moral conflict of the individual and burdened him with problems which previously the Church had settled for him, since her sacraments, particularly that of the Mass, guaranteed his salvation through the priest's enactment of the sacred rite. The only things the individual had to contribute were confession, repentance, and penance. With the collapse of the rite, which did the work for him, he had to do without God's answer to his plans. This dissatisfaction explains the demand for systems that promise an answer the visible or at least noticeable favour of another (higher, spiritual, or divine) power Carl Jung, CW 11, Para 862

European science paid no attention to these hopes and expectations. It lived its intellectual life unconcerned with religious needs and convictions. This historically inevitable split in the Western mind also affected yoga so far as this had gained a footing in the West and led to its being made an object of scientific study on the one hand, while on the other it was welcomed as a way of salvation. But inside the religious movement there were any number of attempts to combine science with religious belief and practice, as for instance Christian Science, theosophy, and anthroposophy. The last-named, especially, likes to give itself scientific airs and has, therefore, like Christian Science, penetrated into intellectual circles 86 Carl Jung, CW 11, Para 3

Since the way of the Protestant is not laid down for him in advance, he gives welcome, one might say, to practically any system which holds out the promise of successful development. He must now do for himself the very thing which had always been done by the Church as intermediary, and he does not know how to do it. If he is a man who has taken his religious needs seriously, he has also made untold efforts towards faith, because his doctrine sets exclusive store by faith Carl Jung, CW 11, Para 864

But faith is a charisma, a gift of grace, and not a method. The Protestant is so entirely without a method that many of them have seriously interested themselves in the rigorously Catholic exercises of Ignatius Loyola. Yet, do what they will, the thing that disturbs them most is naturally the contradiction between religious and scientific truth, the conflict between faith and knowledge, which reaches far beyond Protestantism into Catholicism itself. This conflict is due solely to the historical split in the European mind. Had it not been for the-psychologically speaking-unnatural compulsion to believe, and an equally unnatural belief in science, this conflict would have no reason to exist. One can easily imagine a state of mind in which one simply knows and in addition believes a thing which seems probable to one for such and such reasons. There are no grounds whatsoever for any conflict between these two things. Both are necessary, for knowledge alone, like faith alone, is always insufficient Carl Jung, CW 11, Para 864

Yoga fulfils this expectation. Quite apart from the charm of the new and the fascination of the half-understood, there is good reason for yoga to have many adherents. It offers

not only the much-sought way, but also a philosophy of unrivalled profundity. It holds out the possibility of controllable experience, and thus satisfies the scientist's need for "facts." Moreover, by reason of its breadth and depth, its venerable age, its teachings and methods which cover every sphere of life, it promises undreamt of possibilities which the missionaries of yoga seldom omit to emphasize Carl Jung, CW 11, Para 865

I will remain silent on the subject of what yoga means for India, because I cannot presume to judge something I do not know from personal experience. I can, however, say something about what it means for the West. Our lack of direction borders on psychic anarchy. Therefore, any religious or philosophical practice amounts to a psychological discipline; in other words, it is a method of psychic hygiene. The numerous purely physical procedures of yoga are a physiological hygiene as well, which is far superior to ordinary gymnastics or breathing exercises in that it is not merely mechanistic and scientific but, at the same time, philosophical Carl Jung, CW 11, Para 866

In its training of the parts of the body, it unites them with the whole of the mind and spirit, as is quite clear, for instance, in the pranayama exercises, where prana is both the breath and the universal dynamics of the cosmos. When the doing of the individual is at the same time a cosmic happening, the elation of the body (innervation) becomes one with the elation of the spirit (the universal idea), and from this there arises a living whole which no technique, however scientific, can hope to produce. Yoga practice is unthinkable, and would also be ineffectual, without the ideas on which it is based. It works the physical and the spiritual into one another in an extraordinarily complete way Carl Jung, CW 11, Para 866

In the East, where these ideas and practices originated, and where an uninterrupted tradition extending over some four thousand years has created the necessary spiritual conditions, yoga is, as I can readily believe, the perfect and appropriate method of fusing body and mind together so that they form a unity that can hardly be doubted. They thus create a psychological disposition which makes possible intuitions that transcend consciousness. The Indian mentality has no difficulty in operating intelligently with a concept like prana. The West, on the contrary, with its bad habit of wanting to believe on the one hand, and its highly developed scientific and philosophical critique on the other, finds itself in a real dilemma. Either it falls into the trap of faith and swallows concepts like prana, atman, chakra, samadhi, etc., without giving them a thought, or its scientific critique repudiates them one and all as "pure mysticism" Carl Jung, CW 11, Para 867

It is said of the yogi that he can remove mountains, though it would be difficult to furnish any real proof of this. The power of the yogi operates within limits acceptable to his environment. The European, on the other hand, can blow up mountains, and the World War has given us a bitter foretaste of what he is capable of when free rein is given to an intellect that has grown estranged from human nature. As a European, I cannot wish the European more "control" and more power over the nature within and around us. Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe Carl Jung, CW 11, Para 868

The rich metaphysic and symbolism of the East express the larger and more important part of the unconscious and in this way reduce its potential. When the yogi says "prana" he means very much more than mere breath. For him the word prana brings with it the full weight of its metaphysical components, and it is as if he really knew what prana meant in this

respect. He does not know it with his understanding, but with his heart, belly, and blood. The European only imitates and learns ideas by rote and is therefore incapable of expressing his subjective facts through Indian concepts. I am more than doubtful whether the European, if he were capable of the corresponding experiences, would choose to express them through intuitive ideas like prana 872.

Yoga was originally a natural process of introversion, with all manner of individual variations. Introversions of this sort lead to peculiar inner processes which change the personality. In the course of several thousand years these introversions became organized as methods, and along widely differing lines. Indian yoga itself recognizes numerous and extremely diverse forms. The reason for this lies in the original diversity of individual experience. This is not to say that any one of these methods is suited to the peculiar historical structure of the European. It is much more likely that the yoga natural to the European proceeds from historical patterns unknown to the East. As a matter of fact, the two cultural achievements which, in the West, have had to concern themselves most with the psyche in the practical sense, namely medicine and the Catholic cure of souls, have both produced methods comparable to yoga. I have already referred to the exercises of Ignatius Loyola. With respect to medicine, it is the modern psychotherapeutic methods which come closest to yoga. Freud's psychoanalysis leads the conscious mind of the patient back to the inner world of childhood reminiscences on one side, and on the other to wishes and drives which have been repressed from consciousness. The latter technique is a logical development of confession. It aims at an artificial introversion for the purpose of making conscious the unconscious components of the subject Carl Jung, CW 11, Para 873

This strange antithesis between East and West is expressed most clearly in religious practice. We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar. The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner. In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian. We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind Carl Jung, CW 11, Para 911

Samadhi is 'withdrawnness,' i.e., a condition in which all connections with the world are absorbed into the inner world. Samadhi is the eighth phase of the Eightfold Path Carl Jung, CW 11, Para 918

Although it appears exceedingly obscure to the European, this yoga text is not a mere literary museum piece. It lives in the psyche of every Indian, in this form and in many others, so that his life and thinking are permeated by it down to the smallest details. It was not Buddhism that nurtured and educated this psyche, but yoga. Buddhism itself was born of the spirit of yoga, which is older and more universal than the historical reformation wrought by the Buddha. Anyone who seeks to understand Indian art, philosophy, and ethics from the inside must of necessity befriend this spirit. Our habitual understanding from the outside breaks down here, because it is hopelessly inadequate to the nature of Indian spirituality Carl Jung, CW 11, Para 933

I wish particularly to warn against the oft-attempted imitation of Indian practices and sentiments. As a rule nothing comes of it except an artificial stultification of our Western intelligence. Of course, if anyone should succeed in giving up Europe from every point of view and could actually be nothing but a yogi and sit in the lotus position with all the practical and ethical consequences that this entails, evaporating on a gazelle-skin under a dusty banyan tree and ending his days in nameless non-being, then I should have to admit that such a person understood yoga in the Indian manner. But anyone who cannot do this should not behave as if he did. He cannot and should not give up his Western understanding; on the contrary, he should apply it honestly, without imitation or sentimentality, to understanding as much of yoga as is possible for the Western mind Carl Jung, CW 11, Para 933

The Eastern text skips over a psychic phenomenon that is a source of endless difficulties for the European. If a European tries to banish all thought of the outer world and to empty his mind of everything outside, he immediately becomes the prey of his own subjective fantasies, which have nothing whatever to do with the images mentioned in our text. Fantasies do not enjoy a good reputation; they are considered cheap and worthless and are therefore rejected as useless and meaningless. They are the kleshas, the disorderly and chaotic instinctual forces which yoga proposes to yoke Carl Jung, CW 11, Para 939

The Exercitia spiritualia pursue the same goal, in fact both methods seek to attain success by providing the meditator with an object to contemplate and showing him the image he has to concentrate on in order to shut out the allegedly worthless fantasies. Both methods, Eastern as well as Western, try to reach the goal by a direct path. I do not wish to question the possibilities of success when the meditation exercise is conducted in some kind of ecclesiastical setting. But, outside of some such setting, the thing does not as a rule work, or it may even lead to deplorable results. By throwing light on the unconscious one gets first of all into the chaotic sphere of the personal unconscious, which contains all that one would like to forget, and all that one does not wish to admit to oneself or to anybody else, and which one prefers to believe is not true anyhow Carl Jung, CW 11, Para 939

One therefore expects to come off best if one looks as little as possible into this dark corner. Naturally anyone who proceeds in that way will never get round this corner and will never obtain even a trace of what yoga promises. Only the man who goes through this darkness can hope to make any further progress. I am therefore in principle against the uncritical appropriation of yoga practices by Europeans, because I know only too well that they hope to avoid their own dark corners. Such a beginning is entirely meaningless and worthless Carl Jung, CW 11, Para 939

This is also the deeper reason why we in the West have never developed anything comparable to yoga, aside from the very limited application of the Jesuit Exercitia. We have an abysmal fear of that lurking horror, our personal unconscious. Hence the European much prefers to tell others “how to do it.” That the improvement of the whole begins with the individual, even with myself, never enters our heads. Besides, many people think it morbid to glance into their own interiors it makes you melancholic, a theologian once assured me Carl Jung, CW 11, Para 940

But a particular psychological condition which predominates for a certain length of time does not exclude the existence of other psychological conditions at other times, and these are equally capable of religious expression. Carl Jung, CW 11, Para 60

The later views seem to cluster round the following central idea: The anima mundi, the demiurge or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it. Thus the philosophers or the “sons of wisdom” as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit. By “spirit” they understood a semimaterial pneuma, a sort of “subtle body,” which they also called “volatile” and identified chemically with oxides and other dissoluble compounds. Carl Jung, CW 11, Para 160

In this sense, therefore, we can speak of the Mass as the RITE OF THE INDIVIDUATION PROCESS (in italics in actual text) Carl Jung, CW 11, Paragraph 414

The definition of the cross or center as, the “boundary” of all things, is exceedingly original, for it suggests that the limits of the universe are not to be found in a nonexistent periphery but in its center. There alone lies the possibility of transcending this world. All instability culminates in that which is unchanging and quiescent, and in the Self all disharmonies are resolved in the “harmony of wisdom” Carl Jung, CW 11, Para 434

In Milton’s time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the “total man.” The Satan-Prometheus parallel shows clearly enough that Milton’s devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471

With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe’s Faust, he has dwindled to a very personal familiaris, the mere “shadow” of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the “odd man out,” and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology. Carl Jung, CW 11 Para 471

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163..

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition

and cognitive religion. Carl Jung, CW 11, Para 768.

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

We believe in doing, the Indian is impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the

earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Para 32

In our diagram, Christ and the devil appear as equal and opposite, thus conforming to the idea of the “adversary.” This opposition means conflict to the last, and it is the task of humanity to endure this conflict until the time or turning point is reached where good and evil begin to relativize themselves, to doubt themselves, and the cry is raised for a morality “beyond good and evil.” In the age of Christianity and in the domain of trinitarian thinking such an idea is simply out of the question, because the conflict is too violent for evil to be assigned any other logical relation to the Trinity than that of an absolute opposite: In an emotional opposition, i.e., in a conflict situation, thesis and antithesis cannot be viewed together at the same time. This only becomes possible with cooler assessment of the relative value of good and the relative non-value of evil. Then it can no longer be doubted, either, that a common life unites not only the Father and the “light” son, but the Father and his dark emanation. The unspeakable conflict posited by duality resolves itself in a fourth principle, which restores the unity of the first in its full development. The rhythm is built up in three steps, but the resultant symbol is a quaternity Carl Jung, CW 11, Para 258.

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man’s heart. Carl Jung, CW 11, Para 375

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

The shadow and the opposing will are the necessary conditions for all actualization. An object that has no will of its own, capable, if need be, of opposing its creator, and with no qualities other than its creator’s, such an object has no independent existence and is incapable of ethical decision. At best it is just a piece of clockwork which the Creator has to wind up to

make it function.

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl Jung, CW 11. Para 136

In his human manifestation he is the hero and God-man, born without sin, more complete and more perfect than the natural man, who is to him what a child is to an adult, or an animal (sheep) to a human being. Carl Jung, CW 11, Para 229

He [A Patient] simply could not "quench the fire" and finally he had to admit the incomprehensibly numinous character of his experience. He had to confess that the unquenchable fire was "holy." This was the sine qua non of his cure. Carl Jung, CW 11, Para 74

One can explain that matter was originally pure, or at least capable of purity, but this does not do away with the fact that matter represents the concreteness of God's thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences. Carl Jung, Psychology and Religion, Paragraph 252

Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition. Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism. It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy. Carl Jung, CW 11, Para 160

It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the "theoria" or "philosophia." As is clear from the writings of Pseudo-Democritus in the first century the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic. Carl Jung, CW 11, Para 160

They called this spirit Mercurius, which was chemically quicksilver though "Mercurius noster" was no ordinary Hg! and philosophically Hermes, the god of revelation, who, as Hermes Trismegistus, was the arch-authority on alchemy. Their aim was to extract the original divine spirit out of the chaos, and this extract was called the quinta essentia, aqua permanens, or tincture. Carl Jung, CW 11, Para 160

A famous alchemist, Johannes de Rupescissa (d. 1375), calls the quintessence "le ciel humain," the human sky or heaven. For him it was a blue liquid and incorruptible like the sky. He says that the quintessence is of the colour of the sky "and our sun has adorned it, as the sun adorns the sky." The sun is an allegory of gold. He says: "This sun is true gold." He continues: "These two things joined together influence in us the condition of the Heaven of heavens, and of the heavenly Sun." His idea is, obviously, that the quintessence, the blue sky with the golden sun in it, evokes corresponding images of the heaven and the heavenly sun in ourselves. It is a picture of a blue and golden microcosm, and I take it to be a direct parallel

to Guillaume's celestial vision. Carl Jung, CW 11, Para 160

The miraculous liquid, the divine water, called sky or heaven, probably refers to the supra-celestial waters of Genesis 1:7. In its functional aspect it was thought to be a sort of baptismal water which, like the holy water of the Church, possesses a creative and transformative quality. The Catholic Church still performs the rite of the benedictio fontis on Holy Saturday before Easter. The rite consists in a repetition of the descensus spiritus sancti in aquam. The ordinary water thereby acquires the divine quality of transforming and giving spiritual rebirth to man. This is exactly the alchemical idea of the divine water, and there would be no difficulty whatever in deriving the aqua permanens of alchemy from the rite of the benedictio fontis were it not that the former is of pagan origin and certainly the older of the two. Carl Jung, CW 11, Para 161

We find the miraculous water mentioned in the first treatises of Greek alchemy, which belong to the first century. Moreover the descent of the spirit into Physis is a Gnostic legend that greatly influenced Mani. And it was possibly through Manichean influences that it became one of the main ideas of Latin alchemy. Carl Jung, CW 11, Para 161

The aim of the philosophers was to transform imperfect matter chemically into gold, the panacea, or the elixir vitae, but philosophically or mystically into the divine hermaphrodite, the second Adam, the glorified, incorruptible body of resurrection, or the lumen luminum, the illumination of the human mind, or sapientia. As I have shown, together with Richard Wilhelm, Chinese alchemy produced the same idea, that the goal of the opus magnum, the creation of the "diamond body." Carl Jung, CW 11, Para 161

How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140

Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know who you are and how you are constituted? Carl Jung, Psychology and Religion, Page 234

It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man. Carl Jung, CW 11, Para 631

These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete. Carl Jung, CW 11, Para 631

In "Answer to Job" Jung makes a crucial observation about the value of human weakness: But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579)

Apart from the more subtle synchronicity, we can also observe in the instincts, for instance in the migratory instinct, a distinct synchronism. And since the parapsychological phenomena associated with the unconscious psyche show a peculiar tendency to relativize

the categories of time and space, the collective unconscious must have a spaceless and timeless quality. Consequently, there is some probability that an archetypal situation will be accompanied by synchronistic phenomena, as in the case of death, in whose vicinity such phenomena are relatively frequent. Carl Jung, CW 11, Para 94

He [the second Adam] is the spiritual man, Adam Kadmon, often identified with Christ. Whereas the original Adam was mortal, because he was made of the corruptible four elements, the second Adam is immortal, because he consists of one pure and incorruptible essence. Thus Pseudo-Thomas says: "The Second Adam from pure elements entered into eternity. Therefore, what is composed of simple and pure essence remaineth forever" The same treatise quotes a Latinized Arabic author called Senior, a famous authority throughout the Middle Ages, as saying: "There is One thing that never dieth, for it continueth by perpetual increase," and interprets this One thing as the second Adam. Carl Jung, CW 11 Para 94

He [the Holy Ghost] will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14:12). The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both. Carl Jung, CW 11 Para 204

As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself. Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son and, finally, in Christ's admission of abandonment by God (Matthew 27:46). Carl Jung, CW 11 Para 204

Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious Carl Jung, CW 11 Para 205

Third: the Trinity lays claim not only to represent a personification of psychic processes in three roles, but to be the one God in three Persons, who all share the same divine nature. In God there is no advance from the potential to the actual, from the possible to the real, because God is pure reality, the "actus purus" itself. The three Persons differ from one another by reason of the different manner of their origin, or their procession (the Son begotten by the Father and the Holy Ghost proceeding from both procedit a patre filioque). Carl Jung, CW 11 Para 288-289

The homoousia, whose general recognition was the cause of so many controversies, is absolutely necessary from a psychological standpoint, because, regarded as a psychological symbol, the Trinity represents the progressive transformation of one and the same substance, namely the psyche as a whole. The homoousia together with the filioque assert that Christ

and the Holy Ghost are both of the same substance as the Father. But since, psychologically, Christ must be understood as a symbol of the Self, and the descent of the Holy Ghost as the Self's actualization in man, it follows that the Self must represent something that is of the substance of the Father too. This formulation is in agreement with the psychological statement that the symbols of the Self cannot be distinguished empirically from a God-image. Psychology, certainly, can do no more than establish the fact that they are indistinguishable. This makes it all the more remarkable that the "metaphysical" statement should go so much further than the psychological one. Indistinguishability is a negative constatation merely; it does not rule out the possibility that a distinction may exist. It may be that the distinction is simply not perceived. Carl Jung, CW 11 Para 289

The dogmatic assertion, on the other hand, speaks of the Holy Ghost making us "children of God," and this filial relationship is indistinguishable in meaning from the(sonship) or filiatio of Christ. We can see from this how important it was that the homoousia should triumph over the homoiousia (similarity of substance); for, through the descent of the Holy Ghost, the Self of man enters into a relationship of unity with the substance of God. As ecclesiastical history shows, this conclusion is of immense danger to the Church it was, indeed, the main reason why the Church did not insist on any further elaboration of the doctrine of the Holy Ghost. Its continued development would lead, on a negative estimate, to explosive schisms, and on a positive estimate straight into psychology. Carl Jung, CW 11 Para 289

Moreover, the gifts of the Holy Ghost are somewhat mixed: not all of them are unreservedly welcome, as St. Paul has already pointed out. Also, St. Thomas Aquinas observes that revelation is a gift of the spirit that does not stand in any clearly definable relationship to moral endowment. The Church must reserve the right to decide what is a working of the Holy Ghost and what is not, thereby taking an exceedingly important and possibly disagreeable decision right out of the layman's hands. That the spirit, like the wind, "bloweth where it listeth" is something that alarmed even the Reformers. The third as well as the first Person of the Trinity can wear the aspect of a deus absconditus, and its action, like that of fire, may be no less destructive than beneficial when regarded from a purely human standpoint. Carl Jung, CW 11 Para 289

In the sacrifice of the Mass two distinct ideas are blended together: the ideas of deipnon and thysia. Thysia comes from the verb' "to sacrifice" or

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to slaughter'; but it also has the meaning of
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blazing' or 'flaring up.' This refers to the leaping sacrificial fire by which the gift offered to the gods was consumed. Originally the food-offering was intended for the nourishment of the gods; the smoke of the burnt sacrifice carried the food up to their heavenly abode. At a later stage the smoke was conceived as a spiritualized form of food-offering; indeed, all through the Christian era up to the Middle Ages, spirit (or pneuma) continued to be thought of as a fine, vaporous substance Carl Jung, CW 11 Para 302

Deipnon means

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meal.' In the first place it is a meal shared by those taking part in the
sacrifice, at which the god was believed to be present. It is also a ``sacred''
meal at which ``consecrated'' food is eaten, and hence a sacrifice (from
sacrificare,
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to make sacred,' 'to consecrate') Carl Jung, CW 11 Para 303

The dual meaning of deipnon and thysia is implicitly contained in the words of the sacrament: "the body which (was given) for you." This may mean either "which was given to you to eat" or, indirectly, "which was given for you to God." The idea of a meal immediately invests the word 'body' with the meaning of 'flesh' (as an edible substance) Carl Jung, CW 11 Para 304

The idea of an eternal priesthood and of a sacrifice offered to God "continually" brings us to the true mysterium fidei, the transformation of the substances, which is the third aspect of the Mass. The ideas of deipnon and thysia do not in themselves imply or contain a mystery, although, in the burnt offering which is reduced to smoke and ashes by the fire, there is a primitive allusion to a transformation of substance in the sense of its spiritualization. But this aspect is of no practical importance in the Mass, where it only appears in subsidiary form in the censing, as an incense-offering. Carl Jung, CW 11 Para 307

The mysterium, on the other hand, manifests itself clearly enough in the eternal priest "after the order of Melchisedec" and in the sacrifice which he offers to God "continually." The manifestation of an order outside time involves the idea of a miracle, which takes place "vere, realiter, substantialiter" at the moment of transubstantiation, for the substances offered are no different from natural objects and must in fact be definite commodities whose nature is known to everybody, namely pure wheaten bread and wine. Carl Jung, CW 11 Para 307

Furthermore, the officiating priest is an ordinary human being who, although he bears the indelible mark of the priesthood upon him and is thus empowered to offer sacrifice, is nevertheless not yet in a position to be the instrument of the divine self-sacrifice enacted in the Mass. Nor is the congregation standing behind him yet purged from sin, consecrated, and itself transformed into a sacrificial gift. Carl Jung, CW 11 Para 307

The ritual of the Mass takes this situation and transforms it step by step until the climax is reached the Consecration, when Christ himself, as sacrificer and sacrificed, speaks the decisive words through the mouth of the priest. At that moment Christ is present in time and space. Yet his presence is not a reappearance, and therefore the inner meaning of the consecration is not a repetition of an event which occurred once in history, but the revelation of something existing in eternity, a rending of the veil of temporal and spatial limitations which separates the human spirit from the sight of the eternal. Carl Jung, CW 11 Para 307

This event is necessarily a mystery, because it is beyond the power of man to conceive or describe. In other words, the rite is necessarily and in every one of its parts a symbol. Now a symbol is not an arbitrary or intentional sign standing for a known and conceivable fact, but an admittedly anthropomorphic hence limited and only partly valid expression for something supra-human and only partly conceivable. It may be the best expression possible, yet it ranks below the level of the mystery it seeks to describe. The Mass is a symbol in this sense. Here I would like to quote the words of Father Kramp: "It is generally admitted that the sacrifice is a symbolic act, by which I mean that the offering of a material gift to God has no purpose in itself, but merely serves as a means to express an idea. And the choice of this means of expression brings a wide range of anthropomorphism into play: man confronts God as he confronts his own kind, almost as if God were a human being. We offer a gift to God as we offer it to a good friend or to an earthly ruler" Carl Jung, CW 11 Para 307

It [the cross] is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states

of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four. No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles. Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it. For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East. This realization is one of the central experiences of Gnosticism. Carl Jung, CW 11, Para 433

As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the "nether root," the omnium genetrix. This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the cross) unites and composes all things and is therefore "nirdvandva," free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol. The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious. They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, CW 11, Para 435

He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry. Carl Jung CW 11 Para 470

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. Carl Jung, CW 11 Para 470

The permanent water (the ὕδωρ θεῖον of the Greeks) also signifies "spiritualis sanguis," and is identified with the blood and water that flowed from Christ's side. Heinrich Khunrath says of this water: "So there will open for thee an healing flood which issues from the heart of the son of the great world." Carl Jung, CW 11, Para 355

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the

Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW

11, Para 941.

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Carl Jung, CW 11, Par 522.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. Carl Jung, CW 11, Page 417.

The ego stands to the Self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the Self surround the ego on all sides and are therefore supraordinate to it. The Self, like the unconscious, is an a priori existent out of which the ego evolves. Carl Jung, CW 11, Para 391.

Just as a man still is what he always was, so he already is what he will become. Carl Jung, CW 11, Para 390.

What is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still. Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

When Nietzsche said, "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396.

The fact that the East can dispose so easily of the ego seems to point to a mind that is not to be identified with our “mind.” Carl Jung, CW 11, Para 775.

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.

With us, man is incommensurably small, and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 96

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it.

Carl Jung, CW 11, Para 34.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. Carl Jung, CW 11, Para 648.

It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648

In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

Even the enlightened person remains what he is and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Para 758

No one can know what the ultimate things are. We must therefore take them as we experience them. Carl Jung, CW 11, Para 167.

If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556

Not nature but the "genius of mankind" has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration

and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness but comprehends it. Carl Jung, CW 11, Para 756

Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. Carl Jung, CW 11, Para 7

God wanted to become man and still wants to Carl Jung, CW 11, Answer to Job, Page 455.

Here we no longer have a problem deriving from the scholarly specialty of theologians. This is a universally human, religious nightmare. Though I am uninitiated in theology, I can bring a contribution to the treatment of this question; indeed, perhaps even I must. Carl Jung, Answer to Job, Page 144

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. Carl Jung, CW 11, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

Something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Page 263.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung, CW 11, Par 398.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; CW 11, Para. 640.

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is

psychologically possible to imagine. Carl Jung, CW 11, para 396.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted, and it remains inseparably in you" Carl Jung, CW 11, para-53.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, para 157.

Natural philosophers said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself. Carl Jung, CW 11, para 153.

[The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung, CW 11, page 93, note 47.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Page 286.

There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one. Carl Jung, CW 11, Page 47.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung, CW 11; Page 857.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280.

What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, CW 11, Page 158.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, CW 11, Page 158.

The attainment of wholeness requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11, Para 802.

Whoever knows God has an effect on him. Carl Jung, CW 11, para. 617.

Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. Carl Jung, CW 11, Par. 575.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, CW 11, Para. 693.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, CW 11, Para 659.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. The two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, CW 11, Para 746.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, CW 11, Page 849.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136.

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para. 146.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157.

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Para 103.

It is the goal of our psychological development and in metaphysical terms amounts to God's incarnation. Carl Jung, Psychology and Religion, Page 294.

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung, CW 11, para 716.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the

individual’s conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man’s psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one’s desires. Carl Jung, CW 11, Para 129

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache. To destroy a man’s morality does not help either, because it would kill his better self, without which even the shadow makes no sense. The reconciliation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

Our knowledge of good and evil has dwindled with our mounting knowledge and experi-

ence, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, CW 11, Page 294.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, CW 11, Page 483.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories. Carl Jung, CW 11, Page 602.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, CW 11, Para 858.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. Carl Jung, CW 11, Para 845

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762.

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, but it is also that reality. Carl Jung, CW 11, Para 856.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

The existence of ego consciousness has meaning only if it is free and autonomous. Carl Jung, CW 11, Para 391

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 11, Para 530

What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? Carl Jung, CW 11, Para 264

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 11, Page 30.

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

In the unconscious is everything that has been rejected by consciousness, and the more Christian one’s consciousness is, the more heathenishly does the unconscious behave, if in the rejected heathenism there are values which are important for life. Carl Jung, CW 11, Para 713

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung,

CW 11, Para 3

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Carl Jung, CW 11, Paras 901-902

Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, not so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495.

The "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

In confinio mortis and in the evening of a long and eventful life a man will often see immense vistas of time stretching out before him. Such a man no longer lives in the everyday world and in the vicissitudes of personal relationships, but in the sight of many aeons and in the movement of ideas as they pass from century to century. Carl Jung, CW 11, Para 717

Civilization does not consist in progress as such and in mindless destruction of the old values, but in developing and refining the good that has been won. Carl Jung, CW 11, Para 292

Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals' copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation

which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79

Perfection is a masculine desideratum, while woman inclines by nature to completeness a man can stand a relative state of perfection much better and for a longer period than a woman, while as a rule it does not agree with women and may even be dangerous for them. If a woman strives for perfection she forgets the complementary role of completeness, which, though imperfect by itself, forms the necessary counterpart to perfection. Carl Jung, CW 11, Para 620

It must be admitted that a fit of rage or a sulk has its secret attractions. Were that not so, most people would long since have acquired a little wisdom. Carl Jung, CW 11, Para 619

The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, i£ you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. Carl Jung, CW 11, Para 870

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil’s work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. Carl Jung, CW 11, Para 962

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. Carl Jung, CW 11, Para 659

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para 146

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. Carl Jung, CW 11, Para 146

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the

stillness of his soul, that is akin to him and is wrought of his own psychic substance. Carl Jung, CW 11, Para 661

"Reflection" should be understood not simply as an act of thought, but rather as an attitude. Carl Jung, CW 11, Para 235

He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. Carl Jung, CW 11, Para 141

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. Carl Jung, CW 11, Para 141

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. Carl Jung, CW 11, Para 98.

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW 11, Para 255.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769.

Individuation is an expression of that biological process - simple or complicated as the case may be - by which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW 11, Para 144.

"One can love God and must fear him. “ Carl Jung, CW 11, Para 733.

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace Carl Jung, CW 11, Para 253

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an

archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146

Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. This would point to an infernal Anti-trinity, a true "umbra trinitatis" analogous to the Antichrist. The devil is, undoubtedly, an awkward figure: he is the "odd man out" in the Christian cosmos. That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man's door. This is in fact done by the very people who would protest mightily if sinful man should credit himself, equally, with the origin of all good. A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption. If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not happened so far Carl Jung, CW 11, Para 252.

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born. Carl Jung, CW 11, Para 267.

If we disregard the specifically Persian system of dualism, it appears that no real devil is to be found anywhere in the early period of man's spiritual development. In the Old Testament, he is vaguely foreshadowed in the figure of Satan. But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other. The devil is autonomous; he cannot be brought under God's rule, for if he could he would not have the power to be the adversary

of Christ but would only be God's instrument. Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. The act of love embodied in the Son is counterbalanced by Lucifer's denial Carl Jung, CW 11, Para 254

Inasmuch as the devil was an angel created by God and "fell like lightning from heaven," he too is a divine "procession" that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255

A medieval thinker observed that when God separated the upper waters from the lower on the second day of Creation, he did not say in the evening, as he did on all the other days, that it was good. And he did not say it because on that day he had created the Binarius, the origin of all evil. We come across a similar idea in Persian literature, where the origin of Ahriman is attributed to a doubting thought in Ahura-Mazda's mind Carl Jung, CW 11, Para 256

The dual aspect of the Father is by no means unknown to religious speculation. This is proved by the allegory of the monoceros, or unicorn, who symbolizes Yahweh's angry mood-iness. Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin. Luther was familiar with a deus absconditus. Murder, sudden death, war, sickness, crime, and every kind of abomination fall in with the unity of God. If God reveals his nature and takes on definite form as a man, then the opposites in him must fly apart: here good, there evil. So it was that the opposites latent in the Deity flew apart when the Son was begotten and manifested themselves in the struggle between Christ and the devil, with the Persian Ormazd-Ahriman antithesis, perhaps, as the underlying model. The world of the Son is the world of moral discord, without which human consciousness could hardly have progressed so far as it has towards mental and spiritual differentiation. That we are not unreservedly enthusiastic about this progress is shown by the fits of doubt to which our modern consciousness is subject Carl Jung, CW 11, Para 259

We cannot be sufficiently grateful to the author, first for having brought Zen closer to Western understanding, and secondly for the manner in which he has performed this task. Oriental religious conceptions are usually so very different from our Western ones that even the bare translation of the words often presents the greatest difficulties, quite apart from the meaning of the terms used, which in certain circumstances are better left untranslated. I need only mention the Chinese "Tao," which no European translation has yet got near. The original Buddhist writings contain views and ideas which are more or less unassimilable for ordinary Europeans Carl Jung, CW 11, Para 877

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist "kamma." Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called "satori," which may be translated as "enlightenment." "Satori is the raison d'être of Zen

without which Zen is not Zen," says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by "enlightenment," or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The occurrence of satori is interpreted and formulated as a break-through, by a consciousness limited to the ego-form, into the non-ego-like Self. This view is in accord not only with the essence of Zen, but also with the mysticism of Meister Eckhart Carl Jung, CW 11, Para 887

Satori corresponds in the Christian sphere to an experience of religious transformation. As there are different degrees and kinds of such an experience, it may not be superfluous to define more accurately the category which corresponds most closely to the Zen experience. This is without doubt the mystic experience, which differs from other types in that its preliminary stages consist in "letting oneself go," in "emptying oneself of images and ideas," as opposed to those religious experiences which, like the exercises of Ignatius Loyola, are based on the practice of envisaging sacred images. In this latter class I would include transformation through faith and prayer and through collective experience in Protestantism, since a very definite assumption plays the decisive role here, and not by any means "emptiness" or "freeness." The characteristically Eckhartian assertion that "God is Nothingness" may well be incompatible in principle with the contemplation of the Passion, with faith and collective expectations Carl Jung, CW 11, Para 893

The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. We should be careful, though, not to pare down God's omnipotence to the level of our human opinions; but that is just how we do think, despite everything. Carl Jung, CW 11, Para 291

In the light of these passages it can hardly be said that the author of the Acts of John—presumably a Gnostic—has drawn the necessary conclusions from his premises or that their full implications have become clear to him. On the contrary, one gets the impression that the light has swallowed up everything dark. Just as the enlightening vision appears high above the actual scene of crucifixion, so, for John, the enlightened one stands high above the formless multitude. The text says: 'Therefore care not for the many and despise those that are outside the mystery!" This overweening attitude arises from an inflation caused by the fact that the enlightened John has identified with his own light and confused his ego with the self. Therefore he feels superior to the darkness in him. He forgets that light only has a meaning when it illuminates something dark and that his enlightenment is no good to him unless it helps him to recognize his own darkness. If the powers of the left are as real as those of the right, then their union can only produce a third thing that shares the nature of both. Opposites unite is a new energy potential: the "third" that arises out of their union is a figure "free from the opposites," beyond all moral categories. This conclusion would have been too advanced for the Gnostics. Recognizing the danger of Gnostic irrealism, the Church, more practical in these matters, has always insisted on the concretism of the historical events despite the fact that the original New Testament texts predict the ultimate deification of man in a manner strangely reminiscent of the words of the serpent in the Garden of Eden: "Ye shall be as gods." Nevertheless, there was some justification for postponing the elevation of man's status until after death, as this avoided the danger of Gnostic inflation. Carl Jung, CW 11, Par 438

The Book of Job places this pious and faithful man, so heavily afflicted by the Lord, on a

brightly lit stage where he presents his case to the eyes and ears of the world. It is amazing to see how easily Yahweh, quite without reason, had let himself be influenced by one of his sons, by a doubting thought, and made unsure of Job's faithfulness. With his touchiness and suspiciousness the mere possibility of doubt was enough to infuriate him and induce that peculiar double-faced behaviour of which he had already given proof in the Garden of Eden, when he pointed out the tree to the First Parents and at the same time forbade them to eat of it. In this way he precipitated the Fall, which he apparently never intended. Similarly, his faithful servant Job is now to be exposed to a rigorous moral test, quite gratuitously and to no purpose, although Yahweh is convinced of Job's faithfulness and constancy, and could moreover have assured himself beyond all doubt on this point had he taken counsel with his own omniscience. Why, then, is the experiment made at all, and a bet with the unscrupulous slanderer settled, without a stake, on the back of a powerless creature? It is indeed no edifying spectacle to see how quickly Yahweh abandons his faithful servant to the evil spirit and lets him fall without compunction or pity into the abyss of physical and moral suffering. From the human point of view Yahweh's behaviour is so revolting that one has to ask oneself whether there is not a deeper motive hidden behind it. Has Yahweh some secret resistance against Job? That would explain his yielding to Satan. But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Could a suspicion have grown up in God that man possesses an infinitely small yet more concentrated light than he, Yahweh, possesses? A jealousy of that kind might perhaps explain his behaviour. It would be quite explicable if some such dim, barely understood deviation from the definition of a mere "creature" had aroused his divine suspicions. Too often already these human beings had not behaved in the prescribed manner. Even his trusty servant Job might have something up his sleeve.... Hence Yahweh's surprising readiness to listen to Satan's insinuations against his better judgment. Carl Jung, CW 11, Para 579

Although Yahweh had created the reptiles before Adam, they were common or garden snakes, highly unintelligent, from among whom Satan selected a tree-snake to use as his disguise. From then on the rumour spread that the snake was "the most spiritual animal." Later the snake became the favourite symbol of the Nous, received high honours and was even permitted to symbolize God's second son, because the latter was interpreted as the world-redeeming Logos, which frequently appears as identical with the Nous. A legend of later origin maintains that the snake in the Garden of Eden was Lilith, Adam's first wife, with whom he begot a horde of demons. This legend likewise supposes a trick that can hardly have been intended by the Creator. Carl Jung, CW 11, Para 619

Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1:1). Carl Jung, CW 11, Para 212

More accurately, the unity of substance consists in the fact that the Aeons are descended from the Logos, which proceeds from Nous, the direct emanation of Bythos. Carl Jung, CW 11, Para 144 fn 18

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit—ruach—is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the

Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). Carl Jung, CW 11, Para 240

Melchisedec, who according to Hebrews 7:3 was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God," was believed to be a pre-Christian incarnation of the Logos. Carl Jung, CW 11, Para 306

For your sakes this cross of light was named by me now Logos, now Nous, now Jesus, now Christ, now Door, now Way, now Bread, now Seed now Resurrection, now Son, now Father, now Pneuma, now Life, now Truth, now Faith], now Grace. Carl Jung, CW 11, Para 433

He only hears an explanatory voice, and this may indicate that the cross of light is only a visualization of the unknowable, whose voice can be heard apart from the cross. This seems to be confirmed by the remark that the cross was named Logos and so on "for your sakes." Carl Jung, CW 11, Para 433

We have always been taught that the Incarnation was a unique historical event. No repetition of it was to be expected, any more too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655

The tree of life is guarded by the turning (i.e., transforming) sword, and this is the "seventh power" which begets itself. "For if the flaming sword turned not, then would that fair Tree be destroyed, and perish utterly; but if it turneth into semen and milk, and there be added the Logos and the place of the Lord where the Logos is begotten, he who dwelleth potentially in the semen and milk shall grow to full stature from the littlest spark and shall increase and become a power boundless and immutable, like to an unchanging Aeon, which suffereth no more change until measureless eternity." Carl Jung, CW 11, Para 359

Thus the correspondence between satori and Western experience is limited to those few Christian mystics whose paradoxical statements skirt the edge of heterodoxy or actually overstep it. The koan is understood to be a paradoxical question, statement, or action of the Master. Judging by Suzuki's description, it seems to consist chiefly of master-questions handed down in the form of anecdotes. These are submitted by the teacher to the student for meditation. A classic example is the Wu anecdote. A monk once asked the Master: "Has a dog a Buddha nature too?" Whereupon the Master replied: "Wu!" As Suzuki remarks, this "Wu" means quite simply "bow-wow," obviously just what the dog himself would have said in answer to such a question Carl Jung, CW 11, Para 894

At first sight it seems as if the posing of a koan question as an object of meditation would anticipate or prejudice the end-result, and that it would therefore determine the content of the experience, just as in the Jesuit exercises or in certain yoga meditations the content is determined by the task set by the teacher. The koans, however, are so various, so ambiguous, and above all so boundlessly paradoxical that even an expert must be completely in the dark as to what might be considered a suitable solution. In addition, the descriptions of the final result are so obscure that in no single case can one discover any rational connection between the koan and the experience of enlightenment. Since no logical sequence can be demonstrated, it remains to be supposed that the koan method puts not the smallest restraint upon the freedom of the psychic process and that the end-result therefore springs from nothing but the individual disposition of the pupil Carl Jung, CW 11, Para 895

To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. Carl Jung, CW 11, Para 555

The complete destruction of the rational intellect aimed at in the training creates an almost perfect lack of conscious assumptions. These are excluded as far as possible, but not unconscious assumptions that is, the existing but unrecognized psychological disposition, which is anything but empty or tabula rasa. It is a nature-given factor, and when it [the unconscious] answers this being obviously the satori experience it is an answer of Nature, who has succeeded in conveying her reaction direct to the conscious mind. What the unconscious nature of the pupil opposes to the teacher or to the koan by way of an answer is, manifestly, satori. This seems, at least to me, to be the view which, to judge by the descriptions, formulates the nature of satori more or less correctly. It is also supported by the fact that the "glimpse into one's own nature," the "original man," and the depths of one's being are often a matter of supreme concern to the Zen master Carl Jung, CW 11, Para 895

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East Carl Jung, CW 11, Para 902

Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970

According to the dogma she is only beata, not divine. Moreover, she represents the earth, which is also the body and its darkness. That is the reason why she, the all-merciful, has the power of attorney to plead for all sinners, but also why, despite her privileged position (it is not possible for the angels to sin), she has a relationship with the Trinity which is rationally not comprehensible, since it is so close and yet so distant Carl Jung, CW 11, Para 123

He [the fallen angel] is the fourth, "recalcitrant" figure in our symbolical series, the intervals between which correspond to the three phases of the trinitarian process. Just as, in the Timaeus, the adversary is the second half of the second pair of opposites, without whom the world-soul would not be whole and complete, so, too, the devil must be added to the trias as (the One as the Fourth), in order to make it a totality Carl Jung, CW 11, Para 290

Therefore Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully. For, by rebelling against God, he became the active principle of a creation which opposed to God a counter-will of its own. Because God willed this, we are told in Genesis that he gave man the power to will otherwise. Had he not done so, he would have created nothing but a machine, and then the incarnation and the redemption would never have come about. Nor would there have been any revelation of the Trinity, because everything would have remained One forever Carl Jung, CW 11, Para 290

The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. Carl

Jung, CW 11, Para 291

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will.

As the matrix, the vessel, the earth, she can be interpreted allegorically as the rotundum, which is characterized by the four cardinal points, and hence as the globe with the four quarters, God's footstool. The mandala, according to the Tantric idea of the lotus, is feminine, and for readily understandable reasons. The lotus is the eternal birthplace of the gods. It corresponds to the Western rose in which the King of Glory sits, often supported by the four evangelists, who correspond to the four quarters Carl Jung, CW 11. Para 123

I have no doubt the satori experience does occur also in the West, for we too have men who scent ultimate ends and will spare themselves no pains to draw near to them. But they will keep silence, not only out of shyness but because they know that any attempt to convey their experiences to others would be hopeless. For there is nothing in our culture approaching these aspirations, not even the Church, the custodian of religious goods. It is in fact her function to oppose all such extreme experiences, for these can only be heterodox. The only movement within our culture that partly has—and partly should have—some understanding of these aspirations is psychotherapy. It is therefore not a matter of chance that this foreword is written by a psychotherapist. Carl Jung, CW 11, Para 903

When I flowed out from God, all things declared, "God is!" Now this cannot make me blessed, for thereby I acknowledge myself a creature. But in the breakthrough I stand empty in the will of God, and empty also of God's will, and of all his works, even of God himself—then I am more than all creatures, then I am neither God nor creature: I am what I was, and that I shall remain, now and ever more! Then I receive a thrust which carries me above all angels. By this thrust I become so rich that God cannot suffice me, despite all that he is as God and all his godly works; for in this breakthrough I receive what God and I have in common. I am what I was, I neither increase nor diminish, for I am the unmoved mover that moves all things. Here God can find no more place in man, for man by his emptiness has won back that which he was eternally and ever shall remain. Meister Eckhart, CW 11, Para 887

Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man. The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Carl Jung, CW 11, Para 961

One could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole." People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret." But what can a man "create" if he doesn't happen to be a poet? This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if

art had nothing to do with ability. But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906

Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the

individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the Godhead which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared;

and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The light God bestrides the bridge—Man—from the dayside, God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this, the lover of the soul, never. Carl Jung, CW 11, Para 168

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt. Wherever belief reigns, doubt lurks in the

background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking. Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

What is needed are a few illuminating truths, but not articles of faith. Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the grade. Understanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one’s own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The materialistic error was probably unavoidable at first. Since the throne of God could

not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it. God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background. He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only the images and concepts, or the Unspeakable itself. Carl Jung, CW 11, Para 555

The very absurdity and impossibility of [religious] statements [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum." (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.) An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years. Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that

one may be sure that the egoistic claim no longer exists. Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11, Para 390

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God’s death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days’ descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a

new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66

The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness. They cannot be denied any more than one can deny one's ego-consciousness. It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e., with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. Carl Jung, CW 11, Para 960

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness but comprehends it. Carl Jung, CW 11, Para 756

It is the task of the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746

Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection. Carl Jung, CW 11, Para 960

Experiences cannot be made. They happen—yet fortunately their independence of man's

activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become. The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits. In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. Carl Jung, CW 11, Para 963

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi! —with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East. We should then be in a position to build on our own ground with our own methods. If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from

the East when we understand that the psyche contains riches enough without having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is an Atman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood. There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

I believe only what I know. Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown. They do not bother me. But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79

Paradox does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known. That is a usurpation, and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it. The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nine-

teenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me" The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, but it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and

improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is. Carl Jung, CW 11, Para 519

I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. Carl Jung, CW 11, Para 74

But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete. we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. Carl Jung, CW 11, Para 189

Metaphysical assertions are statements of the psyche and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine Artemidorus offers this advice to God: "Donnezleur une ame, mais dune petite!" Carl Jung, CW 11, Para 835

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung, CW 11, para 399.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher’s stone. Carl Jung, CW 11,

para 153.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; CW 11, Page 45.

Every psychic process is an image and an "imagining," otherwise no consciousness could exist, and the occurrence would lack phenomenality. Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

Our symbol is a clock, symbolizing time. The only analogy I can think of to such a symbol is the design of the horoscope. It too has four cardinal points and an empty center. And there is another remarkable correspondence: rotation is often mentioned in the previous dreams, and this is usually reported as moving to the left. The horoscope has twelve houses that progress numerically to the left, that is, counter-clockwise Carl Jung, CW 11, Para 114

The cross has also the meaning of a boundary-stone between heaven and hell, since it is set up in the center of the cosmos and extends to all sides. The Tibetan mandala occupies a similar central position, its upper half rising up to heaven out of the earth (like the hemispherical stupas at Sanchi, India), with hell lying below. I have often found the same construction in individual mandalas: the light world on top, the dark below, as if they were projecting into these worlds. There is a similar design in Jakob Böhme’s “reversed eye” or “philosophical mirror” ‘Carl Jung, CW 11, Para 136

Prejudiced by historical analogies, we would expect a deity to occupy the center of the mandala. The center is, however, empty. The seat of the deity is unoccupied, in spite of the fact that, when we analyse the mandala in terms of its historical models, we arrive at the god symbolized by the circle and the goddess symbolized by the square. Instead of “goddess” we could also say “earth” or “soul.” Despite the historical prejudice, however, the fact must be insisted upon that (as in the “House of the Gathering,” where the place of the sacred image was occupied by the quaternity) we find no trace of a deity in the mandala, but, on the contrary, a mechanism Carl Jung, CW 11, Para 136

A dream or a vision is just what it seems to be. It is not a disguise for something else. It is a natural product, which is precisely a thing without ulterior motive. I have seen many hundreds of mandalas, done by patients who were quite uninfluenced, and I have found the same fact in an overwhelming, majority of cases: there was never a deity occupying the center Carl Jung, CW 11, Para 136

This “Self” was evidently never thought of as an entity identical with the ego, and for this reason it was described as a “hidden nature” dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, which was mostly thought of as a mental one, this entity was freed from darkness and imprisonment, and finally it enjoyed a

resurrection, often represented in the form of an apotheosis and equated with the resurrection of Christ Carl Jung, CW 11, Para 154

The circle takes the form, for instance, of a serpent, which describes a circle round the dreamer. It appears in later dreams as a clock, a circle with a central point, a round target for shooting practice, a clock that is a perpetuum mobile, a ball, a globe, a round table, a basin, and so on Carl Jung, CW 11, Para 109

The square appears also, about the same time, in the form of a city square or a garden with a fountain in the center. Somewhat later it appears in connection with a circular movement: people walking round in a square; a magic ceremony (the transformation of animals into human beings) that takes place in a square room, in the corners of which are four snakes, with people again circulating round the four corners; the dreamer driving round a square in a taxi; a square prison cell; an empty square which is itself rotating; and so on Carl Jung, CW 11, Para 109

In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155

Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11. Para 470

As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why…I call them 'archetypes' Carl Jung, CW 11, Para 845

They think they have to do with rational facts, whereas it entirely escapes them that it is and always has been primarily a question of irrational psychic phenomena. That this is so can be seen plainly enough from the unhistorical character of the gospels, whose only concern was to represent the miraculous figure of Christ as graphically and impressively as possible. Further evidence of this is supplied by the earliest literary witness, Paul, who was closer to the events in question than the apostles. It is frankly disappointing to see how

Paul hardly ever allows the real Jesus of Nazareth to get a word in. Carl Jung, CW 11, Para 228.

Even at this early date (and not only in John) Christ is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man. The whole pre-Christian and Gnostic theology of the Near East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity. At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent. Carl Jung, CW 11, Para 228

He [Christ] became the collective figure whom the unconscious of his contemporaries expected to appear, and for this reason it is pointless to ask who he "really" was. Were he human and nothing else, and in this sense historically true, he would probably be no more enlightening a figure than, say, Pythagoras, or Socrates, or Apollonius of Tyana. He opened men's eyes to revelation precisely because he was, from everlasting, God, and therefore unhistorical; and he functioned as such only by virtue of the consensus of unconscious expectation. If nobody had remarked that there was something special about the wonder-working Rabbi from Galilee, the darkness would never have noticed that a light was shining. Whether he lit the light with his own strength, or whether he was the victim of the universal longing for light and broke down under it, are questions which, for lack of reliable information, only faith can decide. At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal. There is plenty of evidence for the co-operation of the collective unconscious in view of the abundance of parallels from the history of religion. Carl Jung, CW 11, Para 228.

In these circumstances we must ask ourselves what it was in man that was stirred by the Christian message, and what was the answer he gave. Carl Jung, CW 11, Para 228

Choir of saints, angels, and elders grouped round Christ (or God) in the center. Here Christ symbolizes the integration of the kings and prophets of the Old Testament As a shepherd he [Christ] is the leader and center of the flock He is the vine, and those that hang on him are the branches His body is bread to be eaten, and his blood wine to be drunk He is also the mystical body formed by the congregation. Carl Jung, CW 11, Para 229

These mythological statements, coming from within the Christian sphere as well as from outside it, adumbrate an archetype that expresses itself in essentially the same symbolism and also occurs in individual dreams or in fantasy-like projections upon living people (transference phenomena, hero-worship, etc.). The content of all such symbolic products is the idea of an overpowering, all-embracing, complete or perfect being, represented either by a man of heroic proportions, or by an animal with magical attributes, or by a magical vessel or some other "treasure hard to attain," such as a jewel, ring, crown, or, geometrically, by a mandala. Carl Jung, CW 11, Para 230

This archetypal idea is a reflection of the individual's wholeness, i.e., of the Self, which is present in him as an unconscious image. The conscious mind can form absolutely no conception of this totality, because it includes not only the conscious but also the unconscious psyche, which is, as such, inconceivable and irrepresentable. Carl Jung, CW 11, Para 230

It was this archetype of the Self in the soul of every man that responded to the Chris-

tian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype. In this way Christ realized the idea of the Self. But as one can never distinguish empirically between a symbol of the Self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the Self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God ("of one substance with the Father"), just as the atman appears as the individualized Self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behaviour of cosmic events. Psychologically speaking, the domain of "gods" begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place. Carl Jung, CW 11, Para 231.

The Self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the Self. For this reason the symbol of the Self is not always as total as the definition would require. Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche's nature, the darkness of the spirit, and is also without sin. Carl Jung, CW 11, Para 232.

And despite its extraversions the West, too, has a way of dealing with the psyche and its demands; it has an institution called the Church, which gives expression to the unknown psyche of man through its rites and dogmas. Carl Jung, CW 11, Para 778

The Catholic Church, the direct heir and continuator of historical Christianity, proves to be somewhat more cautious in this regard, believing that with the assistance of the Holy Ghost the dogma can progressively develop and unfold. This view is in entire agreement with Christ's own teachings about the Holy Ghost and hence with the incarnation. Carl Jung, CW 11, Para 655

This [Creed] does not necessarily mean lifeless petrifaction. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Carl Jung, CW 11, Para 10

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, CW 11, Para 10

As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religiosus, that is, of the man who takes into account and carefully observes certain factors which influence him and his general condition. Carl Jung, CW 11, Para 10

What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons. Carl Jung, CW 11, Para 11

In another case, the patient had recently undergone an operation for distention of the colon. Forty centimetres of it had been removed, but this was followed by another extraordinary distention. The patient was desperate and refused to permit a second operation, though the surgeon thought it vital. As soon as certain intimate psychological facts were discovered,

the colon began to function normally again. Carl Jung, CW 11, Para 15

As a matter of fact, the only form of existence of which we have immediate knowledge is psychic. We might well say, on the contrary, that physical existence is a mere inference, since we know of matter only in so far as we perceive psychic images mediated by the senses. Carl Jung, CW 11, Para 16

Even if a neurosis had no cause at all other than imagination, it would, none the less, be a very real thing. Carl Jung, CW 11, Para 17

I even believe that psychic disturbances are far more dangerous than epidemics or earthquakes. Not even the medieval epidemics of bubonic plague or smallpox killed as many people as certain differences of opinion in 1914 or certain political "ideals" in Russia. Carl Jung, CW 11, Para 17

Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, it nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, CW 11, Para 18

What, then, shall we say to our patient with the imaginary cancer? I would tell him: "Yes, my friend, you are really suffering from a cancer-like thing, you really do harbour in yourself a deadly evil. However, it will not kill your body, because it is imaginary. But it will eventually kill your soul. It has already spoilt and even poisoned your human relations and your personal happiness and it will go on growing until it has swallowed your whole psychic existence. So that in the end you will not be a human being any more, but an evil destructive tumour." Carl Jung, CW 11, Para 19

If a man is suffering from a real cancer, he never believes himself to be responsible for such an evil, despite the fact that the cancer is in his own body. But When it comes to the psyche we instantly feel a kind of responsibility, as if we were the makers of our psychic conditions. Carl Jung, CW 11, Para 20

It is, to my mind, a fatal mistake to regard the human psyche as a purely personal affair and to explain it exclusively from a personal point of view. Carl Jung, CW 11, Para 24

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. Carl Jung, CW 11, Para 25

When in the Babylonian epic Gilgamesh’s arrogance and hybris defy the gods, they create a man equal in strength to Gilgamesh in order to check the hero’s unlawful ambition. Carl Jung, CW 11, Para 27

Gilgamesh, however, escaped the vengeance of the gods. He had warning dreams to which he paid attention. They showed him how he could overcome his enemy. Carl Jung, CW 11, Para 28

The marvellous development of science and technics is counterbalanced by an appalling lack of wisdom and introspection. Carl Jung, CW 11, Para 28

"For God is not constrained by such laws of time, nor does he await opportune moments for his operation; for he inspires dreams where he will, when he will, and in whomsoever he will" Benedictus Pererius, CW 11, fn 12.

For the sake of better understanding I have often felt tempted to advise my patients to think of the psyche as a subtle body in which subtle tumours can grow. Carl Jung, CW 11, Para 36

"The dream is its own interpretation." Carl Jung citing the Talmud, CW 11, Para 41

Everybody was astonished at the pagan tendencies of modern Germany because nobody knew how to interpret Nietzsche's Dionysian experience. Carl Jung, CW 11, Para 44

In the dreams of the Germans whom I treated then I could clearly see the Wotanistic revolution coming on, and in 1918 I published an article in which I pointed out the peculiar kind of new development to be expected in Germany. Carl Jung, CW 11, Para 44

I never, if I can help it, interpret one dream by itself. As a rule a dream belongs in a series. Since there is a continuity of consciousness despite the fact that it is regularly interrupted by sleep, there is probably also a continuity of unconscious processes—perhaps even more than with the events of consciousness. Carl Jung, CW 11, Para 53

He [A Patient] was afraid he was going mad, whereas the man of two thousand years ago would have welcomed such dreams and rejoiced in the hope of a magical rebirth and renewal of life. Carl Jung, CW 11, Para 56

But our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Carl Jung, CW 11, Para 56

But I am not at all convinced that the unconscious mind is merely my mind, because the term "unconscious" means that I am not even conscious of it. Carl Jung, CW 11, Para 64

Since we do not know everything, practically every experience, fact, or object contains something unknown. Carl Jung, CW 11, Para 68

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. Carl Jung, CW 11, Para 69

It is true that an overwhelming majority of educated people are fragmentary personalities and have a lot of substitutes instead of the genuine goods. Carl Jung, CW 11, Para 75

... I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene. Carl Jung, CW 11, Para 76

In order to answer this critical question I must first of all explain that, if I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79

Ideas like these are never invented. They came into being before man had learned to use his mind purposively. Before man learned to produce thoughts, thoughts came to him. He did not think—he perceived his mind functioning. Carl Jung, CW 11, Para 81

Dogma expresses the psyche more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW 11, Para 82

Furthermore, a theory can do nothing except formulate a living thing in abstract terms. Dogma, on the contrary, aptly expresses the living process of the unconscious in the form of the drama of repentance, sacrifice, and redemption. Carl Jung, CW 11, Para 82

The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. Carl Jung, CW 11, Para 83

Now we behold the amazing spectacle of states taking over the age-old totalitarian claims of theocracy, which are inevitably accompanied by suppression of free opinion. Once more we see people cutting each other's throats in support of childish theories of how to create paradise on earth. Carl Jung, CW 11, Para 83

It is not very difficult to see that the powers of the underworld—not to say of hell—which in former times were more or less successfully chained up in a gigantic spiritual edifice where they could be of some use, are now creating, or trying to create, a State slavery and a State prison devoid of any mental or spiritual charm. Carl Jung, CW 11, Para 83

But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world-destroying and world-creating fire. Carl Jung, CW 11, Para 84

Look at all the incredible savagery going on in our so-called civilized world: it all comes from human beings and the spiritual condition they are in! Carl Jung, CW 11, Para 85

In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism. Carl Jung, CW 11, Para 86

The genius religiosus is a wind that bloweth where it listeth. There is no Archimedean point from which to judge, since the psyche is indistinguishable from its manifestations. Carl Jung, CW 11, Para 87

The wisdom of God was often identified with the cosmogonic Logos and hence with Christ. The medieval mind finds it natural to derive the structure of the psyche from the Trinity, whereas the modern mind reverses the procedure. Carl Jung, CW 11, Para 221

As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala. Carl Jung, CW 11, Para 229

Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. Carl Jung, CW 11, Para 254

The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. Carl Jung, CW 11, Para 336

In ecclesiastical symbolism the sword which comes out of the mouth of the Son of Man in the Book of Revelation is, according to Hebrews 4:12, the Logos, the Word of God, and hence Christ himself. Carl Jung, CW 11, Para 357

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400

As the Logos, he [Christ] is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The Logos is the real principium individuationis, because everything proceeds from it, and because everything which is, from crystal to man, exists only in individual form. Carl Jung, CW 11, Para 400

"I will be thought," if evangelical at all, is an exclusively Johannine, post-apostolic speculation concerning the nature of the Logos. Carl Jung, CW 11, Para 421

Man's advance towards the Logos was a great achievement, but he must pay for it with loss of instinct and loss of reality to the degree that he remains in primitive dependence on mere words. Carl Jung, CW 11, Para 442

This Sophia, who already shares certain essential qualities with the Johannine Logos, is on the one hand closely associated with the Hebrew Chochma, but on the other hand goes so far beyond it that one can hardly fail to think of the Indian Shakti. Carl Jung, CW 11, Para 610

The use of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar—The God within. Carl Jung, CW 11, Para 101

The inclusion of the devil in the quaternity is by no means a modern speculation or a monstrous fabrication of the unconscious. We find in the writings of the sixteenth-century natural philosopher and physician, Gerard Dorn, a detailed discussion of the symbols of the Trinity and the quaternity, the latter being attributed to the devil. Carl Jung, CW 11, Para 104

Scientific investigation of dreams is simply the old oneiromancy in new guise and therefore just as objectionable as any other of the "occult" arts. Carl Jung, CW 11, Para 105

The natural philosophers of the Middle Ages undoubtedly meant earth and woman by the fourth element. Carl Jung, CW 11, Para 107.

As history draws nearer to the beginning of our era, the gods become more and more abstract and spiritualized. Even Yahweh had to submit to this transformation. Carl Jung, CW 11, Para 193

Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not only a sociological and historical phenomenon, but also something of considerable personal concern to a great number of individuals. Carl Jung, CW 11, Para 1

As a matter of fact I believe that experience is not even possible without reflection, because "experience" is a process of assimilation without which there could be no understanding. Carl Jung, CW 11, Para 2

The fact is that certain ideas exist almost everywhere and at all times and can even spontaneously create themselves quite independently of migration and tradition. They are not made by the individual; they just happen to him—they even force themselves on his consciousness. This is not Platonic philosophy but empirical psychology. Carl Jung, CW 11, Para 5

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

We might say, then, that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. Carl Jung, CW 11, Para 9

Edward Maitland, the biographer of Anna Kingsford, relates in our own day an inner experience of the bisexual nature of the Deity. Carl Jung, CW 11, Para 47

The anima causes illogical moods, and the animus produces irritating platitudes and unreasonable opinions. Both are frequent dream-figures. Carl Jung, CW 11, Para 48

The unconscious in itself has no such negative qualities. They appear only when it is personified by these figures and when they begin to influence consciousness. Carl Jung, CW 11, Para 48

"As a shadow continually follows the body of one who walks in the sun ... so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body." Dominicus Gnosius cited by Carl Jung, CW 11, fn 22.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

He [A Patient] had the great advantage of being neurotic and so, whenever he tried to be disloyal to his experience or to deny the voice, the neurotic condition instantly came back. Carl Jung, CW 11, Para 74

With John's doctrine of the Logos, Christ came to be regarded simultaneously as the Nous and the object of human thought; the Greek text says literally: (I will be thought, being wholly spirit). Similarly, the Acts of Peter say of Christ: "Thou art perceived of the spirit only." Carl Jung, CW 11, Para 422

It is worthwhile to examine this text more closely. Wisdom describes herself, in effect, as the Logos, the Word of God ("I came out of the mouth of the most High"). Carl Jung, CW 11, Para 611

As the cosmogonic Pneuma [Wisdom] she pervades heaven and earth and all created things. She corresponds in almost every feature to the Logos of St. John. Carl Jung, CW 11, Para 611

If Adam is thought of as a copy of God, then God's successful son, who served as a model for Abel (and about whom, as we have seen, there are no available documents), is the prefigurate on of the God-man. Of the latter we know positively that, as the Logos, he is preexistent and coeternal with God, indeed of the same substance as he. Carl Jung, CW 11, Para 628

As God he has always been God, and as the son of Mary, who is plainly a copy of Sophia, he is the Logos (synonymous with Nous), who, like Sophia, is a master workman, as stated by the Gospel according to St. John. Carl Jung, CW 11, Para 628

No repetition of it was to be expected, any more than one could expect a further revelation of the Logos, for this too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655

The dogma of the Assumption is a slap in the face for the historical and rationalistic view of the world and would remain so for all time if one were to insist obstinately on the arguments of reason and history. Carl Jung, CW 11, Para 754

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. Carl Jung, CW 11, Para 88

Since many unconscious contents seem to be remnants of historical states of mind, we need only go back a few hundred years in order to reach the conscious level that forms the parallel to our dreams. Carl Jung, CW 11, Para 92

A man as introverted and introspective as Emerson could hardly fail to touch on the same idea [Essay Circles] and likewise quote St. Augustine. Carl Jung, CW 11, Para 92

From the Latin treatises it is also evident that the latent demiurge, dormant and concealed in matter, is identical with the so-called homo philosophicus, the second Adam. He is the spiritual man, Adam Kadmon, often identified with Christ. Carl Jung, CW 11, Para 94

We have historical documents which prove that dreams, visions, and even hallucinations were often mixed up with the great philosophic opus. Carl Jung, CW 11, Para 95

We have, at last, to admit that the quaternity is something psychic; and we do not yet know whether, in a more or less distant future, this too may not prove to be a projection. Carl Jung, CW 11, Para 95

Although the quaternity is an age-old and presumably prehistoric symbol, always associated with the idea of a world-creating deity, it is—curiously enough—rarely understood as such by those moderns in whom it occurs. Carl Jung, CW 11, Para 100

The use of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar—The God within. Carl Jung, CW 11, Para 101

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Para 103

In the Alexandrian philosophy that arose in the last century B.C., we witness not only an alteration of his nature but an emergence of two other divinities in his immediate vicinity: the Logos and Sophia. Together with him they form a triad, and this is a clear prefiguration of the post-Christian Trinity. Carl Jung, CW 11, Para 193

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, CW 11, Page 518.

For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. Carl Jung, CW 11, Para 845

The dogmatizing of the Assumption does not, however, according to the dogmatic view, mean that Mary has attained the status of a goddess, although, as mistress of heaven (as opposed to the prince of the sublunary aerial realm, Satan) and mediatrix, she is functionally on a par with Christ, the king and mediator. Carl Jung, CW 11, Para 754

The metaphysical process is known to the psychology of the unconscious as the individuation process. Carl Jung, CW 11, Para 755

But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible. Carl Jung, CW 11, Para 755

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Carl Jung, CW 11, Para 757

But since, in our experience, there are no psychic conditions which could be observed through introspection outside the human being, the behaviour of the archetypes cannot be investigated at all without the interaction of the observing consciousness. Carl Jung, CW 11, Para 758

The Christian solution has hitherto avoided this difficulty by recognizing Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Para 758

The more the feminine deviates in the direction of the masculine, the more woman loses the possibility to compensate for the masculine proclivity toward perfection. The resulting situation is ideal from a masculine point of view but is threatened by a complete reversal into its opposite. Carl Jung, CW 11, Para 627

All the world is God's, and God is in all the world from the very beginning. Carl Jung, CW 11, Para 631.

Life, being an energic process, needs the opposites, for without opposition there is, as we know, no energy . . . The tension of the opposites that makes energy possible is a universal law . . . Carl Jung, CW 11. Page 197

The more deeply we penetrate the nature of the psyche, the more the conviction grows upon us that the diversity, the multidimensionality of human nature requires the greatest variety of standpoints and methods in order to satisfy the variety of psychic dispositions. Carl Jung, CW 11, Para 11,

It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relationship to God, i.e., a correspondence, otherwise a connection could never come about. This correspondence is, in psychological terms, the archetype of the God-image. Carl Jung, CW 11, Para 11

God' is a primordial experience of man, and from the remotest times, humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation and dogma, or else to deny it… Carl Jung CW 11, Para 480

Even on the highest peak we shall never be 'beyond good and evil' … for, as in the past, so in the future the wrong we have done, thought or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not. Carl Jung, CW 11, Para 267

It is because we are here in the presence of a man alone that I would like to invite all those who feel isolated to reflect upon this book, to listen to this message, if they are truly alone … This theology is not learned in books or by historical critique of writings, but in the night and in the suffering of the soul, in the sublime inner battle fought without compromise,

or cowardice, or abdication. Carl Jung, CW 11, Para 746

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: 'This was the grace of God."' Carl Jung, CW 11, Para 167

I only know – and here I am expressing what countless other people know – that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. 'Body' means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. It appears as a miracle, for when a value disappears, it always seems to be lost irretrievably. So it is quite unexpected that it should come back. The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para. 149.

One can only say that one has never had such an experience, and the other will say: 'Sorry, but I have.' And with this, the discussion comes to an end. It is really of no importance what the world thinks about the religious experience; the one who has had such an experience possesses as a great treasure a thing which will be a source of life, meaning and beauty, and which will lend to the world and humanity a new splendor … where is the criterion by which such an experience shall be judged invalid and such a faith mere illusion? Is there actually a higher truth regarding ultimate things than that which helps one to live? Carl Jung, CW 11, Para 167.

Carl Jung: CW 12 "Psychology and Alchemy"

[14]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

I don't by any means dispute the existence of a metaphysical God. I permit myself, however, to put human statements under the microscope. Carl Jung, CW 12, Para 11

I don't by any means dispute the existence of a metaphysical God. I permit myself, however, to put human statements under the microscope. Carl Jung, CW 12, Para 11

The anima also stands for the "inferior" function and for that reason frequently has a shady character; in fact she sometimes stands for evil itself. She is as a rule the fourth person

. . . She is the dark and dreaded maternal womb which is of an essentially ambivalent nature. Carl Jung, CW 12, Pages 150-151

Strictly speaking, projection is never made; it happens, it is simply there. In the darkness of anything external to me I find, without recognizing it as such, an interior or psychic life that is my own. Carl Jung, CW 12, Para 346

We must not underestimate the devastating effect of getting lost in the chaos, even if we know that it is the sine qua non of any regeneration of the spirit and the personality. Carl Jung, CW 12, Para 96

But superstition in the truest sense only appears in such people if they are pathological, not if they can keep their balance. It then takes the form of the fear of "going mad"—for everything that the modern mind cannot define it regards as insane. Carl Jung, CW 12, Para 38

The wolf as prima materia, devouring the dead king. In the background, sublimation of the prima materia and rebirth of the king. —Maier, Scrutinium chymicum (1687) Carl Jung, CW 12, Para 439, Image 175

In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son Carl Jung, CW 12 Para 440

Valentinus, "Practica," Mus. herm., p. 394. In another version of the incorporation motif, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son (fig. 175; cf. also figs. 166, 1 68, 169). Carl Jung, CW 12, Page 338, fn 50

[The translation of ... Seele presents almost insuperable difficulties ... because it combines the two words "psyche" and "soul" ..... either Psyche or Seele – has been used with reference to the totality of all psychic processes ... "Soul," on the other hand, ... is more restricted in meaning and refers to a "function complex" or partial personality ... It is often applied specifically to "anima" and "animus" ... Carl Jung, CW 12, Para 9, fn 2.

We may ... assume that the transferring of the water of life to the sister really means that the mother has been replaced by the anima. Carl Jung, CW 12, Para 92

... two empirically very common archetypes, namely the anima and the Wise Old Man, flow together in the symbolic phenomenology of Mercurius Carl Jung, CW 12, Para 218

As the anima mundi, Mercurius can in fact be compared with the Gnostic ... (virgin of light) and with the Christian Virgin Mary ... Carl Jung, CW 12, Para 506

The soul functions ... in the body, but has the greater part of its function ... outside the body ... Carl Jung, CW 12, Para 396

The unknown woman or anima [in dreams] always represents the "inferior," i.e., the un-

differentiated function, which in the case of our dreamer is feeling. Carl Jung, CW 12, Para 150

In Eastern symbolism the square … has the character of the yoni: femininity. A man's unconscious is likewise feminine and is personified by the anima. Carl Jung, CW 12, Para 192

With this anima, then, we plunge straight into the ancient world. Carl Jung, CW 12, Para 112

[Anima] is a subtle imperceptible smoke. Carl Jung, CW 12, Para 394, fn 105

The dreamer is surrounded by a throng of vague female forms …The figures that appear in the dream are …pointing to the feminine nature of the unconscious. They are fairies or fascinating sirens and lamias … who infatuate the lonely wanderer and lead him astray. Carl Jung, CW 12, Para 58

… the soul (anima) released at the "death" is reunited with the dead body and brings about its resurrection, or again the "many colours" … or "peacock's tail" … lead to the one white colour that contains all colours. Carl Jung, CW 12, Para 334

The dreamer is surrounded by a throng of vague female forms … The figures that appear in the dream …pointing to the feminine nature of the unconscious. They are fairies or fascinating sirens or lamias … who infatuate the lonely wanderer and lead him astray. Carl Jung, CW 12, Para 58

The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality which can only be adequately expressed by the symbol. The symbol is neither abstract nor concrete, neither rational nor irrational, neither real nor unreal. It is always both. Carl Jung, CW 12, Para 400

After the creation of the world, God filled this vessel with Nous (= Pneuma) and sent it down to earth as a kind of baptismal font. By so doing God gave man, who wished to free himself from his natural, imperfect, sleeping state of (or, as we should say, insufficient consciousness), an opportunity to dip himself in the Nous and thus partake of the higher state of, i.e., enlightenment or higher consciousness. Carl Jung, CW 12, Para 409

The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409

Nevertheless an unconscious event which eludes the conscious mind will portray itself somehow and somewhere, it may be in dreams, visions, or fantasies. The idea of the Pneuma as the Son of God, who descends into matter and then frees himself from it in order to bring healing and salvation to all souls, bears the traits of a projected unconscious content (fig. 153). Such a content is an autonomous complex divorced from consciousness, leading a life of its own in the psychic non-ego and instantly projecting itself whenever it is constellated in any way that is, whenever attracted by something analogous to it in the outside world. Carl Jung, CW 12, Para 410

As to the interpretation [of a mandala] based on comparative historical material, we are in a more favourable position, at least as regards the general aspects of this figure. We have at our disposal, firstly, the whole mandala symbolism of three continents, and secondly, the specific time symbolism of the mandala as this developed under the influence of astrology, particularly in the West. The Planetary and zodiacal symbolism horoscope [see Figure 4.6] is itself a mandala (a clock) with a dark centre, and leftward circumambulatio with “houses” and planetary phases. The mandalas of ecclesiastical art, particularly those on the floor before the high altar or beneath the transept, make frequent use of zodiacal beasts or the yearly seasons. Carl Jung, CW 12, Para 314

The psychic autonomy of the pneuma is attested by the Neopythagoreans; in their view the soul was swallowed by matter and only mind nous was left. But the nous is outside man: it is his daemon. One could hardly formulate its autonomy more aptly. Nous seems to be identical with the god Anthropos: he appears alongside the demiurge and is the adversary of the planetary spheres. Carl Jung, CW 12, Para 410

He [Pneuma, or Anthropos], rends the circle of the spheres and leans down to earth and water (i.e., he is about to project himself into the elements). His shadow falls upon the earth, but his image is reflected in the water. This kindles the love of the elements, and he himself is so charmed with the reflected image of divine beauty that he would fain take up his abode within it. Carl Jung, CW 12, Para 410

But scarcely has he [the Anthropos] set foot upon the earth when Physis locks him in a passionate embrace. From this embrace are born the seven first hermaphroditic beings. The seven are an obvious allusion to the seven planets and hence to the metals (which in the alchemical view spring from the hermaphrodite Mercurius. Carl Jung, CW 12, Para 410

In such visionary images as the Anthropos glimpsing his own reflection there is expressed the whole phenomenon of the unconscious projection of autonomous contents. These myth-pictures are like dreams, telling us that a projection has taken place and also what has been projected. This, as contemporary evidence shows, was Nous, the divine daemon, the god-man, Pneuma, etc. In so far as the standpoint of analytical psychology is realistic, i.e., based on the assumption that the contents of the psyche are realities, all these figures stand for an unconscious component of the personality which might well be endowed with a higher form of consciousness transcending that of the ordinary human being. Carl Jung, CW 12, Para 411

Experience shows that such figures always express superior insight or qualities that are not yet conscious; indeed, it is extremely doubtful whether they can be attributed to the ego at all in the proper sense of the word. This problem of attribution may appear a captious one to the layman, but in practical work it is of great importance. A wrong attribution may bring about dangerous inflations which seem unimportant to the layman only because he has no idea of the inward and outward disasters that may result. Carl Jung, CW 12, Para 411

As a matter of fact, we are dealing here with a content that up to the present has only very rarely been attributed to any human personality. The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by “pneumatic” impregnation, Christ is an avatar of the divine Nous. Carl Jung, CW 12, Para 412

Thus the Christian projection acts upon the unknown in man, or upon the unknown man,

who becomes the bearer of the “terrible and unheard-of secret.” The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the “philosophy” it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413

Evil and matter together form the Dyad, the duality (fig. 156). This is feminine in nature, an anima mundi, the feminine Physis who longs for the embrace of the One, the Monad, the good and perfect. The Justinian Gnosis depicts her as Edem, virgin above, serpent below (fig. 157). Vengefully she strives against the Pneuma because, in the shape of the demiurge, the second form of God, he faithlessly abandoned her. She is “the divine soul imprisoned in the elements,” whom it is the task of alchemy to redeem. Carl Jung, CW 12, Para 413

In the overwhelming majority of cases alchemy identifies its transforming substance with the argentum vivum or Mercurius. Chemically this term denotes quicksilver, but philosophically it means the spiritus vitae, or even the world-soul, so that Mercurius also takes on the significance of Hermes, god of revelation. (This question will be dealt with in detail elsewhere) Carl Jung, CW 12 Para 172

The anima now becomes a life-giving factor, a psychic reality which conflicts strongly with the world of the father. Which of us could assert, without endangering his sanity, that he had accepted the guidance of the unconscious in the conduct of his life, assuming that anyone exists who could imagine what that would mean? Anyone who could imagine it at all would certainly have no difficulty in understanding what a monstrous affront such a volte face would offer to the traditional spirit, especially to the spirit that has put on the earthly garment of the Church. It was this subtle change of psychic standpoint that caused the old alchemists to resort to deliberate mystification, and that sponsored all kinds of heresies. Hence it is only logical for the father to reject the dreamer—it amounts to nothing less than excommunication. (Be it noted that the dreamer is a Roman Catholic.) By acknowledging the reality of the psyche and making it a co-determining ethical factor in our lives, we offend against the spirit of convention which for centuries has regulated psychic life from outside by means of institutions as well as by reason. Not that unreasoning instinct rebels of itself against firmly established order; by the strict logic of its own inner laws it is itself of the firmest structure imaginable and, in addition, the creative foundation of all binding order. But just because this foundation is creative, all order which proceeds from it—even in its most "divine" form—is a phase, a steppingstone. Despite appearances to the contrary, the establishment of order and the dissolution of what has been established are at bottom beyond human control. The secret is that only that which can destroy itself is truly alive. It is well that these things are difficult to understand and thus enjoy a wholesome concealment, for weak heads are only too easily addled by them and thrown into confusion. From all these dangers dogma—whether ecclesiastical, philosophical, or scientific—offers effective protection, and, looked at from a social point of view, excommunication is a necessary and useful consequence. Carl Jung, CW 12, Para 93

Hermes is associated with the idea of roundness and also of squareness, as can be seen particularly in Papyrus V (line 401) of the Papyri Graecae Magicae, where he is named “round and square.” He is also called, “quadrangular.” He is in general connected with the number

four; hence there is a “four-headed Hermes.” These attributes were known also in the Middle Ages, as the work of Cartari. Carl Jung, CW 12 Para 172

It is easy to see why such qualities made Mercurius an eminently suitable symbol for the mysterious transforming substance of alchemy; for this [symbol] is round and square, i.e., a totality consisting of four parts (four elements). Consequently the Gnostic quadripartite original man (fig. 064) as well as Christ Pantokrator is an imago lapidis Carl Jung, CW 12 Para 173

Western alchemy is mainly of Egyptian origin, so let us first of all turn our attention to the Hellenistic figure of Hermes Trismegistus, who, while standing sponsor to the medieval Mercurius, derives ultimately from the ancient Egyptian Thoth. The attribute of Thoth was the baboon, or again he was represented outright as an ape. This idea was visibly preserved all through the numberless editions of the Book of the Dead right down to the most recent times. It is true that in the existing alchemical texts which with few exceptions belong to the Christian era the ancient connection between Thoth-Hermes and the ape has disappeared, but it still existed at the time of the Roman Empire Carl Jung, CW 12 Para 173

Mercurius, however, had several things in common with the devil which we will not enter upon here and so the ape once more crops up in the vicinity of Mercurius as the simia Dei (fig. 067), [the Ape of God]. It is of the essence of the transforming substance to be on the one hand extremely common, even contemptible (this is expressed in the series of attributes it shares with the devil, such as serpent, dragon, raven, lion, basilisk, and eagle), but on the other hand to mean something of great value, not to say divine. For the transformation leads from the depths to the heights, from the bestially archaic and infantile to the mystical homo maximus Carl Jung, CW 12 Para 173

One might almost say that the dream goes on with the “explanation” of what is happening in the square space. Animals are to be changed into men; a “shapeless life-mass” is to be turned into a transfigured (illuminated) human head by magic contact with a reptile. The animal lump or life-mass stands for the mass of the inherited unconscious which is to be united with consciousness. This is brought about by the ceremonial use of a reptile, presumably a snake. The idea of transformation and renewal by means of a serpent is a well-substantiated archetype. It is the healing serpent, representing the god. It is reported of the mysteries of Sabazius:(A golden snake is let down into the lap of the initiated and taken away again from the lower parts). Among the Ophites, Christ was the serpent. Probably the most significant development of serpent symbolism as regards renewal of personality is to be found in Kundalini yoga. The shepherd’s experience with the snake in Nietzsche’s Zarathustra would accordingly be a fatal omen (and not the only one of its kind the prophecy at the death of the rope-dancer) Carl Jung, CW 12 Para 184

The “shapeless life-mass” immediately recalls the ideas of the alchemical “chaos,” the massa or materia informis or confusa which has contained the divine seeds of life ever since the Creation. According to a Midrashic view, Adam was created in much the same way: in the first hour God collected the dust, in the second made a shapeless mass out of it, in the third fashioned the limbs, and so on Carl Jung, CW 12 Para 185

But if the life-mass is to be transformed a circumambulatio is necessary, i.e., exclusive concentration on the centre, the place of creative change. During this process one is “bitten” by animals; in other words, we have to expose ourselves to the animal impulses of the

unconscious without identifying ourselves with them and without “running away;” for flight from the unconscious would defeat the purpose of the whole proceeding. We must hold our ground, which means here that the process initiated by the dreamer’s self-observation must be experienced in all its ramifications and then articulated with consciousness to the best of his understanding. This often entails an almost unbearable tension because of the utter incommensurability between conscious life and the unconscious process, which can only be experienced in the innermost soul and cannot touch the visible surface of life at any point Carl Jung, CW 12 Para 186

The focusing of attention on the centre demanded in this dream and the warning about “running away” have clear parallels in the opus alchymicum: the need to concentrate on the work and to meditate upon it is stressed again and again Carl Jung, CW 12 Para 187

The tendency to run away, however, is attributed not to the operator but to the transforming substance. Mercurius is evasive and is labelled servus (servant) or cervus fugitivus (fugitive stag). The vessel must be well sealed so that what is within may not escape. Eirenaeus Philalethes says of this servus: “You must be very careful how you manage him, for if he can find an opportunity he will elude your vigilance, and pass through, and leave you stuck in a heap of misfortunes.” It did not occur to these Philosophers that they were chasing a projection, and that the more they attributed to the substance the further away they were getting from the psychological source of their expectations Carl Jung, CW 12 Para 187

The arrangement of the snakes in the four corners is indicative of an order in the unconscious. It is as if we were confronted with a pre-existent ground plan, a kind of Pythagorean tetraktys. I have very frequently observed the number four in this connection. It probably explains the universal incidence and magical significance of the cross or of the circle divided into four. In the present case the point seems to be to capture and regulate the animal instincts so as to exorcise the danger of falling into unconsciousness. This may well be the empirical basis of the cross that vanquishes the powers of darkness Carl Jung, CW 12 Para 189

The monster and the tree both stand for the elixir, the alexipharmic, and the panacea. The tree’s peculiar power to change into any animal shape is also attributed to Mercurius Carl Jung, CW 12 Para 538

The ass is a daemon triunus, a chthonic trinity, which is portrayed in Latin alchemy as a three-headed monster and identified with Mercurius, salt and sulphur. The classical rumour about the worship of an ass in the Temple of Jerusalem, and the graffito on the Palatine showing a mock crucifixion, I will mention only in passing; likewise the saturnine aspect of Jehovah and Ialdabaoth as demiurges, which brings these figures into conjunction with the equally saturnine prima materia Carl Jung, CW 12 Para 539

In the Chymical Wedding, as in the royal arms of England, lion and unicorn are combined; both are symbols of Mercurius in alchemy, just as they are allegories of Christ in the Church. Lion and unicorn stand for the inner tension of opposites in Mercurius. The lion, being a dangerous animal, is akin to the dragon; the dragon must be slain and the lion at least have his paws cut off Carl Jung, CW 12 Para 547

The unicorn too must be tamed; as a monster he has a higher symbolical significance and is of a more spiritual nature than the lion, but as Ripley shows, the lion can sometimes take the place of the unicorn. The two gigantic beings, Og and the unicorn, are reminiscent

of Behemoth and Leviathan, the two manifestations of Jehovah. All four of them, as also the unicorned ass of the Bundahish, are personifications of the daemonic forces of nature. The power of God reveals itself not only in the spirit of man, but in the fierce animality of nature both in man and outside him. God is ambivalent so long as man is bound to nature Carl Jung, CW 12 Para 547

The uncompromising Christian interpretation of God as the summum bonum obviously goes against nature; hence the secret paganism of alchemy comes out in the ambivalent figure of Mercurius. By contrast, the androgyny of Christ is conceived as exclusively spiritual and symbolic, and therefore outside the natural context. On the other hand the very existence of a counterpart, "the Lord of this world," betrays the polarity of God as shown in the androgynous nature of the Son in whom he is manifest Carl Jung, CW 12 Para 547

he psychological danger that arises here is the disintegration of personality into its functional components, i.e., the separate functions of consciousness, the complexes, hereditary factors, etc. Disintegration which may be functional or occasionally a real schizophrenia is the fate which overtakes Gabricus (in the Rosarium version): he is dissolved into atoms in the body of Beya this being equivalent to a form of mortification. Carl Jung, CW 12 Para 439

Here again we have a repetition of the coniunctio of Nous and Physis. But the latter is a cosmogonic event, whereas this is a catastrophe brought about by the intervention of the Philosopher. So long as consciousness refrains from acting, the opposites will remain dormant in the unconscious. Once they have been activated, the regius filius spirit, Logos, Nous is swallowed up in Physis, i.e., the body and the organs representing it gain mastery over the conscious mind CW 12 Para 440

In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son Carl Jung, CW 12 Para 440

In the hero myth this state is known as being swallowed up in the belly of the whale or dragon. The heat there is usually so intense that the hero loses his hair, i.e., he is reborn bald as a babe. This heat is the ignis gehennalis, the hell into which Christ descended m order to conquer death as part of his opus Carl Jung, CW 12 Para 440

This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, and hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12 Para 44

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita. Carl Jung, CW 12 Para 447

The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as

the art still busied itself in the laboratory. Carl Jung, CW 12 Para 448

But since the practical, chemical work was never quite free from the unconscious contents of the operator which found expression in it, it was at the same time a psychic activity which can best be compared with what we call active imagination. This method enables us to get an active grasp of things that also find expression in dream life. The process is in both cases an irrigation of the conscious mind by the unconscious, and it is related so closely to the world of alchemical ideas that we are probably justified in assuming that alchemy deals with the same, or very similar, processes as those involved in active imagination and in dreams, i.e., ultimately with the process of individuation. Carl Jung, CW 12 Para 448

Earlier on, we left Arisleus and his companions, together with Beya and the dead Thabritius, in the triple glass house where they had been imprisoned by the Rex marinus. They suffer from intense heat like the three whom Nebuchadnezzar cast into the fiery furnace. Carl Jung, CW 12 Para 449

Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presence succour and completion of the work. Carl Jung, CW 12 Para 449

And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, “the author of nourishment.” So the work is completed and Thabritius comes to life again. Carl Jung, CW 12 Para 449

The Christian receives the fruits of the Mass for himself personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King’s Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself. Carl Jung, CW 12 Para 451

The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut “as” or “like unto” which characterizes the analogy. Carl Jung, CW 12 Para 451

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter. The fire is “like unto” Christ, an imago Christi. The stone from which the spark is struck is the “cornerstone” another imago; and the spark that leaps from the stone is yet again an imago Christi. Carl Jung, CW 12 Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth’s inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one

asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12 Para 451

Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him. Carl Jung, CW 12 Para 452

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone. Carl Jung, CW 12 Para 452

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ or, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists CW 12 Para 452

It is to this surface as the dream is to consciousness, and just as the dream compensates the conflicts of the conscious mind, so alchemy endeavours to fill in the gaps left by the Christian tension of opposites. The historical shift in the world's consciousness towards the masculine is compensated by the chthonic femininity of the unconscious. In certain pre-Christian religions the male principle had already been differentiated in the father-son specification, a change which was to be of the utmost importance for Christianity. Were the unconscious merely complementary, this change of consciousness would have been accompanied by the production of a mother and daughter, for which the necessary material lay ready to hand in the myth of Demeter and Persephone. Carl Jung, CW 12 Para 26

But, as alchemy shows, the unconscious chose rather the Cybele-Attis type in the form of the prima materia and the filius macrocosmi, thus proving that it is not complementary but compensatory. This goes to show that the unconscious does not simply act contrary to the conscious mind but modifies it more in the manner of an opponent or partner. The son type does not call up a daughter as a complementary image from the depths of the "chthonic"

unconscious it calls up another son. This remarkable fact would seem to be connected with the incarnation in our earthly human nature of a purely spiritual God, brought about by the Holy Ghost impregnating the womb of the Blessed Virgin. Carl Jung, CW 12 Para 26

Thus the higher, the spiritual, the masculine inclines to the lower, the earthly, the feminine; and accordingly, the mother, who was anterior to the world of the father, accommodates herself to the male principle and, with the aid of the human spirit (alchemy or "the philosophy"), produces a son not the antithesis of Christ but rather his chthonic counterpart, not a divine man but a fabulous being conforming to the nature of the primordial mother. And just as the redemption of man the microcosm is the task of the "upper" son, so the "lower" son has the function of a salvator macrocosmi. Carl Jung, CW 12 Para 26

This, in brief, is the drama that was played out in the obscurities of alchemy. It is superfluous to remark that these two sons were never united, except perhaps in the mind and innermost experience of a few particularly gifted alchemists. But it is not very difficult to see the "purpose" of this drama: in the Incarnation it looked as though the male principle of the father-world were approximating to the female principle of the mother-world, with the result that the latter felt impelled to approximate in turn to the father-world. What it evidently amounted to was an attempt to bridge the gulf separating the two worlds as compensation for the open conflict between them. Carl Jung, CW 12 Para 27

I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative speech. Carl Jung, CW 12 Para 28

The process described above displays all the characteristic features of psychological compensation. We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. It is not a question of mere optical reflection but of an autonomous answer which reveals the self-sufficing nature of that which answers. Carl Jung, CW 12 Para 29

Thus the filius philosophorum is not just the reflected image, in unsuitable material, of the son of God; on the contrary, this son of Tiamat reflects the features of the primordial maternal figure. Although he is decidedly hermaphroditic he has a masculine name a sign that the chthonic underworld, having been rejected by the spirit and identified with evil, has a tendency to compromise. There is no mistaking the fact that he is a concession to the spiritual and masculine principle, even though he carries in himself the weight of the earth and the whole fabulous nature of primordial animality. Carl Jung, CW 12 Para 29

Alchemy is pre-eminently concerned with the seed of unity which lies hidden in the chaos of Tiamat and forms the counterpart to the divine unity. Like this, the seed has a trinitarian character in Christian alchemy and a triadic character in pagan alchemy. According to other authorities it corresponds to the unity of the four elements and is therefore a quaternity. The overwhelming majority of modern psychological findings speaks in favor of the latter view. The few cases I have observed which produced the number three were marked by a systematic deficiency in consciousness, that is to say, they were unconscious of the "inferior

function." The number three is not a natural expression for wholeness, since four represents the minimum number of determinants in a whole judgment. It must nevertheless be stressed that side by side with the distinct leanings of alchemy (and of the unconscious) towards quaternity there is always a vacillation between three and four which comes out over and over again. Even in the axiom of Maria Prophetissa the quaternity is muffled and alembicated. Carl Jung, CW 12 Para 31

In alchemy there are three as well as four regimina or procedures, three as well as four colours. There are always four elements, but often three of them are grouped together, with the fourth in a special position sometimes earth, sometimes fire. Mercurius is of course quadratus, but he is also a three-headed snake or simply a three in one. This uncertainty has a duplex character in other words, the central ideas are ternary as well as quaternary. The psychologist cannot but mention the fact that a similar puzzle exists in the psychology of the unconscious: the least differentiated or "inferior" function is so much contaminated by the collective unconscious that, on becoming conscious, it brings up among others the archetype of the Self as well as Maria Prophetissa says. Four signifies the feminine, motherly, physical; three the masculine, fatherly, spiritual. Thus the uncertainty as to three or four amounts to a wavering between the spiritual and the physical a striking example of how every human truth is a last truth but one. Carl Jung, CW 12 Para 31

For this reason I have found myself obliged to give the corresponding archetype the psychological name of the "Self" a term on the one hand definite enough to convey the sum of human wholeness and on the other hand indefinite enough to express the indescribable and indeterminable nature of this wholeness. The paradoxical qualities of the term are in keeping with the fact that wholeness consists partly of the conscious man and partly of the unconscious man. Carl Jung, CW 12 Para 20

The Christ-symbol is of the greatest psychological importance in so far as it is perhaps the most highly developed and differentiated symbol of the Self, apart from the figure of Buddha. We can see this from the scope and substance of all the pronouncements that have been made about Christ: they agree with the psychological phenomenology of the Self in unusually high degree, although they do not include all the aspects of this archetype. The almost limitless range of the Self might be deemed a disadvantage as compared with the definiteness of a religious figure, but it is by no means the task of science to pass judgments of value. Not only is the Self indefinite but paradoxically enough it also includes the quality of definiteness and even that of uniqueness. Carl Jung, CW 12 Para 22

This is probably one of the reasons why precisely those religions founded by historical personages have become world religions, such as Christianity, Buddhism, and Islam. The inclusion in a religion of a unique human persona fits especially when conjoined to an indefinable divine nature is consistent with the absolute individuality of the Self, which combines uniqueness with eternity and the individual with the universal. Carl Jung, CW 12 Para 22

If it were only resistance that he felt, it would not be so bad. In actual fact, however, the psychic substratum, that dark realm of the unknown, exercises a fascinating attraction that threatens to become the more overpowering the further he penetrates into it. Carl Jung, CW 12 Para 439

The psychological danger that arises here is the disintegration of personality into its functional components, i.e., the separate functions of consciousness, the complexes, heredi-

tary factors, etc. Disintegration which may be functional or occasionally a real schizophrenia is the fate which overtakes Gabricus (in the Rosarium version): he is dissolved into atoms in the body of Beya this being equivalent to a form of mortification. Carl Jung, CW 12 Para 439

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In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son. Carl Jung, CW 12 Para 440

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil, God might not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12 Para 36

Hence the psychotherapist must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12 Para 36

The encounter with the dark half of the personality, or "shadow," comes about of its own accord in any moderately thorough treatment. This problem is as important as that of sin in the Church. The open conflict is unavoidable and painful. I have often been asked, "And what do you do about it?" I do nothing; there is nothing I can do except wait, with a certain trust in God, until, out of a conflict borne with patience and courage, there emerges the solution destined although I cannot foresee it for that particular person. Carl Jung, CW 12 Para 37

Not that I am passive or inactive meanwhile: I help the patient to understand all the things that the unconscious produces during the conflict. The reader may believe me that these are no ordinary products. On the contrary, they are among the most significant things that have ever engaged my attention. Nor is the patient inactive; he must do the right thing, and do it with all his might, in order to prevent the pressure of evil from becoming too powerful in him. He needs "justification by works," for "justification by faith" alone has remained an empty sound for him as for so many others. Faith can sometimes be a substitute for lack of experience. In these cases what is needed is real work. Christ espoused the sinner and did not condemn him. Carl Jung, CW 12 Para 37

He is afraid that the lowest form of conviction, namely superstition, is, as he thinks, forcing itself on him. But superstition properly so called only appears in such people if they are pathological, not if they can keep their balance. It then takes the form of the fear of "going mad" for everything that the modern mind cannot define it regards as insane. It must

be admitted that the archetypal contents of the collective unconscious can often assume grotesque and horrible forms in dreams and fantasies, so that even the most hard-boiled rationalist is not immune from shattering nightmares and haunting fears. The psychological elucidation of these images, which cannot be passed over in silence or blindly ignored, leads logically into the depths of religious phenomenology. Carl Jung, CW 12 Para 38

The history of religion in its widest sense (including therefore mythology, folklore, and primitive psychology) is a treasure-house of archetypal forms from which the doctor can draw helpful parallels and enlightening comparisons for the purpose of calming and clarifying a consciousness that is all at sea. It is absolutely necessary to supply these fantastic images that rise up so strange and threatening before the mind's eye, with a sort of context so as to make them more intelligible. Experience has shown that the best way to do this is by means of comparative mythological material. Carl Jung, CW 12 Para 38

Thus an old alchemist and he a cleric! prays:(Purge the horrible darknesses of our mind, light a light for our senses!) The author of this sentence must have been undergoing the experience of the nigredo, the first stage of the work, which was felt as "melancholia" in alchemy and corresponds to the encounter with the shadow in psychology. Carl Jung, CW 12 Para 41

The power of evil is also compared to the strength of the unicorn, as in Psalm 22\21: "Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns;." On these metaphors is based Tertullian's allusion to Christ: "His glory is that of the bull, his horn is that of the unicorn." This refers to the blessing of Moses. Carl Jung, CW 12 Para 520

From this it is clear that the horn of the unicorn signifies the health, strength, and happiness of the blessed. "Thus," says Tertullian, "Christ was named the bull on account of two qualities: the one hard [ferus,

wild, untamed'] as a judge, the other gentle [mansuetus,

tame'] as a saviour. His horns are the ends of the cross." Justin Martyr interprets the same passage in a similar way: "Cornua unicornis cornu eius. For no one can say or prove that the horns of the unicorn could be found in any other object or in any other shape than in that represented by the cross." For the might of God is manifest in Christ. Accordingly Priscillian calls God one-horned: "One-horned is God, Christ a rock to us, Jesus a cornerstone, Christ the man of men" Carl Jung, CW 12 Para 521

St. Basil takes the filius unicornium to be Christ. The origin of the unicorn is a mystery, says St. Ambrose, like Christ's procreation. Nicolas Caussin, from whom I have culled these extracts, observes that the unicorn is a fitting symbol for the God of the Old Testament, because in his wrath he reduced the world to confusion like an angry rhinoceros (unicorn) until, made captive by love, he was soothed in the lap of a virgin. This ecclesiastical train of thought has its parallel in the alchemical taming of the lion and the dragon. Concerning the conversion of the Old Testament Jehovah into the God of Love in the New Testament, Picinelli says: "Of a truth God, terrible beyond measure, appeared before the world peaceful and wholly tamed after dwelling in the womb of the most blessed Virgin" Carl Jung, CW 12 Para 522

As I said before, the unicorn has more than one meaning. It can also mean evil. The Physiologus Graecus, for instance, says of the unicorn that "it is a swift-running animal, having one horn, and evilly disposed towards man". And St. Basil says: "And take heed unto thyself,

O man, and beware of the unicorn, who is the Demon (fig. 249). For the plotteth evil against men, and he is cunning in evil-doing" Carl Jung, CW 12 Para 525

Originally a monstrous and fabulous beast, it [Unicorn] harbours in itself an inner contradiction, a complexio oppositorum, which makes it a singularly appropriate symbol for the monstrum hermaphroditum of alchemy. Carl Jung, CW 12 Para 526

This remarkable vision made a deep and lasting impression on the dreamer, an impression of "the most sublime harmony," as he himself puts it. The world clock may well be the "severe image" which is identical with the Cabiri, the four children or four little men with the pendulums. It is a three-dimensional mandala a mandala in bodily form signifying realization. (Unfortunately medical discretion prevents my giving the biographical details. It must suffice to say that this realization did actually take place.) Whatever a man does in reality he himself becomes. Carl Jung, CW 12 Para 308

Just why the vision of this curious figure should produce an impression of "the most sublime harmony" is, in one sense, very difficult to understand; but it becomes comprehensible enough as soon as we consider the comparative historical material. We must therefore assume that the image is a singularly happy expression for an otherwise unknowable psychic fact which has so far only been able to manifest apparently disconnected aspects of itself. Carl Jung, CW 12 Para 309

We shall hardly be mistaken if we assume that our mandala aspires to the most complete union of opposites that is possible, including that of the masculine trinity and the feminine quaternity on the analogy of the alchemical hermaphrodite. Carl Jung, CW 12 Para 311

Since the figure has a cosmic aspect world clock we must suppose it to be a small-scale model or perhaps even a source of space-time, or at any rate an abstract of it and therefore, mathematically speaking, four-dimensional in nature although only visible in a three-dimensional projection. I do not wish to labour this argument, for such an interpretation lies beyond my powers of proof. Carl Jung, CW 12 Para 312

The thirty-two pulses may conceivably derive from the multiplication of 4 x 8, as we know from experience that the quaternity found at the centre of a mandala often becomes 8, 16, 32, or more when extended to the periphery. The number 32 plays an important role in the cabala. Thus we read in the Sepher Yezirah "Jehovah, the Lord of Hosts, the God of Israel, the living God and King of the world has graven his name in thirty-two mysterious paths of wisdom." These consist of "ten self-contained numbers [Sephiroth] and twenty-two basic letters." The meaning of the ten numbers is as follows:

1: the spirit of the living God

2: spirit from spirit

3: water from spirit

4: fire from water

5-10: height - depth; East - West; South – North Carl Jung, CW 12 Para 313

Cornelius Agrippa mentions that “the learned Jews attribute the number 32 to Wisdom, for so many are the ways of Wisdom described by Abram” Carl Jung, CW 12 Para 313

There is also a connection with the symbolism of Horus: On the one hand we have Christ enthroned with the four emblems of the evangelists three animals and an angel; on the other, we have Father Horus with his four sons, or Osiris with the four sons of Horus (fig. 102). Horus is also the (rising sun), and Christ was still worshipped as such by the early Christians. Carl Jung, CW 12 Para 314

There is, however, one thing more to be asked: “Three there are but where is the fourth?” Why is blue missing? This colour was also missing in the “distorted” mandala of our dreamer. Curiously enough, the calendrier that intersects the golden circle is blue, and so is the vertical disc in the three-dimensional mandala. We would conjecture that blue, standing for the vertical, means height and depth (the blue sky above, the blue sea below), and that any shrinkage of the vertical reduces the square to an oblong, thus producing something like an inflation of consciousness. Hence the vertical would correspond to the unconscious. But the unconscious in a man has feminine characteristics, and blue is the traditional colour of the Virgin’s celestial cloak (fig. 105). Guillaume was so absorbed in the Trinity and threefold aspect of the roy that he quite forgot the reyne. Faust prays to her in these words: “Supreme Mistress of the world! Let me behold thy secret in the outstretched azure canopy of heaven” Carl Jung, CW 12 Para 320

The mystical and philosophical trend became ever more pronounced, while on the other hand chemistry proper began to mark itself more distinctly. The age of science and technology was dawning, and the introspective attitude of the Middle Ages was fast approaching its decline. Carl Jung, CW 12 Para 502

Religious and metaphysical values became less and less able to give adequate expression to the psychic experiences brought to light by the opus alchymicum. Only after the lapse of several centuries did it fall to empirical psychology to throw new light on the obscure psychic content of Hermetic experiences. Carl Jung, CW 12 Para 502

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler’s jewel. Morienus could say again today: “Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps “meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher. Carl Jung, CW 12 Para 514

The lapis-Christus parallel recurs all through the last days of alchemy in the seventeenth century, but only in epigonic form. This was the age that saw the rise of the secret societies, above all the Rosicrucians the best proof that the secret of alchemy had worn itself out. For the whole raison d’être of a secret society is to guard a secret that has lost its vitality and can only be kept alive as an outward form. Michael Maier allows us a glimpse into this tragedy: at the end of his chef-d’oeuvre he confesses that in the course of his grand peregrinatio he found neither Mercurius nor the phoenix, but only one phoenix feather his pen! Carl Jung, CW 12 Para 515

This is a delicate hint at his realization that the great adventure had led to nothing beyond his copious literary achievements, whose merits would no doubt have gone unremembered had it depended solely on the spirit of the next three centuries. But, although the growing materialism of the age dismissed alchemy as a huge disappointment and an absurd aberration, there is yet “quaedam substantia in “Mercurio quae nunquam moritur” a fascination that never entirely disappeared, even when wrapped in the fool’s garb of goldmaking. Carl Jung, CW 12 Para 515

After the creation of the world, God filled this vessel with Nous (= Pneuma) and sent it down to earth as a kind of baptismal font. By so doing God gave man, who wished to free himself from his natural, imperfect, sleeping state of (or, as we should say, insufficient consciousness), an opportunity to dip himself in the Nous and thus partake of the higher state of, i.e., enlightenment or higher consciousness. Carl Jung, CW 12, Para 409

The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409

Nevertheless an unconscious event which eludes the conscious mind will portray itself somehow and somewhere, it may be in dreams, visions, or fantasies. The idea of the Pneuma as the Son of God, who descends into matter and then frees himself from it in order to bring healing and salvation to all souls, bears the traits of a projected unconscious content. Such a content is an autonomous complex divorced from consciousness, leading a life of its own in the psychic non-ego and instantly projecting itself whenever it is constellated in any way that is, whenever attracted by something analogous to it in the outside world. Carl Jung, CW 12 Para 410

The psychic autonomy of the pneuma is attested by the Neopythagoreans; in their view the soul was swallowed by matter and only mind nous was left. But the nous is outside man: it is his daemon. One could hardly formulate its autonomy more aptly. Nous seems to be identical with the god Anthropos: he appears alongside the demiurge and is the adversary of the planetary spheres. Carl Jung, CW 12, Para 410

He [Pneuma, or Anthropos], rends the circle of the spheres and leans down to earth and water (i.e., he is about to project himself into the elements). His shadow falls upon the earth, but his image is reflected in the water. This kindles the love of the elements, and he himself is so charmed with the reflected image of divine beauty that he would fain take up his abode within it. Carl Jung, CW 12, Para 410

In such visionary images as the Anthropos glimpsing his own reflection there is expressed the whole phenomenon of the unconscious projection of autonomous contents. These myth-pictures are like dreams, telling us that a projection has taken place and also what has been projected. This, as contemporary evidence shows, was Nous, the divine daemon, the god-man, Pneuma, etc. In so far as the standpoint of analytical psychology is realistic, i.e., based on the assumption that the contents of the psyche are realities, all these figures stand for an unconscious component of the personality which might well be endowed with a higher form of consciousness transcending that of the ordinary human being. Carl Jung, CW 12, Para 411

Experience shows that such figures always express superior insight or qualities that are

not yet conscious; indeed, it is extremely doubtful whether they can be attributed to the ego at all in the proper sense of the word. This problem of attribution may appear a captious one to the layman, but in practical work it is of great importance. A wrong attribution may bring about dangerous inflations which seem unimportant to the layman only because he has no idea of the inward and outward disasters that may result. Carl Jung, CW 12, Para 411

As a matter of fact, we are dealing here with a content that up to the present has only very rarely been attributed to any human personality. The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by "pneumatic" impregnation, Christ is an avatar of the divine Nous. Carl Jung, CW 12, Para 412

Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the "terrible and unheard-of secret." The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the "philosophy" it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413

The product is generally called the "quintessence," though this is by no means the only name for the ever hoped for and never-to-be-discovered "One." It has, as the alchemists say, a "thousand names," like the prima materia. Heinrich Khunrath has this to say about the circular distillation: "Through Circumrotation or a Circular Philosophical revolving of the Quaternarius, it is brought back to the highest and purest Simplicity of the plusquamperfect Catholic Monad.... Out of the gross and impure One there cometh an exceeding pure and subtile One," and so forth. Carl Jung, CW 12, Para 165

Hence Khunrath refers to a passage from Pseudo-Aristotle, where the circle re-emerges from a triangle set in a square. This circular figure, together with the Uroboros—the dragon devouring itself tail first—is the basic mandala of alchemy. Carl Jung, CW 12, Para165

Thus Khunrath declares that the "red" gum is the "resin of the wise"—a synonym for the transforming substance. Carl Jung, CW 12, Para 209

Khunrath is of the opinion that one could "perfectly prepare our Chaos Naturae [= prima materia] in the highest simplicity and perfection" from a "special Secret Divine Vision and revelation, without further probing and pondering of the causes." Carl Jung, CW 12, Para 356

Hence, according to Khunrath, the salt is not only the physical centre of the earth but at the same time the sal sapientiae, of which he says: "Therefore direct your feelings, senses, reason and thoughts upon this salt alone." Carl Jung, CW 12, Para 360

Khunrath says: Therefore study, meditate, sweat, work, cook ... so will a healthful flood be opened to you which comes from the Heart of the Son of the great World, a Water which the Son of the Great World pours forth from his Body and Heart, to be for us a True and Natural Aqua Vitae... Carl Jung, CW 12, Para 390

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the “Son of Man” but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable

material being named the “stone,” which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420

1. E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453

This text [Aurora Consurgens], which is at least a century older than Khunrath, shows beyond all doubt that the connection between the mystery of Christ and the mystery of the lapis was even then so obvious that the philosophical opus seemed like a parallel and imitation—perhaps even a continuation—of the divine work of redemption. Carl Jung, CW 12, Para 463

The text of Aurora is of historical importance in that it must be more than two hundred years older than Khunrath (1598) and Böhme (1610). Curiously enough, Böhme’s first work bears the title “Aurora, oder die Morgenröte im Aufgang” (Aurora, or the Rising Dawn). Can it be that Böhme knew Aurora consurgens, at least by name? Carl Jung, CW 12, Para 332

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea Carl Jung, CW 12, Page 10.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12; Page 48.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung, CW 12, para 44.

The highest and most decisive experience of all is to be alone with [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Page 32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in

the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90.

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, CW 12, Page 146

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, CW 12, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, CW 12, Page 14.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, CW 12, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, CW 12, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, CW 12, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, CW 12, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, CW 12, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung,

CW 12, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, CW 12, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, CW 12, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, CW 12, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, CW 12, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, CW 12, Page 25.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, CW 12, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, CW 12, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Page 12.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. Carl Jung, CW 12, Page 222

In the self, good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define “self” as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest “whole” man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to

comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

“True” alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called “individuation.” Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. Carl Jung, CW 12, Para 2

And what kind of an answer did the next generation give to the individualism of Nietzsche's superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192

Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it. Carl Jung, CW 12, Para 5

An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563

It is so much easier to preach the universal panacea to everybody else than it is to take it oneself, and, as we all know, things are never so bad when everybody is in the same boat. No doubts can exist in the herd; the bigger the crowd the better the truth—and the greater the catastrophe. Carl Jung, CW 12, Para 563

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Oddly enough, the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Carl Jung, CW 12, Page 10.

The word "type" means "blow" or "imprint"; thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14.

We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Page 46.

The secret is that only that which can destroy itself is truly alive. Carl Jung, CW 12, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, CW 12, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, CW 12, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. CW 12, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Page 222.

Hildegard von Bingen transcended the animus; that is one woman's service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, CW 12, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, CW 12, Page 71.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, CW 12, Page 44.

That from which things arise is the invisible and immovable God. Carl Jung, CW 12, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, CW 12, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, CW 12, Page 114.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292.

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Page 149

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

Such a change can begin only with individuals, for the masses are blind brutes, as we know to our cost. Carl Jung, CW 12, Para 563

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, CW 12, Page 31, Para 36.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, CW 12, Page 280.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Page 222.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Page 222, Para 330.

Hence one could say —cum grano salis —that history could be constructed just as easily from one’s own unconscious as from the actual texts. Carl Jung, CW 12, Page 86.

In the first case man attributes to himself the need of redemption and leaves the work of redemption, the actual opus, to the autonomous divine figure Carl Jung, CW 12, Para 414

In the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter Carl Jung, CW 12, Para 414

In Christianity the life and death of the God-man, as a unique sacrifice, bring about the

reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man Carl Jung, CW 12, Para 415

By a certain "synchronism" of events, man, the bearer of a soul submerged in the world of flesh, is potentially related to God at the moment when He, as Mary's Son, enters into her, the Virgo terrae and representative of matter in its highest form; and, potentially at least, man is fully redeemed at the moment when the eternal Son of God returns again to the Father after undergoing the sacrificial death. Carl Jung, CW 12. Para 415

The ideology of this mysterium, [the mystical effect of God-man's self-sacrifice], is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules and in the conception of the Messiah among the Hebrew prophets. These anticipations go back to the primitive hero-myths where the conquest of death is already an important factor. The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning. The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus. The mythical event incarnates itself in Him and so enters the realm of world history as a unique historical and mystical phenomenon Carl Jung, CW 12, Para 416

In alchemy she always appears as Sapientia Dei, and in the writings of the Church Fathers the south wind is an allegory of the Holy Ghost, presumably because it is hot and dry. For the same reason the process of sublimation is known in Arabic alchemy as the "great south wind," referring to the heating of the retort Carl Jung, CW 12, Para 473

The Holy Ghost, too, is fiery and causes an exaltation. His equivalent, so to speak, is the hidden fire, the spiritus igneus dwelling in Mercurius, whose opposite poles are an agens (i.e., fire) and a patiens (i.e., quicksilver). When therefore Abu'l Qasim speaks of the fire as the "great south wind," he is in agreement with the ancient Greek view that Hermes was a wind-god. Carl Jung, CW 12, Para 473

This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, an hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12, Para 447

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita Carl Jung, CW 12, Para 447

The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as the art still busied itself in the laboratory Carl Jung, CW 12, Para 448

King Nebuchadnezzar had a vision of a fourth, like the “Son of God,” as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449

Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presence succour and completion of the work Carl Jung, CW 12, Para 449

And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, “the author of nourishment.” So the work is completed and Thabritius comes to life again Carl Jung, CW 12, Para 449

The Christian receives the fruits of the Mass for himself personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King’s Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself Carl Jung, CW 12, Para 451

The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut “as” or “like unto” which characterizes the analogy Carl Jung, CW 12, Para 451

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191). The fire is “like unto” Christ, an imago Christi. The stone from which the spark is struck is the “cornerstone” another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth’s inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him Carl Jung, CW 12, Para 452

It is by virtue of the wisdom and art which he himself has acquired, or which God has

bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ or, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists Carl Jung, CW 12, Para 452

his uncreated mystery was prepared (praeparatum) by God in such a way that nothing will ever be like it in the future nor will it ever return to what it was. For it was so corrupted as to be beyond reparation (which presumably refers to the Fall). Dorn's rendering is true to the original text Carl Jung, CW 12, Para 430

The above examples clearly show that the alchemists came to project even the highest value God into matter. With the highest value thus safely embedded in matter, a starting-point was given for the development of genuine chemistry on the one hand and of the more recent philosophical materialism on the other, with all the psychological consequences that necessarily follow when the picture of the world is shifted 180 degrees. However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents Carl Jung, CW 12, Para 432

The prima materia has the quality of ubiquity: it can be found always and everywhere, which is to say that projection can be made always and everywhere. The English alchemist George Ripley (c. 1415-90) writes: "The Philosophers tell the inquirer that birds and fishes bring us the lapis, every man has it, it is in every place, in you, in me, in everything, in time and space. It offers itself in lowly form [vili figura]. From it there springs our eternal water [aqua permanens]" Carl Jung, CW 12, Para 433

According to Ripley the prima materia is water; it is the material principle of all bodies, including mercury. It is the hyle which the divine act of creation brought forth from the chaos as a dark sphere (sphaericum opus:) Carl Jung, CW 12, Para 433

The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire. The idea of the rotating aquasphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with

it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433

The cosmogony of Empedokles is also of importance: here the (spherical being) springs from the union of dissimilars. The definition of this spherical being as “most serene God,” sheds a special light on the perfect, “round” nature of the lapis, which arises from, and constitutes, the primal sphere; hence the prima materia is often called lapis Carl Jung, CW 12, Para 433

The initial state is the hidden state, but by the art and the grace of God it can be transmuted into the second, manifest state. That is why the prima materia sometimes coincides with the idea of the initial stage of the process, the nigredo. It is then the black earth in which the gold or the lapis is sown like the grain of wheat (cf. fig. 048). It is the black, magically fecund earth that Adam took with him from Paradise, also called antimony and described as “black blacker than black” (nigrum nigrius nigro) Carl Jung, CW 12, Para 433

Alchemy was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. In this it finds common ground with Chinese alchemy, as we have learned from the text of The Secret of the Golden Flower. There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body Carl Jung, CW 12, Para 511

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511

This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090), whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; CW 12; Page 202.

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from

which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can there be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image." Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330

The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him. Christ can

indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one's own account Deo concedente—in one's own individual life. Carl Jung, CW 12, Para 7

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self-sinks to zero. Carl Jung, CW 12, Para 9

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung, CW 12, Para 8

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational. Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity. More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.) That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. We can never

reach the level of our intuitions and should therefore not identify ourselves with them. Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Para 148

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a longissima via, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on this longissima via that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth. It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right. Carl Jung, CW 12, Para 6

The doctor cannot afford to point, with a gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a felix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36

But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect. As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly "different." Carl Jung, CW 12, Para 48

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung, CW 12, Para 48

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 12, Para 750

Were it not a fact of experience that supreme values reside in the soul (quite apart from the antimimon pneuma who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! Carl Jung, CW 12, Para 14

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., some correspondence, otherwise a connection could never come about. Carl Jung, CW 12, Para 1

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function. I did not invent or insinuate this function; it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion theologians fail to see that

it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection. Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

The difficulty lies in striking the dead centre. For this an awareness of the two sides of man's personality is essential, of their respective aims and origins. These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest. We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection. What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed. It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect. No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass

judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32.

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. some correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung, CW 12, par. 11.

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better; hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion. In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible. For how he could remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

The one great exception is Christ. As, the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by ’pneumatic" impregnation, he is an avatar of the divine Nous. Carl Jung, CW 12, Para 412

Once they have been activated, the regius filius—spirit, Logos, Nous—is swallowed up by Physis; that is to say, the body and the psychic representatives of the organs gain mastery over the conscious mind. Carl Jung, CW 12, Para 440

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world’s materiality, for the benefit of mankind. Carl Jung, CW 12, Para 452

We have seen that the "heavenly horn of the moon" is closely connected with the unicorn. Here it means not only "Geryon of the threefold body" and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos. Carl Jung, CW 12, Para 551

Thabritius is the masculine, spiritual principle of light and Logos which, like the Gnostic Nous, sinks into the embrace of physical nature (Physis). Carl Jung, CW 12, 437

The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice. Carl Jung, CW 12, Para 551

Carl Jung: CW 13 “Alchemical Studies”

[15]Alchemical Studies (Collected Works of C.G. Jung Vol.13)

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” Carl Jung, CW 13, Para 2.

The cross, or whatever other heavy burden the hero carries, is himself, or rather the self, his wholeness, which is both God and animal-not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine. Carl Jung, CW 13, Par 284.

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfilment only in itself, is a false spirit—though the man too is to blame, since he can choose whether he will give himself up to this spirit or not. Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. Without soul, spirit is as dead as matter, because both are artificial abstractions, whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW 13, Para 76n

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW 13, Para 350

Because of some obstacle - a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc. - one shrinks from the difficulties which life brings... Carl Jung, CW 13, Par 472.

Without soul, spirit is as dead as matter, because both are artificial abstractions, whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW 13, Para 76n

It can therefore be taken as the principle of individuation in the strict sense. It proceeds from the supracelestial bodies, for "such is the property and nature of supracelestial bodies that they straightway produce out of nothing a corporeal imagination [imaginationem corporalem], so as to be thought a solid body. Of this kind is Ares, so that when one thinks of a wolf, a wolf appears.? This world is like the creatures composed of the four elements. From the elements arise things which are in no way like their origins, but nonetheless Ares bears them all in himself." Carl Jung, CW 13, Para 176

Ares = Mars. The reference to the wolf supports this interpretation, for the wolf is the animal of Mars. Johannes Braceschus of Brixen, a contemporary of Paracelsus, states in his "Lignum vitae" (Bibl. chem., I, pp. guff.) that the principle of the life-prolonging medicine is Mars, to which he refers the saying of Rhazes: "Accipe petram post ingressum Solis in arietem" Carl Jung, CW 13, Page 141, fn 39.

This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf “in its good part” signifies the apostle Paul, but “in its bad part” the devil Carl Jung, CW 13, Para 147

Astrologically, Mars characterizes the instinctual and affective nature of man. The subjugation and transformation of this nature seems to be the theme of the alchemical opus. It is worth noting that Colonna’s Hypnerotomachia begins with the wolf as the initiating animal; he also has this significance in Canto I of Dante’s Inferno, where he appears in a triad of animals. This lower triad corresponds to the upper Trinity; therefore we meet it again as the tricephalous Satan in Canto XXXIV. Carl Jung, CW 13, Page 141, fn 39

Thus in the love-magic of Astrampsychos the invocation to Hermes says:

Your names . . . are in the four corners of the heavens. I know also your forms, which are: in the East you have the form of an ibis, in the West you have the form of a dog-headed baboon, in the North you have the form of a serpent, but in the South you have the form of a wolf. Your plant is the grape, -"* which in that place is the olive. I know also your wood: it is ebony, etc.’ Carl Jung, CW 13, Para 359

Only a little more than a thousand years ago we tumbled out of the crudest beginnings of polytheism into a highly developed Oriental religion which lifted the imaginative minds of half-savages to a height that in no way corresponded to their spiritual development ... The repressed elements naturally did not develop, but went on vegetating in the unconscious, in their original barbarism. Carl Jung, CW 13, Para 70

The Christ-symbol is of the greatest importance for psychology in so far as it is perhaps the most highly developed and She [Eve, Pandora] played the part ... of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man’s consciousness with the world. Carl Jung, CW 13, Para 126

... Melusina, the water-nixie, ... [can] change herself into human form. Dorn thinks of this as a "vision appearing in the mind" and not as a projection on a real woman ..... The anima belongs to those borderline phenomena which chiefly occur in special psychic situations ... One is confronted with a hopeless and impenetrable darkness, an abysmal void that is now suddenly filled with an alluring vision, the palpably real presence of a strange yet helpful being ...This peculiarity of the anima is found ... in the Melusina legend ... Carl Jung, CW 13, Para 215

Mercurius is often designated as anima ..... Very much more material is the definition of Mercurius as a "life-giving power like a glue, holding the world together and standing in the middle between body and spirit." This concept corresponds to ... Mercurius as the anima media natura. From here it is but a step to the identification of Mercurius with the anima mundi ... Carl Jung, CW 13, Para 262

[For Richard White] ... The human soul is "androgynous," "because a girl has a masculine and a man a feminine soul." ... [He] adds ... the soul is also called an "old woman" ..... He writes that the soul is an idea "of such great power that she creates the forms and things themselves," also "she has within herself the 'selfness' of all mankind." She transcends all individual differences ... It should be noted that he describes this soul quite differently from the way it would be described by a biological or personalistic psychology today ... Carl Jung, CW 13, Para 92

Melusina comes into the same category as the nymphs and sirens who dwell in the "Nymphidida," the watery realm ... [T]he birthplace of Melusina is the womb of the mysteries, obviously what we today would call the unconscious ... Melusina is dearly an anima figure. Carl Jung, CW 13, Para 180

Instead of allowing himself [Western man] to be convinced once more that the daemon is an illusion, he ought to experience once more the reality of this illusion ... His dissociative tendencies are actual psychic personalities possessing a differential reality ... The personification enables us to see the relative reality of the autonomous system, and not only makes its assimilation possible but also depotentiates the daemonic forces of life. Carl Jung, CW 13, Para 55

I have defined the anima as a personification of the unconscious in general, and have taken it as a bridge to the unconscious ... If the unconscious figures are not acknowledged as spontaneous agents, we become victims of a one-sided belief in the power of consciousness ... Carl Jung, CW 13, Para 62

... I used the term "anima" in a way quite analogous to the Chinese definition of p'o ... [T]he affective character of a man has feminine traits. From this psychological fact derives the Chinese doctrine of the p'o soul as well as my own concept of the anima. Carl Jung, CW 13, Para 58

"Anima," called p'o, and written with the characters for "white" and "demon," that is, "white ghost," belongs to the lower, earthbound, bodily soul, the yin principle, and is therefore feminine. Carl Jung, CW 13, Para 57

... the heavenly bride ... is a typical anima projection ... Spitteler also likens the "Lady Soul" to a tiger. (In China, the tiger is a symbol of yin.) Carl Jung, CW 13, Para 460, fn 14

... the anima of a man consists of inferior relatedness, full of affect ... Carl Jung, CW 13, Para 60

The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima ... just as Shakti or Maya entangles man's consciousness with the world. Carl Jung, CW 13, Para 126

The emotional state of Sophia sunk in unconsciousness ..., her formlessness, and the possibility of her getting lost in the darkness characterize very clearly the anima of a man who identifies himself absolutely with his reason and his spirituality. Carl Jung, CW 13, Para 454

... the deceptive Shakti must return to the watery realm if the work is to reach its goal. She should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. (The anima is thereby forced into the inner world ...) Carl Jung, CW 13, Para 223, fn 15.

... I have reserved the term "animus" strictly for women ... Feminine psychology exhibits an element that is the counterpart of a man's anima. Carl Jung, CW 13, Para 60

The anima ... is the "energy of the heavy and the turbid"; it clings to the bodily, fleshly heart. Its effects are "sensuous desires and impulses to anger." "Whoever is sombre and moody on waking ... is fettered to the anima." Carl Jung, CW 13, Para 57

... on a low level the anima is a caricature of the feminine Eros ... Eros is an interweaving ... Eros is relatedness ... Carl Jung, CW 13, Para 60

"Soul" represents a higher concept than "spirit" in the sense of air or gas. As the "subtle body" or "breath-soul" it means something non-material and finer than mere air. Its essential characteristic is to animate and be animated ...Mercurius is often designated as anima ... Carl Jung, CW 13, Para 261-262

... the anima Iliaster can burst forth from the heart when it lacks "air"; that is to say, if psychic remedies are not applied, death occurs prematurely. Carl Jung, CW 13, Para 201

The anima is nothing but a representation of the personal nature of the autonomous system in question. Carl Jung, CW 13, Para 61.

As I see it, the psyche is a world in which the ego is contained. Carl Jung, CW 13, Para 75

It is not we who personify them [unconscious figures]; they have a personal nature from the very beginning. Only when this is thoroughly recognized can we think of depersonalizing them, of "subjugating the anima" ... Carl Jung, CW 13, Para 62

Melusina, the deceptive Shakti ... should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. As such she must be "conceived in the mind." Carl Jung, CW 13, Para 223

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego

is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

... on a low level the anima is a caricature of the feminine Eros ... [T]he Eros of woman corresponds to ming, “fate” or “destiny” ... Carl Jung, CW 13, Para 60

... the harbinger of fate, the anima ...They [“Syrena”] cause storms ... Carl Jung, CW 13, Para 218

In psychotherapy it is a well-known fact that neurotic symptoms which seem impossible to attack can often be rendered harmless by conscious understanding ... Carl Jung, CW 13, Para 436f

... we lack all knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial of the existence of fragmentary autonomous systems. Carl Jung, CW 13, Para 51

Melusina, the deceptive Shakti ... should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. As such she must be “conceived in the mind.” Carl Jung, CW 13, Para 223

On the one hand the anima is the connecting link with the world beyond and the eternal images, while on the other hand the emotionality involves man in the chthonic world and its transitoriness. Carl Jung, CW 13, Para 457

The instrument which he put at the service of his great compassion was his science and his art, which he took over from his father. But the dynamism at the back of his work, the compassion itself, must have come to him from the prime source of everything emotional, that is, from his mother, of whom he never spoke. She died young, and she probably left behind a great deal of unsatisfied longing in her son so much that, so far as we know, no other woman was able to compete with that far-distant mother-imago, which for that reason was all the more formidable. The more remote and unreal the personal mother is, the more deeply will the son’s yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ideals. Carl Jung, CW 13, Para 147

Since, at the present level of consciousness, we cannot suppose that tree demons exist, we are forced to assert that the primitive suffers from hallucinations, that he hears his own unconscious, which has projected itself into the tree. If this theory is correct-and I do not know how we could formulate it otherwise today-then the second level of consciousness has effected a differentiation between the object "tree" and the unconscious content projected onto it, thereby achieving an act of enlightenment. This third level rises still higher and attributes "evil" to the psychic content which has been separated from the object.

Finally, a fourth level, the level reached by our consciousness today, carries the enlightenment a stage further by denying the objective existence of the "spirit" and declaring that the primitive has heard nothing at all, but merely had an auditory hallucination. Consequently the whole phenomena vanishes into thin air-with the great advantage that the evil spirit becomes obviously nonexistent and sinks into ridiculous insignificance. A fifth level, however,

which is bound to take a quintessential view of the matter, wonders about this conjuring trick that turns what began as a miracle into a senseless self-deception-only to come full circle. Like the boy who told his father a made-up story about sixty stags in the forest, it asks, "But what, then, was all the rustling in the woods?" The fifth level is of the opinion that something did happen after all: even though the psychic content was not the tree, nor a spirit in the tree, nor indeed any spirit at all, it was nevertheless a phenomenon thrusting itself up from the unconscious, the existence of which cannot be denied if one is minded to grant the psyche any kind of reality Carl Jung, CW 13, Para 238

An image which frequently appears among the archetypal configurations of the unconscious is that of the tree or the wonderworking plant. When these fantasy products are drawn or painted they very often fall into symmetrical patterns that take the form of a mandala. If a mandala may be described as a symbol of the self-seen in cross section, then the tree would represent a profile view of it: the self-depicted as a process of growth. Carl Jung, CW 13, Page 253

"I am Ion, the priest of the inner sanctuaries, and I submit myself to unendurable torments. For there came one in haste at early morning, who overpowered me, and pierced me through with the sword ... and mingled the bones with the flesh and caused them to be burned upon the fire of the art, until I perceived by the transformation of the body that I had become spirit. And that is my unendurable torment." And even as he spoke thus, and I held him by force to converse with me, his eyes became blood. And he spewed forth all his own flesh. And I saw how he changed into the opposite of himself, into a mutilated anthroparion, and he tore his flesh with his own teeth, and sank into himself. Carl Jung, CW 13, Page 60.

The light of nature [lumen naturae] is the quinta essentia, extracted by God himself from the four elements, and dwelling “in our hearts.” It is enkindled by the Holy Spirit. The light of nature is an intuitive apprehension of the facts, a kind of illumination. It has two sources: a mortal and an immortal, which Paracelsus calls “angels.” “Man,” he says, “is also an angel and has all the latter’s qualities.” He has a natural light, but also a light outside the light of nature by which he can search out supernatural things. The relationship of this supernatural light to the light of revelation remains, however, obscure. Paracelsus seems to have held a peculiar trichotomous view in this respect Carl Jung, CW 13 Para 148

Paracelsus did not see that the truth of the Church and the Christian standpoint could never get along with the thought implicit in all alchemy, “God under.” And when one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one’s opponent down whatever the means Carl Jung, CW 13, Para 155

Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one’s opponent, so one employs a special, “bombastic” style full of neologisms which might be described as “power-words.” This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Paracelsus was afflicted with this malady to such a degree that even his closest pupils were obliged to compile “onomastica” (word-lists) and to publish commentaries Carl Jung, CW 13, Para 155

The unwary reader continually stumbles over these neologisms and is completely baffled at first, for Paracelsus never bothered to give any explanations even when, as often happens, the word was a hapax legomenon (one that occurs only once). Often it is only by comparing a number of passages that one can approximately make out the sense. There are, however, mitigating circumstances: doctors have always loved using magically incomprehensible jargon for even the most ordinary things. It is part of the medical persona. But it is odd indeed that Paracelsus, who prided himself on teaching and writing in German, should have been the very one to concoct the most intricate neologisms out of Latin, Greek, Italian, Hebrew, and possibly even Arabic Carl Jung, CW 13 Para 155

With the triumph of Christianity under Constantine the old pagan ideas did not vanish but lived on in the strange arcane terminology of philosophical alchemy. Its chief figure was Hermes or Mercurius, in his dual significance as quicksilver and the world soul, with his companion figures Sol (= gold) and Luna (= silver). The alchemical operation consisted essentially in separating the prima materia, the so-called chaos, into the active principle, the soul, and the passive principle, the body, which were then reunited in personified form in the coniunctio or "chymical marriage." In other words, the coniunctio was allegorized as the hierosgamos, the ritual cohabitation of Sol and Luna. From this union sprang the filius sapientiae or filius philosophorum, the transformed Mercurius, who was thought of as hermaphroditic in token of his rounded perfection Carl Jung, CW 13 Para 157

The light of nature is indeed of great importance in alchemy. Just as, according to Paracelsus, it enlightens man as to the workings of nature and gives him an understanding of natural things "by cagastric magic" (per magiam cagastricam), so it is the aim of alchemy to beget this light in the shape of the filius philosophorum Carl Jung, CW 13 Para 161

An equally ancient treatise of Arabic provenance attributed to Hermes, the "Tractatus aureus," says (Mercurius is speaking): "My light excels all other lights, and my goods are higher than all other goods. I beget the light, but the darkness too is of my nature. Nothing better or more worthy of veneration can come to pass in the world than the union of myself with my son." In the "Dicta Belini" (Belinus is a pseudo-Apollonius of Tyana) Mercurius says: "I enlighten all that is mine, and I make the light manifest on the journey from my father Saturn." "I make the days of the world eternal, and I illumine all lights with my light." Another author says of the "chymical marriage" from which arises the filius philosophorum: "They embrace and the new light is begotten of them, which is like no other light in the whole world" Carl Jung, CW 13 Para 161

The "natural light of man" or the "star in man" sounds harmless enough, so that none of the authors had any notion of the possibilities of conflict that lurked within it. And yet that light or filius philosophorum was openly named the greatest and most victorious of all lights and set alongside Christ as the Saviour and Preserver of the world! Whereas in Christ God himself became man, the filius philosophorum was extracted from matter by human art and, by means of the opus, made into a new light-bringer. In the former case the miracle of man's salvation is accomplished by God; in the latter, the salvation or transfiguration of the universe is brought about by the mind of man "Deo concedente," as the authors never fail to add. In the one case man confesses "I under God," in the other he asserts "God under me" Carl Jung, CW 13 Para 163

Man takes the place of the Creator. Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils" Carl Jung, CW 13 Para 163

Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter Carl Jung, CW 13 Para 163

Paracelsus's preoccupation with alchemy exposed him to an influence that left its mark on his spiritual development. The inner driving-force behind the aspirations of alchemy was a presumption whose daemonic grandeur on the one hand and psychic danger on the other should not be underestimated. Much of the overbearing pride and arrogant self-esteem, which contrasts so strangely with the truly Christian humility of Paracelsus, comes from this source. What erupted like a volcano in Agrippa von Nettesheim's "himself demon, hero, God" remained, with Paracelsus, hidden under the threshold of a Christian consciousness and expressed itself only indirectly in exaggerated claims and in his irritable self-assertiveness, which made him enemies wherever he went Carl Jung, CW 13 Para 164

We know from experience that such a symptom [self-assertiveness] is due to unadmitted feelings of inferiority, i.e., to a real failing of which one is usually unconscious. In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Paracelsus's desire to help the sick at all costs was doubtless quite pure and genuine. But the magical means he used, and in particular the secret content of alchemy, were diametrically opposed to the spirit of Christianity. And that remained so whether Paracelsus was aware of it or not. Subjectively, he was without blame; but that pitiless judge condemned him to feelings of inferiority that clouded his life Carl Jung, CW 13 Para 164

The treatise, De vita longa, is mainly concerned with the conditions under which longevity, which in Paracelsus's opinion extends up to a thousand years or more, can be attained. In what follows I shall give chiefly the passages that relate to the secret doctrine and are of help in explaining it. Paracelsus starts by giving a definition of life, as follows: "Life, by Hercules, is nothing other than a certain embalsamed Mumia, which preserves the mortal body from the mortal worms and from corruption' by means of a mixed saline solution." Mumia was well known in the Middle Ages as a medicament, and it consisted of the pulverized parts of real Egyptian mummies, in which there was a flourishing trade. Paracelsus attributes incorruptibility to a special virtue or agent named "balsam." This was something like a natural elixir, by means of which the body was kept alive or, if dead, incorruptible. By the same logic, a scorpion or venomous snake necessarily had in it an alexipharmic, i.e., an antidote, otherwise it would die of its own poison Carl Jung, CW 13 Para 170

Like a true alchemist, he [Paracelsus] thought of the Aquaster and Iliaster as extending both upwards and downwards: they assume a spiritual or heavenly form as well as a quasi-material or earthly one. This is in keeping with the axiom from "Tabula smaragdina:" "What

is below is like what is above, that the miracle of the one thing may be accomplished." This one thing is the lapis or filius philosophorum. As the definitions and names of the prima materia make abundantly plain, matter in alchemy is material and spiritual, and spirit spiritual and material. Only, in the first case matter is cruda, confusa, grossa, crassa, densa, and in the second it is subtilis. Such, too, is the opinion of Paracelsus Carl Jung, CW 13 Para 175

Ares, accordingly, is an intuitive concept for a preconscious, creative, and formative principle which is capable of giving life to individual creatures. It is thus a more specific principle of individuation than the Iliaster, and as such it plays an important role in the purification of the natural man by fire and his transformation into an "Enochdianus." The fire he is heated with is, as we have seen, no ordinary fire, since it does not contain either the "Melusinian Ares" or the "Salamandrine Essence." The salamander symbolizes the fire of the alchemists. It is itself of the nature of fire, a fiery essence. According to Paracelsus, Salamandrini and Saldini are men or spirits of fire, fiery beings. It is an old tradition that, because they have proved their incorruptibility in the fire, such creatures enjoy a particularly long life. The salamander is also the "incombustible sulphur" another name for the arcane substance from which the lapis or filius is produced. The fire for heating the artifex contains nothing more of the nature of the salamander, which is an immature, transitional form of the filius, that incorruptible being whose symbols indicate the Self Carl Jung, CW 13 Para 177

We have never seriously considered the fact that for the medieval investigator the redemption of the world by God's son and the transubstantiation of the Eucharistic elements were not the last word, or rather, not the last answer to the manifold enigmas of man and his soul. If the opus alchymicum claimed equality with the opus divinum of the Mass, the reason for this was not grotesque presumption but the fact that a vast, unknown Nature, disregarded by the eternal verities of the Church, was imperiously demanding recognition and acceptance. Paracelsus knew, in advance of modern times, that this Nature was not only chemical and physical but also psychic. Even though his Trarames and whatnot cannot be demonstrated in a test tube, they nevertheless had their place in his world. And even if, like all the rest of them, he never produced any gold, he was yet on the track of a process of psychic transformation that is incomparably more important for the happiness of the individual than the possession of the red tincture Carl Jung, CW 13 Para 196

He was a well-intentioned, humble Christian. His ethics and his professed faith were Christian, but his most secret, deepest passion, his whole creative yearning, belonged to the lumen naturae, the divine spark buried in the darkness, whose sleep of death could not be vanquished even by the revelation of God's son. The light from above made the darkness still darker; but the lumen naturae is the light of the darkness itself, which illuminates its own darkness, and this light the darkness comprehends. Therefore it turns blackness into brightness, burns away "all superfluities," and leaves behind nothing but "faecem et scoriam et terram damnatam" (dross and scoriae and the rejected earth) Carl Jung, CW 13 Para 197

The lumen naturae is the natural spirit, whose strange and significant workings we can observe in the manifestations of the unconscious now that psychological research has come to realize that the unconscious is not just a "subconscious" appendage or the dustbin of consciousness but is a largely autonomous psychic system for compensating the biases and aberrations of the conscious attitude, for the most part functionally, though it sometimes corrects them by force. Consciousness can, as we know, be led astray by naturalness as easily as by spirituality, this being the logical consequence of its freedom of choice. The unconscious is not limited only to the instinctual and reflex processes of the cortical centres; it also extends

beyond consciousness and, with its symbols, anticipates future conscious processes. It is therefore quite as much a “supraconsciousness” Carl Jung, CW 13 Para 229

None of the alchemists ever had any clear idea of what his philosophy was really about. The best proof of this is the fact that everyone with any originality at all coined his own terminology, with the result that no one fully understood anybody else. For one alchemist, Lully was an obscurantist and a charlatan and Geber the great authority; while for another, Geber was a Sphinx and Lully the source of all enlightenment Carl Jung, CW 13 Para 231

The four that are to be united into one refer to the tetrasomia of Greek alchemy, where, corresponding to the planets, they stand for lead, tin, iron, and copper. Hence in his process of henosis (unification or synthesis), as Michael Maier correctly understood it, what Greverus had in mind was not the three basic Paracelsan substances but the ancient tetrasomia, which at the end of his treatise he compares with the “union of persons in the Holy Trinity” Carl Jung, CW 13 Para 357

For him the triad of sun, moon, and Mercurius was the starting point, the initial material as it were, in so far as it signified the seed of the tree and the earth in which it was sown. This is the so-called coniunctio triptativa. But here he is concerned with the coniunctio tetraptiva, whereby the four are joined in the “union of persons.” This is a characteristic example of the dilemma of three and four, which plays a great role in alchemy as the well-known axiom of Maria Prophetissa Carl Jung, CW 13 Para 357

The aim of the tetrasomia is the reduction (or synthesis) of a quaternio of opposites to unity. The names of the planets themselves indicate two dyads, one benevolent (Jupiter and Venus), the other malefic (Saturn and Mars), and such dyads often constitute an alchemical quaternity. Zosimos gives the following description of the transformation process that is needed for the preparation of the tincture: Carl Jung, CW 13 Para 358

As the text shows, the synthesis depends on the unification of a double dyad. This is expressed particularly clearly in another archetypal form of the same idea: in the structure of the royal marriage, which follows that of the cross-cousin marriage. As a rule, the lapis is synthesized from the quaternity of the elements or from the ogdoad of elements plus qualities (cold / warm, moist / dry). Similarly Mercurius, known from ancient times as quadratus, is the arcane substance through whose transformation the lapis, or goal of the opus, is produced Carl Jung, CW 13 Para 359

Vitis was the name given to the philosophical tree in late antiquity, and the opus was called the “vintage” (vindemia) Carl Jung, CW 13 Para 359

The fourfold Mercurius is also the tree or its spiritus vegetativus. The Hellenistic Hermes is on the one hand an all-encompassing deity, as the above attributes show, but on the other hand, as Hermes Trismegistus, he is the arch-authority of the alchemists Carl Jung, CW 13 Para 360

The four forms of Hermes in Egyptian Hellenism are clearly derived from the four sons of Horus. A god with four faces is mentioned as early as the Pyramid Texts of the fourth and fifth dynasties. The faces obviously refer to the four quarters of heaven that is, the god is all-seeing. Budge points out that in chapter CXII of the Egyptian Book of the Dead the same god appears as the ram of Mendes with four heads Carl Jung, CW 13 Para 360

The original Horus, who represented the face of heaven, had long hair hanging down over his face, and these strands of hair were associated with the four pillars of Shu, the air god, which supported the four-cornered plate of the sky. Later the four pillars became associated with the four sons of Horus, who replaced the old gods of the four quarters of heaven Carl Jung, CW 13 Para 360

The quaternity is in fact a leitmotiv in the ritual for the dead: Carl Jung, CW 13 Para 360

Formulas and prayers are repeated four times, etc. It is evident from this that the quaternity was of special importance for the dead man: the four sons of Horus had to see to it that the four parts (i.e., the wholeness) of the body were preserved. Horus begot his sons with his mother Isis. The incest motif, which was continued in Christian tradition and extended into late medieval alchemy, thus begins far back in Egyptian antiquity. The four sons of Horus are often shown standing on a lotus before their grandfather Osiris: Carl Jung, CW 13 Para 360

The analogy with the vision of Ezekiel (chapters 1 and 10) is at once apparent. There the four cherubim had "the likeness of a man." Each of them had four faces, a man's, a lion's, an ox's, and an eagle's, so that, as with the four sons of Horus, one quarter was human and three quarters animal. In the love-magic of Astrampsychos, on the other hand, all four forms are animal, probably because of the magic purport of the incantation Carl Jung, CW 13 Para 361

The one human head would indicate consciousness of an aspect or function of the individual psyche. Horus as the rising sun is the enlightener, just as the vision of Ezekiel signifies enlightenment. On the other hand magic, if it is to be effective, always presupposes unconsciousness. This would explain the absence of the human face Carl Jung, CW 13 Para 361

In keeping with the Egyptian predilection for multiples of four, there are 4 x 4 faces in the vision of Ezekiel. Moreover each of the cherubim has a wheel. In later commentaries the four wheels were interpreted as Merkabah, the chariot. Corresponding to the four pillars of Shu and the four sons of Horus as gods of the four quarters, who bear up the floor of the sky, there was "a firmament as the colour of terrible crystal, stretched forth over the heads" of the cherubim. On it stood the throne of him who had "the appearance of a man," the counterpart of Osiris, who with the help of the older Horus and of Set had climbed up to heaven Carl Jung, CW 13 Para 362

The four wings of the cherubim recall the winged female genies who protect the coffin of Pharaoh. Each of the Horus sons had a female counterpart who fulfilled this same tutelary function. The cherubim, too, were protective genies, as is apparent from Ezekiel 28:14 and 16. The apotropaic significance of the quaternity is borne out by Ezekiel 9:4, where the prophet, at the behest of the Lord, sets a cross on the foreheads of the righteous to protect them from punishment. It is evidently the sign of God, who himself has the attribute of quaternity. The cross is the mark of his protégés. As attributes of God and also symbols in their own right, the quaternity and the cross signify wholeness Carl Jung, CW 13 Para 363

In the spontaneous symbolism of the unconscious the cross as quaternity refers to the Self, to man's wholeness. The sign of the cross is thus an indication of the healing effect of wholeness, or of becoming whole Carl Jung, CW 13 Para 364

Via Daniel and Enoch, the quaternity of God's sons penetrated very early into Christian ideology. There are the three synoptic gospels and the one gospel of St. John, to which were assigned as emblems the symbols of the cherubim. The four gospels are as it were the pillars of Christ's throne, and in the Middle Ages the tetramorph became the riding animal of the Church. But it was Gnostic speculation in particular that appropriated the quaternity. This theme is so far-reaching that it cannot be dealt with more closely here. I would only draw attention to the synonymity of Christ, Logos, and Hermes, and the derivation of Jesus from the so-called "second tetrad" among the Valentinians. "Thus our Lord in his fourfoldness preserves the form of the tetraktys and is composed of": Carl Jung, CW 13 Para 366

The alchemical tetrasomia and its reduction to unity therefore have a long prehistory which reaches back far beyond the Pythagorean tetraktys into Egyptian antiquity. From all this we can see without difficulty that we are confronted with the archetype of a totality image divided into four. The resultant conceptions are always of a central nature, characterize divine figures, and carry over those qualities to the arcane substances of alchemy Carl Jung, CW 13 Para 367

We meet this symbol in the very earliest Greek alchemy, but there are good reasons for thinking that the Stone symbol is very much older than its alchemical usage. The Stone as the birthplace of the gods (e.g., the birth of Mithras from a stone) is attested by primitive legends of stone-births which go back to ideas that are even more ancient for instance, the view of the Australian aborigines that children's souls live in a special stone called the "child-stone." They can be made to migrate into a uterus by rubbing the "child-stone" with a churinga Carl Jung, CW 13 Para 128

Churingas may be boulders, or oblong stones artificially shaped and decorated, or oblong, flattened pieces of wood ornamented in the same way. They are used as cult instruments. The Australians and the Melanesians maintain that churingas come from the totem ancestor, that they are relics of his body or of his activity and are full of arunquiltha or mana. They are united with the ancestor's soul and with the spirits of all those who afterwards possess them. They are taboo, are buried in caches or hidden in clefts in the rocks. In order to "charge" them, they are buried among the graves so that they can soak up the mana of the dead. They promote the growth of field produce, increase the fertility of men and animals, heal wounds, and cure sicknesses of the body and the soul. Thus, when a man's vitals are all knotted up with emotion, the Australian aborigines give him a blow in the abdomen with a stone churinga. The churingas used for ceremonial purposes are daubed with red ochre, anointed with fat, bedded or wrapped in leaves, and copiously spat on (spittle = mana) Carl Jung, CW 13 Para 128

These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 Para 129

A cache of "soul stones," similar to churingas, was found in a cave on the river Birs near Basel, and during recent excavations of the pole-dwellings on the little lake at Burgaeschi, in Canton Solothurn, a group of boulders was discovered wrapped in the bark of birch trees. This very ancient conception of the magical power of stones led on a higher level of culture

to the similar importance attached to gems, to which all kinds of magical and medicinal properties were attributed. The gems that are the most famous in history are even supposed to have been responsible for the tragedies that befell their owners Carl Jung, CW 13 Para 129

A myth of the Navaho Indians of Arizona gives a particularly graphic account of the primitive fantasies that cluster round the stone. In the days of the great darkness, the ancestors of the hero saw the Sky Father descending and the Earth Mother rising up to meet him. They united, and on the top of the mountain where the union took place the ancestors found a little figure made of turquoise. This turned into (or in another version gave birth to) Estsánatlehi "the woman who rejuvenates or transforms herself." She was the mother of the twin gods who slew the primordial monsters and was called the mother or grandmother of the gods (yéi). Estsánatlehi is the most important figure in the matriarchal pantheon of the Navaho. Not only is she the "woman who transforms herself," but she also has two shapes, for her twin sister, Yolkaíestsan, is endowed with similar powers. Estsánatlehi is immortal, for though she grows into a withered old woman she rises up again as a young girl a true Dea Natura. From different parts of her body four daughters were born to her, and a fifth from her spirit. The sun came from the turquoise beads hidden in her right breast, and from white shell beads in her left breast the moon. She issues reborn by rolling a piece of skin from under her left breast Carl Jung, CW 13 Para 130

This matriarchal goddess is obviously an anima figure who at the same time symbolizes the Self. Hence her stone-nature, her immortality, her four daughters born from the body, plus one from the spirit, her duality as sun and moon, her role as paramour, and her ability to change her shape. The Self of a man living in a matriarchal society is still immersed in his unconscious femininity, as can be observed even today in all cases of masculine mother-complexes. But the turquoise goddess also exemplifies the psychology of the matriarchal woman, who, as an anima figure, attracts the mother-complexes of all the men in her vicinity and robs them of their independence, just as Omphale held Herakles in thrall, or Circe reduced her captives to a state of bestial unconsciousness not to mention Benoît's Atlantida, who made a collection of her mummified lovers Carl Jung, CW 13 Para 131

All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, "all joy wants eternity." Thus the legendary Ostanes, speaking of the secret of the "philosophy," says to his pupil Cleopatra: "In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it." This "midmost" is the Stone, the mediator which unites the opposites. Such sayings have no meaning unless they are understood in a profoundly psychological sense Carl Jung, CW 13 Para 131

Widespread as is the motif of the stone-birth (cf. the creation myth of Deucalion and Pyrrha), the American cycle of legends seems to lay special emphasis on the motif of the stone-body, or animated stone. We meet this motif in the Iroquois tale of the twin brothers. Begotten in a miraculous manner in the body of a virgin, a pair of twins were born, one of whom came forth in the normal way, while the other sought an abnormal exit and emerged from the armpit, thereby killing his mother. This twin had a body made of flint. He was wicked and cruel, unlike his normally born brother. In the Sioux version the mother was a tortoise. Among the Wichita, the saviour was the great star in the south, and he performed his work of salvation on earth as the "flint man." His son was called the "young flint." After completing their work, both of them went back into the sky Carl Jung, CW 13 Para 132

In this myth, just as in medieval alchemy, the saviour coincides with the stone, the star, the “son,” who is “super omnia lumina.” The culture hero of the Natchez Indians came down to earth from the sun and shone with unendurable brightness. His glance was death-dealing. In order to mitigate this, and to prevent his body from corrupting in the earth, he changed himself into a stone statue, from which the priestly chieftains of the Natchez were descended Carl Jung, CW 13 Para 132

Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious green stone. He himself had the cognomen “priest of the precious stone” and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man’s original home was the “bowl of precious stone” Carl Jung, CW 13 Para 132

The motif of transformation into stone, or petrifaction, is common in the Peruvian and Colombian legends and is probably connected with a megalithic stone-cult, and perhaps also with the Paleolithic cult of churinga-like soul-stones. The parallels here would be the menhirs of megalithic culture, which reached as far as the Pacific archipelago Carl Jung, CW 13 Para 132

The civilization of the Nile valley, which originated in megalithic times, turned its divine kings into stone statues for the express purpose of making the king’s ka everlasting Carl Jung, CW 13 Para 132

In shamanism, much importance is attached to crystals, which play the part of ministering spirits. They come from the crystal throne of the supreme being or from the vault of the sky. They show what is going on in the world and what is happening to the souls of the sick, and they also give man the power to fly Carl Jung, CW 13 Para 132

The connection of the lapis with immortality is attested from very early times. Ostanes (possibly 4th cent. B.C.) speaks of “the Nile stone that has a spirit.” The lapis is the panacea, the universal medicine, the alexipharmic, the tincture that transmutes base metals into gold and gravel into precious stones. It brings riches, power, and health; it cures melancholy and, as the vivus lapis philosophicus, is a symbol of the saviour, the Anthropos, and immortality. Its incorruptibility is also shown in the ancient idea that the body of a saint becomes stone. Thus the Apocalypse of Elijah says of those who escape persecution by the Anti-Messiah: “The Lord shall take unto him their spirit and their souls, their flesh shall be made stone, no wild beast shall devour them till the last day of the great judgment” Carl Jung, CW 13 Para 133

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the “other side” is the same as eternity Carl Jung, CW 13 Para 133

Psychological research has shown that the historical or ethnological symbols are identical with those spontaneously produced by the unconscious, and that the lapis represents the idea of a transcendent totality which coincides with what analytical psychology calls the Self. From this point of view we can understand without difficulty the apparently absurd statement of the alchemists that the lapis consists of body, soul, and spirit, is a living being, a homunculus

or “homo.” It symbolizes man, or rather, the inner man, and the paradoxical statements about it are really descriptions and definitions of this inner man. Upon this connotation of the lapis is based its parallelism with Christ. Behind the countless ecclesiastical and alchemical metaphors may be found the language of Hellenistic syncretism, which was originally common to both Carl Jung, CW 13 Para 134

Mercurius, it is generally affirmed, is the arcanum, the prima materia, the “father of all metals,” the primeval chaos, the earth of paradise, the “material upon which nature worked a little, but nevertheless left imperfect”: He is also the ultima materia, the goal of his own transformation, the Stone, the tincture, the philosophic gold, the carbuncle, the philosophic man, the second Adam, the analogue of Christ, the king, the light of lights, the deus terrestris, indeed the divinity itself or its perfect counterpart. Since I have already discussed the synonyms and meanings of the Stone elsewhere there is no need for me to go into further details now Carl Jung, CW 13 Para 282

Besides being the prima materia of the lowly beginning as well as the lapis as the highest goal, Mercurius is also the process which lies between, and the means by which it is affected. He is the “beginning, middle, and end of the work.” Therefore he is called the Mediator, Servator, and Salvator. He is a mediator like Hermes. As the medicina catholica and alexipharmakon he is the “preserver [servator] of the world.” He is the “healer [salvator] of all imperfect bodies” and the “image of Christ’s incarnation,” the unigenitus “consubstantial with the parental hermaphrodite.” Altogether, in the macrocosm of nature he occupies the position which Christ holds in the mundus rationalis of divine revelation Carl Jung, CW 13 Para 283

But as the saying “My light surpasses all other lights” shows, the claim of Mercurius goes even further, which is why the alchemists endowed him with the attributes of the Trinity in order to make clear his complete correspondence to God. In Dante, Satan is three-headed and therefore three-in-one. He is the counterpart of God in the sense that he is God’s antithesis. The alchemists did not hold this view of Mercurius; on the contrary, they saw him as a divine emanation harmonious with God’s own being. The stress they laid on his capacity for self-generation, self-transformation, self-reproduction, and self-destruction contradicts the idea that he is a created being. It is therefore only logical when Paracelsus and Dorn state that the prima materia is an “increatum” and a principle coeternal with God. This denial of creatio ex nihilo is supported by the fact that in the beginning God found the Tehom already in existence, that same maternal world of Tiamat whose son we encounter in Mercurius Carl Jung, CW 13 Para 283

The unity of Mercurius is at the same time a trinity, with clear reference to the Holy Trinity, although his triadic nature does not derive from Christian dogma but is of earlier date Carl Jung, CW 13 Para 270

Triads occur as early as the treatise of Zosimos (Concerning the Art). Martial calls Hermes omnia solus et ter unus (All and Thrice One). In Monakris (Arcadia), a three-headed Hermes was worshipped, and in Gaul there was a three-headed Mercurius. This Gallic god was also a psychopomp. The triadic character is an attribute of the gods of the underworld, as for instance the three-bodied Typhon, three-bodied and three-faced Hecate, and the “ancestors” with their serpent bodies. According to Cicero, these latter are the three sons of Zeus the King, the rex antiquissimus. They are called the “forefathers” and are wind-gods; obviously by the same logic the Hopi Indians believe that snakes are at the same time flashes of lightning auguring rain. Khunrath calls Mercurius triunus and ternarius. Mylius represents him as a

three-headed snake. The “Aquarium sapientum” says that he is a “triune, universal essence which is named Jehovah. He is divine and at the same time human” Carl Jung, CW 13 Para 270

From all this one must conclude that Mercurius corresponds not only to Christ, but to the triune divinity in general. The parallel with the Trinity could not be more clearly indicated. The anonymous commentator of the “Tractatus aureus” puts the parallel with Christ as Logos just as unmistakably. Mercurius is the Logos become world. The description given here may point to his basic identity with the collective unconscious, for as I tried to show in my essay “On the Nature of the Psyche,” the image of the starry heaven seems to be a visualization of the peculiar nature of the unconscious Carl Jung, CW 13 Para 271

Since Mercurius is often called filius, his sonship is beyond question. He is therefore like a brother to Christ and a second son of God, though in point of time he must be accounted the elder and the first-born. This idea goes back to the conceptions of the Euchites reported in Michael Psellus, who believed that God’s first son was Satanaël and that Christ was the second. However, Mercurius is not only the counterpart of Christ in so far as he is the “son”; he is also the counterpart of the Trinity as a whole in so far as he is conceived to be a chthonic triad. According to this view he would be equal to one half of the Christian Godhead. He is indeed the dark chthonic half, but he is not simply evil as such, for he is called “good and evil,” or a “system of the higher powers in the lower” Carl Jung, CW 13 Para 27

The duality of the sonship appears to date back to the Ebionites in Epiphanius: “Two, they assert, were raised up by God, the one (is) Christ, the other the devil” Carl Jung, Carl Jung, CW 13 Para 271

He calls to mind that double figure which seems to stand behind both Christ and the devil that enigmatic Lucifer whose attributes are shared by both. In Rev. 22:16 Christ says of himself: “I am the root and the offspring of David, the bright and the morning star” Carl Jung, CW 13 Para 271

Hence the inferior Logos of woman’s animus appears as something quite unrelated, as an inaccessible prejudice, or as an opinion which, irritatingly enough, has nothing to do with the essential nature of the object. Carl Jung, CW 13, Para 60

Dorn, in his "Speculativa philosophia," gives a long and interesting interpretation of the sword: it is the "sword of God’s wrath," which, in the form of Christ the Logos, was hung upon the tree of life. Thus the wrath of God was changed to love, and "the water of Grace now bathes the whole world." Carl Jung, CW 13, Para 110

Here again, as in Zosimos, the water is connected with the sacrificial act. Since the Logos, the Word of God, is "sharper than any two-edged sword" (Hebrews 4: 12), the words of the Consecration in the Mass were interpreted as the sacrificial knife with which the offering is slain. Carl Jung, CW 13, Para 110

One peculiarity of Mercurius which undoubtedly relates him to the Godhead and to the primitive creator god is his ability to beget himself. In the “Allegoriae super librum Turbae” he says: “The mother bore me and is herself begotten of me.” As the uroboros dragon, he impregnates, begets, bears, devours, and slays himself, and “himself lifts himself on high,” as

the Rosarium says, so paraphrasing the mystery of God's sacrificial death Carl Jung, CW 13 Para 272

Here, as in many similar instances, it would be rash to assume that the alchemists were as conscious of their reasoning processes as perhaps we are. But man, and through him the unconscious, expresses a great deal that is not necessarily conscious in all its implications. Nevertheless I should like to avoid giving the impression that the alchemists were absolutely unconscious of their thought-processes. How little this was so is proved by the above quotations. But although Mercurius, in many texts, is stated to be trinus et unus, this does not prevent him from sharing very strongly the quaternity of the lapis, with which he is essentially identical. He thus exemplifies that strange dilemma which is posed by the problem of three and four the well-known axiom of Maria Prophetissa. There is a classical Hermes tetracephalus as well as the Hermes tricephalus. The ground-plan of the Sabaean temple of Mercurius was a triangle inside a square. In the scholia to the "Tractatus aureus" the sign for Mercurius is a square inside a triangle surrounded by a circle (symbol of totality) Carl Jung, CW 13 Para 272

Certainly goldmaking, as also chemical research in general, was of great concern to alchemy. But a still greater, more impassioned concern appears to have been one cannot very well say the "investigation" but rather the experience of the unconscious. That this side of alchemy was for so long misunderstood is due solely to the fact that nothing was known of psychology, let alone of the suprapersonal, collective unconscious. So long as one knows nothing of psychic actuality, it will be projected, if it appears at all Carl Jung, CW 13 Para 285

Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter. These two realms of experience branched off into sciences: astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind Carl Jung, CW 13 Para 285

Let us, however, not delude ourselves: no more than we can separate the constituents of character from the astronomical determinants of time are we able to separate that unruly and evasive Mercurius from the autonomy of matter. Something of the projection-carrier always clings to the projection, and even if we succeed to some degree in integrating into our consciousness the part we recognize as psychic, we shall integrate along with it something of the cosmos and its materiality; or rather, since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic. "Transform yourselves into living philosophical stones!" cries an alchemist, but he did not know how infinitely slowly the Stone "becomes" Carl Jung, CW 13 Para 286

But since body and soul, in spite of the artificial separation, are united in the mystery of life, the mercurial spirit, though imprisoned in the bottle, is yet found in the roots of the tree, as its quintessence and living numen. In the language of the Upanishads, he is the personal atman of the tree. Isolated in the bottle, he corresponds to the ego and the principle of individuation, which in the Indian view leads to the illusion of individual existence Carl Jung, CW 13 Para 287

Freed from his prison, Mercurius assumes the character of the suprapersonal atman. He becomes the one animating principle of all created things, the hiranyagarbha (golden germ), the supra-personal Self, represented by the filius macrocosmi, the one stone of the wise. "Rosinus ad Sarratantam" cites a saying of "Malus Philosophus" which attempts to formulate the psychological relation of the lapis to consciousness: "This stone is below thee, as to obedience; above thee, as to dominion; therefore from thee, as to knowledge; about thee, as to equals." Applied to the Self, this would mean: "The Self is subordinate to you, yet on the other hand rules you. It is dependent on your own efforts and your knowledge but transcends you and embraces all those who are of like mind." This refers to the collective nature of the Self since the Self epitomizes the wholeness of the personality. By definition, wholeness includes the collective unconscious, which as experience seems to show is everywhere identical Carl Jung, CW 13 Para 287

The encounter of the poor student with the spirit in the bottle portrays the spiritual adventure of a blind and unawakened human being. The same motif underlies the tale of the swineherd who climbed the world-tree, and also forms the leitmotiv of alchemy. For what it signifies is the individuation process as it prepares itself in the unconscious and gradually enters consciousness. The commonest alchemical symbol for this is the tree, the arbor philosophica, which derives from the paradisal tree of knowledge. Here, as in our fairytale, a daemonic serpent, an evil spirit, prods and persuades to knowledge Carl Jung, CW 13 Para 288

In view of the Biblical precedent, it is not surprising that the spirit Mercurius has, to say the least, a great many connections with the dark side. One of his aspects is the female serpent-daemon, Lilith or Melusina, who lives in the philosophical tree. At the same time, he not only partakes of the Holy Spirit but, according to alchemy, is actually identical with it. We have no choice but to accept this shocking paradox after all we have learnt about the ambivalence of the spirit archetype. Our ambiguous Mercurius simply confirms the rule. In any case, the paradox is no worse than the Creator's whimsical notion of enlivening his peaceful, innocent paradise with the presence of an obviously rather dangerous tree-snake, "accidentally" located on the very same tree as the forbidden apples Carl Jung, CW 13 Para 288

It must be admitted that the fairytale and alchemy both show Mercurius in a predominantly unfavourable light, which is all the more striking because his positive aspect relates him not only to the Holy Spirit, but, in the form of the lapis, also to Christ and, as a triad, even to the Trinity. It looks as if it were precisely these relationships which led the alchemists to put particular stress on the dark and dubious quality of Mercurius, and this militates strongly against the assumption that by their lapis they really meant Christ. If this had been their meaning, why should they have renamed Christ the lapis philosophorum? The lapis is at most a counterpart or analogy of Christ in the physical world. Its symbolism, like that of Mercurius who constitutes its substance, points, psychologically speaking, to the Self, as also does the symbolic figure of Christ Carl Jung, CW 13 Para 289

In comparison with the purity and unity of the Christ symbol, Mercurius-lapis is ambiguous, dark, paradoxical, and thoroughly pagan. It therefore represents a part of the psyche which was certainly not moulded by Christianity and can on no account be expressed by the symbol "Christ." On the contrary, as we have seen, in many ways it points to the devil, who is known at times to disguise himself as an angel of light. The lapis formulates an aspect of the

Self which stands apart, bound to nature and at odds with the Christian spirit. It represents all those things which have been eliminated from the Christian model. But since they possess living reality, they cannot express themselves otherwise than in dark Hermetic symbols Carl Jung, CW 13 Para 289

The paradoxical nature of Mercurius reflects an important aspect of the Self the fact, namely, that it is essentially a complexio oppositorum, and indeed can be nothing else if it is to represent any kind of totality. Mercurius as deus terrestris has something of that deus absconditus (hidden god) which is an essential element of the psychological Self, and the Self cannot be distinguished from a God-image (except by incontestable and unprovable faith). Although I have stressed that the lapis is a symbol embracing the opposites, it should not be thought of as to speak more complete symbol of the Self. That would be decidedly incorrect, for actually it is an image whose form and content are largely determined by the unconscious. For this reason it is never found in the texts in finished and well-defined form; we have to combine all the scattered references to the various arcane substances, to Mercurius, to the transformation process and the end product Carl Jung, CW 13 Para 289

Although the lapis in one aspect or another is almost always the subject discussed, there is no real consensus of opinion in regard to its actual form. Almost every author has his own special allegories, synonyms, and metaphors. This makes it clear that the Stone, though indeed an object of general experiment, was to an even greater extent an outcropping of the unconscious, which only sporadically crossed the borderline of subjectivity and gave rise to the vague general concept of the lapis philosophorum Carl Jung, CW 13 Para 289

The progressive differentiation of consciousness is the most important task of human biology and accordingly meets with the highest rewards vastly increased chances of survival and the development of power technology. From the phylogenetic point of view, the effects of consciousness are as far-reaching as those of lung-breathing and warm-bloodedness. But clarification of consciousness necessarily entails an obscuration of those dimmer elements of the psyche which are less capable of becoming conscious, so that sooner or later a split occurs in the psychic system. Since it is not recognized as such it is projected and appears in the form of a metaphysical split between the powers of light and the powers of darkness. The possibility of this projection is guaranteed by the presence of numerous archaic vestiges of the original daemons of light and darkness in any age. It seems likely, therefore, that the tension of opposites in Christianity is derived to a still unclarified degree from the dualism of ancient Persia, though the two are not identical Carl Jung, CW 13 Para 291

Hesitantly, as in a dream, the introspective brooding of the centuries gradually put together the figure of Mercurius and created a symbol which, according to all the psychological rules, stands in a compensatory relation to Christ. It is not meant to take his place, nor is it identical with him, for then indeed it could replace him. It owes its existence to the law of compensation, and its object is to throw a bridge across the abyss separating the two psychological worlds by presenting a subtle compensatory counterpoint to the Christ image. The fact that in Faust the compensatory figure is not, as one might almost have expected from the author's classical predilections, the wily messenger of the gods, but, as the name "Mephistopheles" shows, a familiaris risen from the cesspits of medieval magic, proves, if anything, the ingrained Christian character of Goethe's consciousness. To the Christian mentality, the dark antagonist is always the devil. As I have shown, Mercurius escapes this prejudice by only a hair's breadth. But he escapes it, thanks to the fact that he scorns to carry on opposition at all costs. The magic of his name enables him, in spite of his

ambiguity and duplicity, to keep outside the split, for as an ancient pagan god he possesses a natural undividedness which is impervious to logical and moral contradictions. This gives him invulnerability and incorruptibility, the very qualities we so urgently need to heal the split in ourselves Carl Jung, CW 13 Para 295

If one makes a synopsis of all the descriptions and alchemical pictures of Mercurius, they form a striking parallel to the symbols of the Self derived from other sources. One can hardly escape the conclusion that Mercurius as the lapis is a symbolic expression for the psychological complex which I have defined as the Self. Similarly, the Christ figure must be viewed as a Self-symbol, and for the same reasons. But this leads to an apparently insoluble contradiction, for it is not at first clear how the unconscious can shape two such different images from one and the same content, which moreover possesses the character of totality. Certainly the centuries have done their spiritual work upon these two figures, and one is inclined to assume that both have been in large measure anthropomorphized during the process of assimilation. For those who hold that both figures are inventions of the intellect, the contradiction is quickly resolved. It then merely reflects the subjective psychic situation: the two figures would stand for man and his shadow Carl Jung, CW 13 Para 296

This very simple and obvious solution is, unfortunately, founded on premises that do not stand up to criticism. The figures of Christ and the devil are both based on archetypal patterns and were never invented but rather experienced. Their existence preceded all cognition of them, and the intellect had no hand in the matter, except to assimilate them and if possible give them a place in its philosophy. Only the most superficial intellectualism can overlook this fundamental fact. We are actually confronted with two different images of the Self, which in all likelihood presented a duality even in their original form. This duality was not invented, but is an autonomous phenomenon CW 13 Para 297

Since we naturally think from the standpoint of consciousness, we inevitably come to the conclusion that the split between consciousness and the unconscious is the sole cause of this duality. But experience has demonstrated the existence of a preconscious psychic functioning and of corresponding autonomous factors, the archetypes. Once we can accept the fact that the voices and delusions of the insane and the phobias and obsessions of the neurotic are beyond rational control, and that the ego cannot voluntarily fabricate dreams but simply dreams what it has to, then we can also understand that the gods came first and theology later. Indeed, we must go a step further and assume that in the beginning there were two figures, one bright and one shadowy, and only afterwards did the light of consciousness detach itself from the night and the uncertain shimmer of its stars Carl Jung, CW 13 Para 298

So if Christ and the dark nature-deity are autonomous images that can be directly experienced, we are obliged to reverse our rationalistic causal sequence, and instead of deriving these figures from our psychic conditions, must derive our psychic conditions from these figures. This is expecting a good deal of the modern intellect but does not alter the logic of our hypothesis. From this standpoint Christ appears as the archetype of consciousness and Mercurius as the archetype of the unconscious Carl Jung, CW 13 Para 299

The Sabbath is therefore the day on which man returns to God and receives anew the light of the cognitio matutina. And this day has no evening. From the symbological standpoint it may not be without significance that Augustine had in mind the pagan names of the days of the week. The growing darkness reaches its greatest intensity on the day of Venus (Friday), and changes into Lucifer on Saturn’s day. Saturday heralds the light which appears in full

strength on Sun-day. As I have shown, Mercurius is closely related not only to Venus but more especially to Saturn. As Mercurius he is juvenis, as Saturn senex Carl Jung, CW 13 Para 301

This is evident first of all from the use of “Rosarium” or “Rosarius” (rose-gardener) as a book title. The first Rosarium (there are several), first printed in 1550, is for the greater part ascribed to Arnaldus de Villanova. It is a compilation whose historical components have not yet been sorted out. Arnaldus lived in the second half of the thirteenth century. He is also credited with the Rosarium cum figure’s, where the rose is the symbol of relationship between king and queen. The reader will find a detailed account of this in my “Psychology of the Transference,” which reproduces the Rosarium illustrations. Carl Jung, CW 13, Para 387

The rose has the same meaning in Mechthild of Magdeburg. The Lord spoke to her, saying: “Look at my heart, and see!” A most beautiful rose with five petals covered his whole breast, and the Lord said: “Praise me in my five senses, which are indicated by this rose.” As is explained later, the five senses are the vehicles of Christ’s love for man (e.g., “through the sense of smell he has always a certain loving affection directed towards man”) Carl Jung, CW 13 Para 388

In the spiritual sense the rose, like the hortus aromatum (garden of spices), hortus conclusus, and rosa mystica, is an allegory of Mary, but in the worldly sense it is the beloved, the rose of the poets, the “fedeli d’amore” of that time. And just as Mary is allegorized in St. Bernard as the medium terrae (centre of the earth), in Rabanus Maurus as the “city,” in Godfrey, Abbot of Admont, as the “fortress” and the “house of divine wisdom,” and in Alan of Lille as the aches castrorum (army with banners), so the rose has the significance of a mandala, as is clear from the heavenly rose in Dante’s Paradiso. Like its equivalent, the Indian lotus, the rose is decidedly feminine. In Mechthild of Magdeburg it must be understood as a projection of her own feminine Eros upon Christ. Carl Jung, CW 13 Para 389

It seems as though the rose-colored blood of the alchemical redeemer was derived from a rose mysticism that penetrated into alchemy, and that, in the form of the red tincture, it expressed the healing or whole-making effect of a certain kind of Eros. The strange concretism of this symbol is explained by the total absence of psychological concepts. Dorn was therefore bound to understand the rose-colored blood as a “vegetabile naturae,” in contrast to ordinary blood, which was a “vegetabile materiae” Carl Jung, CW 13 Para 390

On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but, as a “vegetabile naturae,” it is “rose-colored”; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole and is therefore a panacea and an alexipharmic. Carl Jung, CW 13 Para 390

The black mass is the massa confusa, the chaos or nigredo of Western alchemy, the prima materia, which is black outside and white inside, like lead. It is the chen-yen hidden in the darkness, the whole man, who is threatened by the rational and correct conduct of life, so that individuation is hindered or deflected into the wrong path. The ch’i, the quintessence (the rose-colored blood of Western alchemy) cannot be “held back”: the Self struggles to make itself manifest and threatens to overpower consciousness. This danger was particularly

great for the Western alchemist, because the ideal of the imitatio Christi led him to regard the sweating out of the soul-substance in the form of the rose-colored blood as a task that had actually been enjoined upon him Carl Jung, CW 13, Para 433

He [the alchemist] felt morally obliged to realize the demands of the Self regardless of whether these demands taxed him too highly. It seemed to him that God and his highest moral principles required this self-sacrifice. It is indeed a self-sacrifice, a true[offering] of the Self, when a man gives way to the urgency of these demands and perishes, for then the Self has lost the game as well, having destroyed the human being who should have been its vessel. This danger, as the Chinese Master rightly observes, occurs when the traditional, moral, and rational principles of conduct are put into force at a moment when something other than social life is in question, namely, the integration of the unconscious and the process of individuation. Carl Jung, CW 13, Para 433

The distinguishing mark of the spiritual man is that he seeks self-knowledge and knowledge of God. The earthly, fleshly man is called Thoth or Adam. He bears within him the spiritual man; whose name is light. This first man, Thoth-Adam, is symbolized by the four elements. The spiritual and the fleshly man are also named Prometheus and Epimetheus. But “in allegorical language” they “are but one man, namely soul and body” Carl Jung, CW 13, Para 126

This last sentence is a standing phrase which is applied to the names of the lapis. The lapis signifies the inner man, the, the natura abscondita which the alchemists sought to set free. In this sense the Aurora consurgens says that through baptism by fire “man, who before was dead, is made a living soul” Carl Jung, CW 13, Para 126

In comparison with the purity and unity of the Christ symbol, Mercurius-lapis is ambiguous, dark, paradoxical, and thoroughly pagan. It therefore represents a part of the psyche which was certainly not moulded by Christianity and can on no account be expressed by the symbol “Christ.” On the contrary, as we have seen, in many ways it points to the devil, who is known at times to disguise himself as an angel of light. The lapis formulates an aspect of the Self which stands apart, bound to nature and at odds with the Christian spirit. It represents all those things which have been eliminated from the Christian model. But since they possess living reality, they cannot express themselves otherwise than in dark Hermetic symbols. Carl Jung, CW 13, Para 289

This very simple and obvious solution is, unfortunately, founded on premises that do not stand up to criticism. The figures of Christ and the devil are both based on archetypal patterns and were never invented but rather experienced. Their existence preceded all cognition of them, and the intellect had no hand in the matter, except to assimilate them and if possible give them a place in its philosophy. Only the most superficial intellectualism can overlook this fundamental fact. We are actually confronted with two different images of the Self, which in all likelihood presented a duality even in their original form. This duality was not invented but is an autonomous phenomenon. Carl Jung, CW 13, Para 297

The secret moon-plant of the adepts is “like a tree planted in the sea.” In a parable in Mylius the sun-and-moon tree stands on an island in the sea and grows out of the wonderful water that is extracted by the power of the magnet from the rays of the sun and moon. Khunrath says: “From this little salty fountain grows also the tree of the sun and moon, the red

and white coral tree of our sea." Salt and seawater signify in Khunrath among other things the maternal Sophia from whose breasts the filii Sapientiae, the Philosophers, drink. Carl Jung, CW 13, Para 406

The tree (or wonderful plant) also has its habitat on the mountains. Since the imagery of the Book of Enoch was often taken as a model, it should be mentioned that there the tree in the Western Land stood on a mountain. In the "Practica Mariae Prophetissae" the wonderful plant is described as "growing on hills." The Arabic treatise of Ostanes in the "Kitâb el Focul" says: "It is a tree that grows on the tops of mountains." The relation of tree to mountain is not accidental but is due to the original and widespread identity between them: both are used by the shaman for the purpose of his heavenly journey. Carl Jung, CW 13, Para 407

Mountain and tree are symbols of the personality and of the Self, as I have shown elsewhere; Christ, for instance, is symbolized by the mountain as well as by the tree. Often the tree stands in a garden, as an obvious reminder of Genesis. Thus the trees of the seven planets grow in the "private garden" of the blessed isles. In Nicolas Flamel (1330? -?1418) the "most highly praised tree" grows in the garden of the Philosophers. Carl Jung, CW 13, Para 407

As we have seen, the tree has a special connection with water, salt, and seawater, and thus with the aqua permanens, the true arcanum of the adepts. This as we know is Mercurius, who is not to be confused with Hg, the mercurius crudus sive vulgaris. Mercurius is the tree of the metals. He is the prima materia, or else its source. Carl Jung, CW 13, Para 408

It is clear from this description that the tree symbolizes the whole opus. Accordingly Dorn says: "Let therefore the tree [of the planets or metals] be planted and its root be ascribed to Saturn, and let that inconstant Mercurius and Venus, arising in the trunk and branches, offer to Mars the leaves and fruit-bearing flowers." The relation to the world-tree is also apparent when Dorn says that "nature has planted the root of the [metallic] tree in the midst of her womb" Carl Jung, CW 13, Para 409

The Chinese character is made up of the sign for "head" and the sign for "going." Wilhelm translates Tao by Sinn (Meaning). Others translate it as "way," "providence," or even as "God," as the Jesuits do. This illustrates our difficulty. "Head" can be taken as consciousness, and "going" as travelling a way, and the idea would then be to go consciously, or the conscious way. Carl Jung, CW 13, Para 28

This is borne out by the fact that the "light of heaven" which "dwells between the eyes" as the "heart of heaven" is used synonymously with Tao. Human nature and life are contained in the "light of heaven" and, according to the Hui Ming Ching, are the most important secrets of the Tao. "Light" is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light. Carl Jung, CW 13, Para 28

If we take the Tao to be the method or conscious way by which to unite what is separated, we have probably come close to the psychological meaning of the concept. At all events, the separation of consciousness and life cannot very well be understood as anything else than what I described earlier as an aberration or uprooting of consciousness. There can be no doubt, either, that the realization of the opposite hidden in the unconscious the process of "reversal "signifies reunion with the unconscious laws of our being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the realization of the Tao. Carl Jung, CW 13, Para 30

As I have pointed out, the union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Historically, this process has always been represented in symbols, and today the development of personality is still depicted in symbolic form. I discovered this fact in the following way. The spontaneous fantasy products I discussed earlier become more profound and gradually concentrate into abstract structures that apparently represent “principles” in the sense of Gnostic archai. When the fantasies take the form chiefly of thoughts, intuitive formulations of dimly felt laws or principles emerge, which at first tend to be dramatized or personified. (We shall come back to these again later). If the fantasies are drawn, symbols appear that are chiefly of the mandala type. Carl Jung, CW 13, Para 31

Mandala means “circle,” more especially a magic circle. Mandalas are found not only throughout the East but also among us. The early Middle Ages are especially rich in Christian mandalas; most of them show Christ in the centre, with the four evangelists, or their symbols, at the cardinal points. This conception must be a very ancient one, because Horus and his four sons were represented in the same way by the Egyptians. It is known that Horus with his four sons has close connections with Christ and the four evangelists. Carl Jung, CW 13, Para 31

An unmistakable and very interesting mandala can be found in Jakob Böhme’s book XL Questions concerning the Soule. It is clear that this mandala represents a psychocosmic system strongly coloured by Christian ideas. Böhme calls it the “Philosophical Eye” or the “Mirror of Wisdom,” by which is obviously meant a summa of secret knowledge. Most mandalas take the form of a flower, cross, or wheel, and show a distinct tendency towards a quaternary structure reminiscent of the Pythagorean tetraktys, the basic number. Mandalas of this sort also occur as sand paintings in the religious ceremonies of the Pueblo and Navaho Indians. Carl Jung, CW 13, Para 31

But the most beautiful mandalas are, of course, those of the East, especially the ones found in Tibetan Buddhism, which also contain the symbols mentioned in our text. Mandala drawings are often produced by the mentally ill, among them persons who certainly did not have the least idea of any of the connections we have discussed. Carl Jung, CW 13, Para 31.

Among my patients I have come across cases of women who did not draw mandalas but danced them instead. In India there is a special name for this: mandala nrithya, the mandala dance. The dance figures express the same meanings as the drawings. My patients can say very little about the meaning of the symbols but are fascinated by them and find that they somehow express and have an effect on their subjective psychic state. Carl Jung, CW 13, Para 32

The “enclosure,” or circumambulatio, is expressed in our text by the idea of “circulation.” The circulation is not merely movement in a circle, but means, on the one hand, the marking off of the sacred precinct and, on the other, fixation and concentration. The sun-wheel begins to turn; the sun is activated and begins its course in other words, the Tao begins to work and takes the lead. Action is reversed into non-action; everything peripheral is subordinated to the command of the centre. Therefore it is said: “Movement is only another name for mastery.” Psychologically, this circulation would be the “movement in a circle around oneself,” so that all sides of the personality become involved. “The poles of light and darkness are made to rotate,” that is, there is an alternation of day and night. Carl Jung, CW 13, Para 38

The circular movement thus has the moral significance of activating the light and dark forces of human nature, and together with them all psychological opposites of whatever kind they may be. It is nothing less than self-knowledge by means of self-brooding (Sanskrit tapas). A similar archetypal concept of a perfect being is that of the Platonic man, round on all sides and uniting within himself the two sexes. Carl Jung, CW 13, Para 39

In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. Carl Jung, CW 13, Para 227

For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262

To me it seems certain that Paracelsus was just as unconscious of the full implications of these teachings as Khunrath was, who also believed he was speaking "without blasphemy." Carl Jung, CW 13, Para 263

In Dorn he [Mercurius] is the "true hermaphroditic Adam," and in Khunrath he is "begotten of the hermaphroditic seed of the Macrocosm" as "an immaculate birth from the hermaphroditic matter" (i.e., the prima materia). Carl Jung, CW 13, Para 268

Khunrath calls Mercurius triunus and ternarius. Carl Jung, CW 13, Para 270

In Khunrath Mercurius is the "salt of Saturn," or Saturn is simply Mercurius. Carl Jung, CW 13, Para 274

One of the manifestations of Mercurius in the alchemical process of transformation is the lion, now green and now red. Khunrath calls this transformation "luring the lion out of Saturn's mountain cave." Carl Jung, CW 13, Para 275

From ancient times the lion was associated with Saturn. Khunrath calls him "the lion of the Catholic tribe," paraphrasing the "lion of the tribe of Judah"—an allegory of Christ. He calls Saturn "the lion green and red." In Gnosticism Saturn is the highest archon, the lion headed Ialdabaoth, meaning "child of chaos." But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

If Mercurius is not exactly the Evil One himself, he at least contains him—that is, he is morally neutral, good and evil, or as Khunrath says: "Good with the good, evil with the evil." His nature is more exactly defined, however, if one conceives him as a process that begins with evil and ends with good. Carl Jung, CW 13, Para 276

The mysterious rose-colored blood occurs in several other authors. In Khunrath, for instance, the "lion lured forth from the Saturnine mountain" had rose-colored blood. This lion, signifying "all and conquering all," corresponds to the πᾶν or πάντα of Zosimos, i.e., totality. Khunrath further mentions (p. 276) the costly Catholick Rosy-Coloured Blood and Aetheric

Water that flows forth Azothically. Carl Jung, CW 13, Para 283

Khunrath says: “From this little salty fountain grows also the tree of the sun and moon, the red and white coral tree of our sea.” Carl Jung, CW 13, Para 406

Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423

In the image of Mercurius and the lapis the “flesh” glorified itself in its own way; it would not transform itself into spirit but, on the contrary, “fixed” the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression “symbol” on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the “science of God.” In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius macrocosmi as opposed to the “son of man,” who was the filius microcosmi. This image of the “Son of the Great World” tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

Western consciousness is by no means the only kind of consciousness there is it is historically conditioned and geographically limited, and representative of only one part of mankind. Carl Jung, CW 13, Para 84

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25

The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13, Page 182.

Filling the conscious mind with ideal conceptions is a characteristic feature of Western theosophy, but not the confrontation with the shadow and the world of darkness.

One does not become enlightened by imagining figures of light, but by making the darkness conscious. The latter procedure, however, is disagreeable and therefore not popular. . Carl Jung, CW 13, Page 265-266.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung, CW 13, Page 16.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are

irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung, CW 13, Para 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

Nature is not matter only; she is also spirit. Carl Jung; CW 13; Para 229.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 265

For two personalities to meet is like mixing two different chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 13, para 163.

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, CW 13, Page 140.

The divine process of change manifests itself to our human understanding as punishment, torment, death, and transfiguration. Carl Jung, CW 13, par. 139.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13 Para 51.

Death is psychologically as important as birth, and like it, is an integral part of life. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, CW 13, Para 256.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Para 13.

"Magic," he says, is "the preceptor and teacher of the physician," who derives his knowl-

edge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148.

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. Carl Jung, CW 13, Para 129

No one can claim to be immune to the spirit of his own epoch or to possess anything like a complete knowledge of it. Regardless of our conscious convictions, we are all without

exception, in so far as we are particles in the mass, gnawed at and undermined by the spirit that runs through the masses. Our freedom extends only as far as our consciousness reaches. Carl Jung, CW 13, Para 153

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser indeed, we can only open up the opposition again. Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality is the living truth. Carl Jung, CW 13, Para 199

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter. These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

When a dream apparently disguises something and a particular person therefore seems indicated, there is an obvious tendency at work not to allow this person to appear, because, in the sense of the dream, he represents a mistaken way of thinking or acting. When, for instance, as not infrequently happens in women’s dreams, the analyst is represented as a hairdresser (because he "fixes" the head), the analyst is not being so much disguised as devalued. The patient, in her conscious life, is only too ready to acknowledge any kind of authority because she cannot or will not use her own head. The analyst (says the dream) should have no more significance than the hairdresser who puts her head right so that she can then use it herself. Carl Jung, CW 13, Para 479

An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424

Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension between opposites. Carl Jung, CW 13, Para 154

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

Convictions and moral values would have no meaning if they were not believed and did not possess exclusive validity. And yet they are man-made and time-conditioned assertions or explanations which we know very well are capable of all sorts of modifications, as has happened in the past and will happen again in the future. Carl Jung, CW 13, Para 230

Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. Carl Jung, CW 13, Para 142

The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Carl Jung, CW 13, Para 164

Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. Carl Jung, CW 13, Para 16

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ideals. Carl Jung, CW 13, Para 147

All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 12, Page 126.

The ancient world contained a large slice of nature and a number of questionable things which Christianity was bound to overlook if the security of a spiritual standpoint was not to be hopelessly compromised. No penal code and no moral code, not even the sublimest casuistry, will ever be able to codify and pronounce just judgment upon the confusions, the conflicts of duty, and the invisible tragedies of the natural man in collision with the exigencies of culture. "Spirit" is one aspect, "Nature" another. " "You may pitch Nature out with a fork, yet she'll always come back again," says the poet. Nature must not win the game, but she cannot lose. And whenever the conscious mind clings to hard and fast concepts and gets caught in its own rules and regulations—as is unavoidable and of the essence of civilized consciousness—nature pops up with her inescapable demands. Nature is not matter only; she is also spirit. Were that not so, the only source of spirit would be human reason. Carl Jung, CW 13, Para 229

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common. The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help. It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening. In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

Western consciousness is by no means the only kind of consciousness there is it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

This "outgrowing" proved on further investigation to be a new level of consciousness. Some higher or wider interest appeared on the patient's horizon, and through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically in its own terms but faded out when confronted with a new and stronger life urge. It was not repressed and made unconscious, but merely appeared in a different light, and so really did become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, from the higher level of personality now looked like a storm in the valley seen from the mountain top. This does not mean that the storm is robbed of its reality, but instead of being in it one is above it. Carl Jung, CW 13, Para 17

The animus is the masculine thinking in a woman. Carl Jung, CW 13, Page 267.

Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. Carl Jung, CW 13, Para 286

The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, Page 268.

The circulation is not merely movement in a circle but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Page 25.

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung, CW 13, para 53.

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus

and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424

Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397

In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448

Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin) Carl Jung, CW 13 Para 448

Psychologically, this snake sacrifice must be understood as an overcoming of unconsciousness and, at the same time, of the attitude of the son who unconsciously hangs on his mother. The alchemists used the same symbol to represent the transformation of Mercurius, who is quite definitely a personification of the unconscious, as I have shown. I have come across this motif several times in dreams, once as a crucified snake (with conscious reference to John 3:14), then as a black spider hung on a pole which changed into a cross, and finally as the crucified body of a naked woman. Carl Jung, CW 13, Para 449

According to ancient tradition men came from trees or plants. The tree is as it were an intermediate form of man, since on the one hand it springs from the Primordial Man and on the other hand it grows into a man. Naturally the patristic conception of Christ as a tree or vine exerted a very great influence. In Pandora, as we have said, the tree is represented in the form of a woman, in agreement with the pictures reproduced in the first part of this essay, which, unlike the alchemical pictures, were done mostly by women. Carl Jung, CW 13, Para 458

This raises the question of how the feminine tree-numen should be interpreted. The results of our investigation of the historical material have shown that the tree can be interpreted as the Anthropos or Self. This interpretation is particularly obvious in the symbolism of the "Scriptum Alberti" and is confirmed by the fantasy material expressed in our pictures. The interpretation of the feminine tree-numen as the Self therefore holds good for women,

but for the alchemists and humanists the feminine representation of the tree is an obvious projection of the anima figure. The anima personifies the femininity of a man but not the Self. Correspondingly, the patients who drew Figures 29 and 30 depict the tree-numen as the animus. In all these cases the contrasexual symbol has covered up the Self. This is what regularly happens when the man's femininity, the anima, or the woman's masculinity, the animus, is not differentiated enough to be integrated with consciousness, so that the Self is only potentially present as an intuition but is not yet actualized. Carl Jung, CW 13, Para 458

In so far as the tree symbolizes the opus and the transformation process "tam ethice quam physice" (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view. Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: "From man [= Anthropos] and gnosis is born the tree, which they also call gnosis." In the Gnosis of Justin, the angel Baruch, named the "wood of life," is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW 13. Para 459

However the cosmic associations of the tree as world-tree and world-axis take second place among the alchemists as well as in modern fantasies, because both are more concerned with the individuation process, which is no longer projected into the cosmos. An exception to this rule may be found in the rare case, reported by Nelken, of a schizophrenic patient in whose cosmic system the Father-God had a tree of life growing out of his breast. It bore red and white fruits, or spheres, which were worlds. Red and white are alchemical colours, red signifying the sun and white the moon. On the top of the tree sat a dove and an eagle, recalling the stork on the sun-and-moon tree in the "Scriptum Alberti." Any knowledge of the alchemical parallels was quite out of the question in this case. Carl Jung, CW 13, Para 459

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The inverted tree plays a great role among the East Siberian shamans. Kagarow has published a photograph of one such tree, named Nakassä, from a specimen in the Leningrad Museum. The roots signify hairs, and on the trunk, near the roots, a face has been carved, showing that the tree represents a man. Presumably this is the shaman himself, or his greater personality. The shaman climbs the magic tree in order to find his true self in the upper world. Carl Jung, CW 13, Para 462

Eliade says in his excellent study of shamanism: "The Eskimo shaman feels the need

for these ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality." The ecstasy is often accompanied by a state in which the shaman is "possessed" by his familiars or guardian spirits. By means of this possession he acquires his "'mystical organs,' which in some sort constitute his true and complete spiritual personality" Carl Jung, CW 13, Para 462

This confirms the psychological inference that may be drawn from shamanistic symbolism, namely that it is a projection of the individuation process. This inference, as we have seen, is true also of alchemy, and in modern fantasies of the tree it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will. The process usually consists in the union of two pairs of opposites, a lower (water, blackness, animal, snake, etc.) with an upper (bird, light, head, etc.), and a left (feminine) with a right (masculine). The union of opposites, which plays such a great and indeed decisive role in alchemy, is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising. Carl Jung, CW 13, Para 462

The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely? If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126

The attributes of the Stone incorruptibility, permanence, divinity, triunity, etc. are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a "human body capable of suffering" and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its "cheapness," however, goes against the doctrinal view Carl Jung, CW 13, Para 127

The divinity of Christ has nothing to do with man, but the healing Stone is "extracted" from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates far from signifying Christ; the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man's reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the "inner" Christ who belonged to every man. Christ's spirituality was too high, and man's naturalness was too low Carl Jung, CW 13, Para 127

In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in

the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

But the historical facts cannot be doubted, nor is the idea peculiar to alchemy. It is said, for instance, that after Zarathustra had received the drink of omniscience from Ahura-mazda, he beheld in a dream a tree with four branches of gold, silver, steel, and mixed iron. This tree corresponds to the metallic tree of alchemy, the arbor philosophica, which, if it has any meaning at all, symbolizes spiritual growth and the highest illumination Carl Jung, CW 13, Para 119

Cold, inert metal certainly seems to be the direct opposite of spirit but what if the spirit is as dead and as heavy as lead? A dream might then easily tell us to look for it in lead or quicksilver! It seems that nature is out to prod man's consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, and makes him seek them out and investigate their properties. While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para 119

Personifications of metals are especially common in the folktales of imps and goblins, who were often seen in the mines. We meet the metal men several times in Zosimos, also a brazen eagle Carl Jung, CW 13, Para 124

Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. "The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere" Carl Jung, CW 13, Para 125

The texts often use the terms pneuma and spiritus in the original concrete sense of "air in motion." So when Mercurius is described in the Rosarium philosophorum (fifteenth century) as aereus and volans (winged), and in Hoghelande (sixteenth century) as totus aereus et spiritualis, what is meant is nothing more than a gaseous state of aggregation Carl Jung, CW 13, Para 261

Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle,

and by the same author's statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than "air" if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant "eternal," as we shall see later Carl Jung, CW 13, Para 261

Penotus (sixteenth century), a pupil of Paracelsus, stresses the corporeal aspect when he says that Mercurius is "nothing other than the spirit of the world become body within the earth." This expression shows better than anything else the contamination inconceivable to the modern mind of two separate realms, spirit and matter; for to people in the Middle Ages the spiritus mundi was also the spirit which rules nature, and not just a pervasive gas. We find ourselves in the same dilemma when another author, Mylius, in his Philosophia reformata, describes Mercurius as an "intermediate substance" (media substantia), which is evidently synonymous with his concept of the anima media natura (soul as intermediate nature), for to him Mercurius was the "spirit and soul of the bodies" Carl Jung, CW 13, Para 261

It is characteristic of any subjective dream interpretation that it is satisfied with pointing out superficial relationships which take no account of the essentials. Another thing to be considered is that the alchemists themselves testify to the occurrence of dreams and visions during the opus. I am inclined to think that the vision or visions of Zosimos were experiences of this kind, which took place during the work and revealed the nature of the psychic processes in the background. In these visions all those contents emerge which the alchemists unconsciously projected into the chemical process and which were then perceived there, as though they were qualities of matter. The extent to which this projection was fostered by the conscious attitude is shown by the somewhat overhasty interpretation given by Zosimos himself Carl Jung, CW 13, Para 88

Even though his interpretation strikes us at first as somewhat forced, indeed as far-fetched and arbitrary, we should nevertheless not forget that while the conception of the "waters" is a strange one to us, for Zosimos and for the alchemists in general it had a significance we would never suspect. It is also possible that the mention of the "water" opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89

This anima was set free not only by means of the "cooking," but also by the sword dividing the "egg," or by the separatio, or by dissolution into the four "roots" or elements. The separatio was often represented as the dismemberment of a human body. Of the aqua permanens it was said that it dissolved the bodies into the four elements. Altogether, the divine water possessed the power of transformation. It transformed the nigredo into the albedo through the miraculous "washing" (ablutio); it animated inert matter, made the dead to rise again, and therefore possessed the virtue of the baptismal water in the ecclesiastical rite. Just as, in the benedictio fontis, the priest makes the sign of the cross over the water and so divides it into four parts, so the mercurial serpent, symbolizing the aqua permanens, un-

dergoes dismemberment, another parallel to the division of the body Carl Jung, CW 13. Para 89

Just as baptism is a pre-Christian rite, according to the testimony of the gospels, so, too, the divine water is of pagan and pre-Christian origin. The Praefatio of the Benedictio Fontis on Easter Eve says: “May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of his divine power; may a heavenly offering, conceived in holiness and reborn into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one infancy by the motherhood of grace” (The Missal in Latin and English, p. 429) Carl Jung, CW 13, Para 89

A Latin proverb says: canis panem somniat, piscator Pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any “nonsense” that fascinated men’s minds for close on two thousand years among them some of the greatest, e.g., Newton and Goethe must have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90

Moreover, the symbolism of alchemy has a great deal to do with the structure of the unconscious, as I have shown in my book Psychology and Alchemy. These things are not just rare curiosities, and anyone who wishes to understand the symbolism of dreams cannot close his eyes to the fact that the dreams of modern men and women often contain the very images and metaphors that we find in the medieval treatises. And since an understanding of the biological compensation produced by dreams is of importance in the treatment of neurosis as well as in the development of consciousness, a knowledge of these facts has also a practical value which should not be underestimated Carl Jung, CW 13, Para 90

The central image in [“The Treatise of Zosimos the Divine Concerning the Art”], shows us a kind of sacrificial act undertaken for the purpose of alchemical transformation. It is characteristic of this rite that the priest is at once the sacrificer and the sacrificed. This important idea reached Zosimos in the form of the teachings of the “Hebrews” (i.e., Christians). Christ was a god who sacrificed himself. An essential part of the sacrificial act is dismemberment. Zosimos must have been familiar with this motif from the Dionysian mystery-tradition. There, too, the god is the victim, who was torn to pieces by the Titans and thrown into a cooking pot, but whose heart was saved at the last moment by Hera. Our text shows that the bowl-shaped altar was a cooking vessel in which a multitude of people were boiled and burned. As we know from the legend and from a fragment of Euripides, an outburst of bestial greed and the tearing of living animals with the teeth were part of the Dionysian orgy. Dionysius was actually called (the undivided and divided spirit) Carl Jung, CW 13, Para 91

The principle that is personified in the visions of Zosimos is the wonder-working water, which is both water and spirit, and kills and vivifies. If Zosimos, waking from his dream, immediately thinks of the “composition of the waters,” this is the obvious conclusion from the alchemical point of view. Since the long-sought water, as we have shown, represents a cycle of birth and death, every process that consists of death and rebirth is naturally a symbol of the divine water Carl Jung, CW 13, Para 135

The motif of ascent and descent is based partly on the motion of water as a natural phenomenon (clouds, rain, etc.) Carl Jung, CW 13, Para 137

"Spirit" in alchemy means anything volatile, all evaporable substances, oxides, etc., but also, as a projected psychic content, a corpus mysticum in the sense of a "subtle body" (Cf. Mead, The Doctrine of the Subtle Body in Western Tradition). It is in this sense that the definition of the lapis as a spiritus humidus et aereus should be understood. There are also indications that spirit was understood as "mind," which could be refined by "sublimation" Carl Jung, CW 13, Para 137

In spite of the not always unintentional obscurity of alchemical language, it is not difficult to see that the divine water or its symbol, the uroboros, means nothing other than the deus absconditus, the god hidden in matter, the divine Nous that came down to Physis and was lost in her embrace. This mystery of the "god become physical" underlies not only classical alchemy but also many other spiritual manifestations of Hellenistic syncretism Carl Jung, CW 13, Para 138

Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139

The drama shows how the divine process of change manifests itself to our human understanding and how man experiences it as punishment, torment, death, and transfiguration. The dreamer describes how a man would act and what he would have to suffer if he were drawn into the cycle of the death and rebirth of the gods, and what effect the deus absconditus would have if a mortal man should succeed by his "art" in setting free the "guardian of spirits" from his dark dwelling. There are indications in the literature that this is not without its dangers Carl Jung, CW 13, Para 139

The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. "Slay the mother, cutting off her hands and feet". "Take a man, shave him, and drag him over a stone until his body dies". "Take a cock, pluck it alive, then put its head in a glass vessel". In medieval alchemy the torturing of the materia was an allegory of Christ's passion Carl Jung, CW 13. Para 139

For Zosimos and those of like mind the divine water was a corpus mysticum. A personalistic psychology will naturally ask: how did Zosimos come to be looking for a corpus mysticum? The answer would point to the historical conditions: it was a problem of the times. But in so far as the corpus mysticum was conceived by the alchemists to be a gift of the Holy Spirit, it can be understood in a quite general sense as a visible gift of grace conferring redemption. Man's longing for redemption is universal and can therefore have an ulterior, personalistic motive only in exceptional cases, when it is not a genuine phenomenon but an abnormal misuse of it. Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God

in order not to have to face the truth that they are ordinary egoists. In such cases it is well worth asking: Why are you seeking the divine water? Carl Jung, CW 13. Para 142

The East teaches us another, broader, more profound, and higher understanding—understanding through life. We know this only by hearsay, as a shadowy sentiment expressing a vague religiosity, and we are fond of putting "Oriental wisdom" in quotation marks and banishing it to the dim region of faith and superstition. But that is wholly to misunderstand the realism of the East. Texts of this kind do not consist of the sentimental, overwrought mystical intuitions of pathological cranks and recluses, but are based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing. Carl Jung, CW 13, Para 2

I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not. They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless

complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

The motif of the leafless or dead tree is not common in alchemy but is found in Judaeo-Christian tradition as the tree of paradise that died after the Fall. An old English legend7 reports what Seth saw in the Garden of Eden. In the midst of paradise there rose a shining fountain, from which four streams flowed, watering the whole world. Over the fountain stood a great tree with many branches and twigs, but it looked like an old tree, for it had no bark and no leaves. Seth knew that this was the tree of whose fruit his parents had eaten, for which reason it now stood bare. Looking more closely, Seth saw that a naked snake without a skin had coiled itself round the tree. It was the serpent by whom Eve had been persuaded to eat of the forbidden fruit. When Seth took a second look at paradise he saw that the tree had undergone a great change. It was now covered with bark and leaves, and in its crown lay a little new-born babe wrapped in swaddling clothes, that wailed because of Adam's sin. This was Christ, the second Adam. He is found in the top of the tree that grows out of Adam's body in representations of Christ's genealogy. Carl Jung, CW 13, Para 400

Similar ideas of the tree are found in alchemy. We have already met the conception of man as an inverted tree, a view found also in the Cabala. The Pirke de Rabbi Eliezer9 says: "R. Zehira said, 'Of the fruit of the tree'—here 'tree' only means man, who is compared to the tree, as it is said, 'For man is the tree of the field' (Deuteronomy 20: 19)." In the gnosis of Justin the trees in the Garden of Eden are angels, while the tree of knowledge of good and evil is the third of the motherly angels, the Naas. This division of the tree-soul into a masculine and a feminine figure corresponds to the alchemical Mercurius as the life principle of the tree, for as an hermaphrodite he is duplex. The picture in Pandora, where the tree trunk is a woman's body, refers to Mercurius in his feminine role of wisdom, who in his masculine aspect is symbolized by the figure of Mercurius Senex or Hermes Trismegistus. Carl Jung, CW 13, Para 420

Our text is concerned with this way, and the same problem comes up with my patients also. There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. It would also be a great mistake to suppose that this is the path every neurotic must travel, or that it is the solution at every stage of the neurotic problem. It is appropriate only in those cases where consciousness has reached an abnormal degree of development and has diverged too far from the unconscious. This is the sine qua non of the process. Nothing would be more wrong than to open this way to neurotics who are ill on account of an excessive predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of thirty-five and forty), and if entered upon too soon can be decidedly injurious." Carl Jung, CW 13, Para 16

The Logos principle is nothing personal, but is in the deepest sense impersonal, and thus in sharp contrast to the anima, which is a personal demon expressing itself in thoroughly personal moods ("animosity"!). Carl Jung, CW 13, Para 59

To pursue the parallel further, we could say that just as hun corresponds to hsing, trans-

lated by Wilhelm as Logos, so the Eros of woman corresponds to ming, "fate" or "destiny," interpreted by Wilhelm as Eros. Carl Jung, CW 13, Para 60

Eros is an interweaving; Logos is differentiating knowledge, clarifying light. Eros is relatedness, Logos is discrimination and detachment. Carl Jung, CW 13, Para 60

Kyllenios does in fact appear in Hippolytus as identical on the one hand with the Logos and on the other with the wicked Korybas, the phallus, and the demiurgic principle in general. Carl Jung, CW 13, Para 278

The figure of Christ the Logos has raised the anima rationalis in man to a level of importance which remains unobjectionable so long as it knows itself to be below and subject to the Kvpios, the Lord of Spirits. Carl Jung, CW 13, Para 294

Christ as Logos is the two-edged sword, which symbolizes God's wrath, as in Revelation 1:16. Carl Jung, CW 13, Para 447

The production and birth of this superior personality is what is meant when our text speaks of the "holy fruit," the "diamond body," or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks- a consciousness detached from the world. I have reasons for believing that this attitude sets in after middle life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever his theoretical position he would hopelessly overstep the bounds of his scientific competence. He can only point out that the views of our text in regard to the timelessness of the detached consciousness are in harmony with the religious thought of all ages and with that of the overwhelming majority of mankind. Anyone who thought differently would be standing outside the human order and would, therefore, be suffering from a disturbed psychic equilibrium. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed." Carl Jung, CW 13, Para 68

Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve."

She played the part, therefore, of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely?

After death, hun becomes shen, "spirit," which is very close, in the philosophical sense, to hsing. Since the Chinese concepts are not logical in our sense of the word, but are intuitive ideas, their meanings can only be elicited from the ways in which they are used and from the constitution of the written characters, or from such relationships as obtain between hun and shen. Hun, then, would be the light of consciousness and reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, CW 13, Para 59

If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126

Hermes, originally a wind god, and his counterpart the Egyptian Thoth, who "makes the souls to breathe," are the forerunners of the alchemical Mercurius in his aerial aspect. The texts often use the terms pneuma and spiritus in the original concrete sense of "air in motion." ... He is the ... stone uplifted by the wind ... Carl Jung, CW 13, Para 260

Carl Jung: CW 14 "Mysterium Coniunctionis"

[16]Mysterium Coniunctionis (Collected Works of C.G. Jung Vol.14)

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759

The ultimate fate of every dogma is that it gradually becomes soulless. Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul. Carl Jung, CW 14, Para 488

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... our picture represents the union of the spirit with material reality ... The spirit of the gold, [is] only the right half of the king ...The queen is a sulphur, ... a chthonic spirit ... The self or imago Dei ... is here united with its chthonic counterpart ... This is personified in the psychological anima figure ... The alchemical queen ... corresponds to the psychological anima. Carl Jung, CW 14, Para 736

The stag signifies the soul, the unicorn spirit, and the forest the body. The next two pictures in Lambspringk's "Symbols" show the lion and lioness, or the wolf and dog, the latter two fighting; they too symbolize soul and spirit. Carl Jung, CW 14, Para 3

Psychologically, this means that the union of consciousness (Sol) with its feminine counterpart the unconscious (Luna) has undesirable results to begin with: it produces poisonous animals such as the dragon, serpent, scorpion, basilisk, and toad; then the lion, bear, wolf, dog, and finally the eagle and the raven. The first to appear are the cold-blooded animals, then warm-blooded predators, and lastly birds of prey or ill-omened scavengers. Carl Jung, CW 14, Para 172

Even the light of the moon is dangerous as it causes the moon-sickness, which comes from the "moon-wolf." The marriage bed, pregnant women, and small children should be protected from the moonlight. Whoever sews by moonlight sews the winding-sheet, and so on. Carl Jung, CW 14, Para 214

The fourth function has its seat in the unconscious. In mythology the unconscious is portrayed as a great animal, for instance Leviathan, or as a whale, wolf, or dragon. Carl Jung, CW 14, Para 277

The phase of the conflict of opposites is usually represented by fighting animals, such as the lion, dragon, wolf, and dog. Cf. Lambspringk's Symbols in the Musaeum hermeticum. Carl Jung, CW 14, Para 360, fn 389

Luna ... is the counterpart of Sol, cold, moist, feebly shining or dark, feminine, corporeal, passive. Accordingly her most significant role is that of a partner in the coniunctio... [S]he is a universal receptacle, of the sun in particular; ... she "receives and pours out" the powers of heaven. ... Silver is yet another synonym or symbol for the arcanum "Luna." Carl Jung, CW 14, Para 154

According to these Gnostics, ... the feminine figure of Wisdom, [was] Sophia-Achamoth ... Sophia, partly by an act of reflection and partly driven by necessity, entered into relation with the outer darkness. The sufferings that befell her took the form of various emotions – sadness, fear, bewilderment, confusion, longing; now she laughed and now she wept ... The emotional state of Sophia sunk in unconsciousness ..., her formlessness, and the possibility of her getting lost in the darkness characterize very clearly the anima of a man who identifies himself absolutely with his reason and his spirituality. Carl Jung, CW 14, Para 452ff.

[For Richard White] ... The human soul is "androgynous," "because a girl has a masculine and a man a feminine soul." ... [He] adds ... the soul is also called an "old woman" ..... [H]e writes that the soul is an idea "of such great power that she creates the forms and things themselves," also "she has within herself the 'selfness' of all mankind." She transcends all individual differences ... It should be noted that he describes this soul quite differently from the way it would be described by a biological or personalistic psychology today ... Carl Jung, CW 14, Para 92-93

Luna ... is the counterpart of Sol, cold, moist, feebly shining or dark, feminine, corporeal, passive. Accordingly her most significant role is that of a partner in the coniunctio... [S]he is a universal receptacle, of the sun in particular; ... she "receives and pours out" the powers of heaven. ... Silver is yet another synonym or symbol for the arcanum "Luna." Carl Jung, CW 14, Para 154

Through his imagination the timid man has made his eyes basilisk-like, and he infects

the mirror, the moon, and the stars … Thus man in turn will be poisoned by this mirror of the moon … And as the mirror is defiled by the woman, thus conversely the eyes … are being defiled by the moon, for the reason that at such times the eyes of the timid imagining man are weak and dull … Carl Jung, CW 14, Para 215

The light that gradually dawns on him [modern man] consists in his understanding that his fantasy is a real psychic process which is happening to him personally … But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. It is a psychic fact that this fantasy is happening, and it is as real as you – as a psychic entity – are real. If this crucial operation is not carried out, all the changes are left to the flow of images, and you yourself remain unchanged. Carl Jung, CW 14, Para 753

Through his imagination the timid man has made his eyes basilisk-like, and he infects the mirror, the moon, and the stars … Thus man in turn will be poisoned by this mirror of the moon … And as the mirror is defiled by the woman, thus conversely the eyes … are being defiled by the moon, for the reason that at such times the eyes of the timid imagining man are weak and dull … Carl Jung, CW 14, Para 215

Mythologically, nymphs, dryads, etc. are nature- and tree-numina, but psychologically they are anima projections … Carl Jung, CW 14, Para 70

… outwardly Mercurius corresponds to quicksilver but inwardly he is … an anima mundi … Carl Jung, CW 14, Para 699

… the anima … represents the collective unconscious. Carl Jung, CW 14, Para 128

… the queen and the king are one, in the sense that body and soul or spirit and soul are one … the queen corresponds to the soul (anima) and the king to spirit … the secret of the work was some- times called the “Reginae Mysteria.” Carl Jung, CW 14, Para 536

He will learn to know his soul, that is, his anima and Shakti who conjures up a delusory world for him. Carl Jung, CW 14, Para 673

If a man knows how to transmute things in the greater world . . . how much more shall he know how to do in the microcosm, that is, in himself, the same that he is able to do outside himself, if he but know that the greatest treasure of man dwells within him and not outside him. Carl Jung, Citing Dorn, CW 14, Footnote 104.

The colour green … is associated with Venus. Carl Jung, CW 14, Para 393

The fact that the rotundum is … contained in the anima and is prefigured by her lends her that extraordinary fascination … At a certain level, therefore, woman appears as the true carrier of the longed-for wholeness and redemption. Carl Jung, CW 14, Para 500

It [salt] represents the feminine principle of Eros, which brings everything into relation- ship … [S]alt, as the soul or spark of the anima mundi, is … the daughter of the spiritus vegetativus of creation. Carl Jung, CW 14, Para 322

Apart from its lunar wetness and its terrestrial nature, the most outstanding properties

of salt are bitterness and wisdom … Salt, as the carrier of this fateful alternative, is co-ordinated with the nature of woman. Carl Jung, CW 14, Para 330

Confirmation of our interpretation of salt as Eros (i.e., as a feeling relationship) is found in the fact that the bitterness is the origin of the colors … Carl Jung, CW 14, Para 333.

The whore (meretrix) is a well-known figure in alchemy. She characterizes the arcane substance in its initial, “chaotic,” maternal state … “That noble whore Venus …” Carl Jung, CW 14, Para 415

Consciousness consists in the relation of a psychic content to the ego. Anything not associated with the ego remains unconscious. Carl Jung, CW 14, Para 522.

… there can be no consciousness without the perception of differences. Carl Jung, CW 14, Para 603

… sulphur is the soul … of all living things; … it is equated with “nostra anima” (our soul) … Paracelsus likewise calls sulphur the soul. Carl Jung, CW 14, Para 136

In his quest for wholeness … Michael Maier … has found the animal soul and the sibylline anima, who now counsels him to journey to the seven mouths of the Nile … Carl Jung, CW 14, Para 287

The sibyl, the guide of souls … Carl Jung, CW 14, Para 300

Our author was led in the first place by the anima-sibyl to undertake the journey through the planetary houses … Carl Jung, CW 14, Para 313

… Michael Maier’s journey to the seven mouths of the Nile … is a description of the dreamer’s ascent to a world of gods and heroes, of his initiation into a Venus mystery … Carl Jung, CW 14, Para 297

Psychologically, this doctrine testifies to the personality- or ego-character of psychic complexes: just as the distinguishing mark of the ego-complex is consciousness, so it is possible that other, “unconscious” complexes may possess, as splinter psyches, a certain luminosity of their own. Carl Jung, CW 14, Para 47

… the motif of dismemberment is well known in alchemy. The atoms are or become “white sparks” shining in the terra foetida. Carl Jung, CW 14, Para 64

… the anima, as she personifies the plurality of the archetypes … Carl Jung, CW 14, Para 218

… scintilla, the “little soul-spark” of Meister Eckhart …Similarly Heraclitus … is said to have conceived the soul as a “spark of stellar essence” …Alchemy, too, has its doctrine of the scintilla … “For all things have their origin in this source …” Carl Jung, CW 14, Para 42

The very concept "stone" indicates the peculiar nature of this symbol. "Stone" is the essence of everything solid and earthly. It represents feminine matter, and this concept intrudes into the sphere "spirit" and its symbolism .... The stone was more than an "incarnation" of God it was a concretization, a "materialization" that reached down into the darkness

of the inorganic realm or even rose from it, from that part of the Deity which put itself in opposition to the Creator because ... it remained latent in the panspermia (universal seedbed) as the formative principle of crystals, metals, and living organisms. Carl Jung, CW 14, Para 643

Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. This experience gives him faith and trust, the pistis in the ability of the self to sustain him, for everything that menaced him from inside he has made his own. He has acquired the right to believe that he will be able to overcome all future threats by the same means. He has arrived at an inner certainty which makes him capable of self-reliance and attained what the alchemists called the unio mentalis. Carl Jung, CW 14, Para 756

The starting point for our explanation is that the king is essentially synonymous with the sun and that the sun represents the daylight of the psyche, consciousness, which as the faithful companion of the sun's journey rises daily from the ocean of sleep and dream and sinks into it again at evening. Just as in the round-dance of the planets, and in the star-strewn spaces of the sky, the sun journeys along as a solitary figure, like any other one of the planetary archons, so consciousness, which refers everything to its own ego as the centre of the universe, is only one among the archetypes of the unconscious. . .. This is what the complex of consciousness would look like if it could be viewed from one of the other planets, as we view the sun from the earth. The subjective ego-personality, i.e., consciousness and its contents, is indeed seen in its various aspects by an unconscious observer, or rather by an observer placed in the "outer space" of the unconscious. That this is so is proved by dreams, in which the conscious personality, the ego of the dreamer, is seen from a standpoint that is "toto coelo" different from that of the conscious mind. Such a phenomenon could not occur at all unless there were in the unconscious other standpoints opposing or competing with ego-consciousness. These relationships are aptly expressed by the planet simile. The king represents ego-consciousness, the subject of all subjects, as an object. His fate in mythology portrays the rising and setting of this most glorious and most divine of all the phenomena of creation, without which the world would not exist as an object. For everything that is only is because it is directly or indirectly known, and moreover this "known-ness" is sometimes represented in a way which the subject himself does not know, just as if he were being observed from another planet, now with benevolent and now with sardonic gaze. Carl Jung, CW 14, Para 501

This far from simple situation derives partly from the fact that the ego has the paradoxical quality of being both the subject and the object of its own knowledge, and partly from the fact that the psyche is not a unity but a "constellation" consisting of other luminaries besides the sun. The ego-complex is not the only complex in the psyche. Carl Jung, CW 14, Para 502

Pitilessly it is seen from another planet that the king is growing old, even before he sees it himself: ruling ideas, the "dominants," change, and the change, undetected by consciousness, is mirrored only in dreams. King Sol, as the archetype of consciousness, voyages through the world of the unconscious, one of its multitudinous figures which may one day be capable of consciousness too. These lesser lights are, on the old view, identical with the planetary correspondences in the psyche which were postulated by astrology. When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. The intervention of the planetary spirit was besought as an aid. When the king

grows old and needs renewing, a kind of planetary bath is instituted – a bath into which all the planets pour their “influences.” This expresses the idea that the dominant, grown feeble with age, needs the support and influence of those subsidiary lights to fortify and renew it. It is, as it were, dissolved in the substance of the other planetary archetypes and then put together again. Through this process of melting and recasting there is formed a new amalgam of a more comprehensive nature, which has taken into itself the influences of the other planets or metals. Carl Jung, CW 14, Para 504

According to the Christian symbolism, Christ went through the worm experience of humiliation in the process of death and rebirth of the God-image, which was then followed by his being crowned with glory just as in our text the king is crowned with glory. And according to the alchemical symbolism these images also pertain to Mercurius. But Mercurius is a duplex figur ethere’s an upper Mercurius and a lower Mercurius. The lower Mercurius is imprisoned in matter and the upper volatile Mercurius descends and suffers itself to be fixed and imprisoned coagulated which then helps in the rescue of the lower Mercurius, the worm. The outcome is that the worm, the serpent Mercurius, is crowned or glorified, just as Christ’s resurrection and ascension was a crowning glorification of the worm. This sequence of events is indicated by the frequent image in alchemy of the crowned serpent. It indicates that the upper Mercurius and the lower Mercurius have been brought together. Carl Jung, CW 14, Para 478ff.

In the course of his mystic peregrination Maier reached the Red (“Erythraean”) Sea, and in the following way: he journeyed to the four directions, to the north (Europe), to the west (America), to the east (Asia). Leaving Asia and turning south to Africa, he found a statue of Mercury, made of silver, and with a golden head. The statue pointed to Paradise, which he espied far off. Now because of its four rivers, and because it was the abode of the originally androgynous Primordial Man (Adam), the Garden of Eden was a favourite mandala in Christian iconography and is therefore a symbol of totality and—from the psychological point of view—of the self. If we take the four directions and the four elements (see note 505) as a symbolical equivalent of the four basic functions of consciousness, we can say that Maier had become conscious of three of them by the time he reached Asia. Carl Jung, CW 14, Para 276

Its chief function is ablution, the cleansing of the sinner, and in alchemy this is the lato, the impure body; hence the oft-repeated saying attributed to Elbo Interfector: “Whiten the lato and rend the books, lest your hearts be rent asunder” Carl Jung, CW 14 Para 316

In the Rosarium the ablution of the lato occurs in variant form: it is cleansed not by water but by “Azoth and fire,” that is, by a kind of baptism in fire, which is often used as a synonym for water. The equivalent of this in the Catholic rite is the plunging of a burning candle into the font, in accordance with Matthew 3:11: “He shall baptize you with the Holy Ghost, and with fire” Carl Jung, CW 14 Para 316

The alchemists did not hesitate to call the transformative process a “baptism.” Thus the “Cons ilium coniugii” says: “And if we are baptized in the fountain of gold and silver, and the spirit of our body ascends into heaven with the father and the son, and descends again, then our souls shall revive and my animal body will remain white, that is, [the body] of the moon.” The subject of this sentence is Sol and Luna. The Aurora consurgens I distinguishes three kinds of baptism, “in water, in blood, and in fire,” the Christian ideas being here transferred directly to the chemical procedure. The same is true of the idea that baptism is a submersion in death, following Colossians 2:12: “(Ye are) buried with him in baptism, wherein also ye are risen with him” Carl Jung, CW 14 Para 316

The effect of Christian baptism is the washing away of sin and the acceptance of the neophyte into the Church as the earthly kingdom of Christ, sanctification and rebirth through grace, and the bestowal of an “indelible character” on the baptized. The effect of the aqua permanens is equally miraculous. The “Gloria mundi” says: “The mystery of everything is life, which is water; for water dissolves the body into spirit and summons a spirit from the dead.” Dissolution into spirit, the body’s volatilization or sublimation, corresponds chemically to evaporation, or any rate to the expulsion of evaporable ingredients like quicksilver, sulphur, etc. Carl Jung, CW 14 Para 318

Psychologically it corresponds to the conscious realization and integration of an unconscious content. Unconscious contents lurk somewhere in the body like so many demons of sickness, impossible to get hold of, especially when they give rise to physical symptoms the organic causes of which cannot be demonstrated. The “spirit” summoned from the dead is usually the spirit Mercurius, who, as the anima mundi, is inherent in all things in a latent state. It is clear from the passage immediately following that it is salt of which it is said: “And that is the thing which we seek: all our secrets are contained in it” Carl Jung, CW 14 Para 318

Salt, however, “takes its origin from Mercurius,” so salt is a synonym for the arcane substance. It also plays an important part in the Roman rite: after being blessed it is added to the consecrated water, and in the ceremony of baptism a few grains of the consecrated salt are placed in the neophyte’s mouth with the words: “Receive the salt of wisdom: may it be a propitiation for thee unto eternal life” Carl Jung, CW 14 Para 318

This arcane substance has provided occasion for some general reflections, which are not altogether fortuitous in that sulphur represents the active substance of the sun or, in psychological language, the motive factor in consciousness: on the one hand the will, which can best be regarded as a dynamism subordinated to consciousness, and on the other hand compulsion, an involuntary motivation or impulse ranging from mere interest to possession proper. The unconscious dynamism would correspond to sulphur, for compulsion is the great mystery of human life. It is the thwarting of our conscious will and of our reason by an inflammable element within us, appearing now as a consuming fire and now as life-giving warmth Carl Jung, CW 14 Para 151

Compulsion, therefore, has two sources: the shadow and the Anthropos. This is sufficient to explain the paradoxical nature of sulphur: as the “corrupter” it has affinities with the devil, while on the other hand it appears as a parallel of Christ Carl Jung, CW 14 Para 153

The motif does not occur in such complete form again. One next meets it in the Turba: “The dew is joined to him who is wounded and given over to death.” The dew comes from the moon, and he who is wounded is the sun. In the treatise of Philaletha, “Introitus apertus ad occlusum Regis palatium,” the wounding is caused by the bite of the rabid “Corascene” dog, in consequence of which the hermaphrodite child suffered from hydrophobia Carl Jung, CW 14 Para 27

Dorn, in his “De tenebris contra naturam,” associates the motif of wounding and the poisonous snake-bite with Genesis 3: “For the sickness introduced into nature by the serpent, and the deadly wound she inflicted, a remedy is to be sought.” Accordingly it is the task of alchemy to root out the original sin, and this is accomplished with the aid of the balsamum vitae (balsam of life), which is “a true mixture of the natural heat with its radical moisture”

Carl Jung, CW 14 Para 27

“The life of the world is the light of nature and the celestial sulphur, whose substance is the aetheric moisture and heat of the firmament, like to the sun and moon.” The conjunction of the moist (= moon) and the hot (= sun) thus produces the balsam, which is the “original and incorrupt” life of the world. Genesis 3:15, “he shall bruise your head, and you shall bruise his heel” (RSV), was generally taken as a prefiguration of the Redeemer. But since Christ was free from the stain of sin the wiles of the serpent could not touch him, though of course mankind was poisoned Carl Jung, CW 14 Para 27

Whereas the Christian belief is that man is freed from sin by the redemptory act of Christ, the alchemist was evidently of the opinion that the “restitution to the likeness of original and incorrupt nature” had still to be accomplished by the art, and this can only mean that Christ’s work of redemption was regarded as incomplete. In view of the wickednesses which the “Prince of this world,” undeterred, goes on perpetrating as liberally as before, one cannot withhold all sympathy from such an opinion Carl Jung, CW 14 Para 27

For an alchemist who professed allegiance to the Ecclesia spiritualis it was naturally of supreme importance to make himself an “unspotted vessel” of the Paraclete and thus to realize the idea “Christ” on a plane far transcending a mere imitation of him. It is tragic to see how this tremendous thought got bogged down again and again in the welter of human folly. A shattering example of this is afforded not only by the history of the Church, but above all by alchemy itself, which richly merited its own condemnation in ironical fulfilment of the dictum “In sterquiliniis invenitur” (it is found in cesspools). Agrippa von Nettesheim was not far wrong when he opined that “Chymists are of all men the most perverse” Carl Jung, CW 14 Para 27

Another widespread primitive idea is the snake-form of the spirits of the dead. This may well have given rise to the worm version of the phoenix myth Carl Jung, CW 14 Para 481

Examples [of heroes worshiped as snakes] are Trophonios in his cave and Erechtheus in the crypt of the Erechtheion. The heroes themselves often have the form of snakes, or else the snake is their symbol Carl Jung, CW 14 Para 481

The dead in general are frequently depicted as snakes. Like the “hero” of alchemy, Mercurius, another ancient alchemical authority, the Agathodaimon, also has the form of a snake Carl Jung, CW 14 Para 481

Actually it is a pair of brothers that inhabit hell, namely death and the devil, the devil being characterized by the snake and death by worms. In old German the concepts of worm, snake, and dragon coalesce, as they do in Latin (vermis, serpens, draco) Carl Jung, CW 14 Para 482

The underworld signifies hell and the grave. The worm or serpent is all-devouring death. The dragon-slayer is therefore always a conqueror of death. In Germanic mythology, too, hell is associated with worms. Hell in Old English is called the “worm’s hall” (wyrmsele). and in Middle High German it is the “worm-garden” Carl Jung, CW 14 Para 482

Like the heroes and spirits of the dead, the gods too (particularly the earth-gods), are associated with the snake, as are Hermes and Asklepios. Indeed, the Greek god of healing, on being hatched from the egg, seems to have taken the form of a snake Carl Jung, CW 14 Para

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The worm stands for the most primitive and archaic form of life from which ultimately developed the direct opposite of the earth-bound creature the bird. This pair of opposites snake and bird is classical. The eagle and serpent, the two animals of Zarathustra, symbolize the cycle of eternal return Carl Jung, CW 14 Para 483

I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24:7-10 is discussed. The rhetorical question of the psalm, "Who is this king of glory?" is answered in Hippolytus thus: "A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle." This passage, says Hippolytus, refers to Adam and his "ascension and rebirth, that he may be born spiritual, not fleshly." The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14 Para 484

This is another quotation, namely from Psalm 21:7 (DV). It is interesting that this psalm begins with the words: "My God, my God, why hast thou forsaken me?" an indication that the transformation of the King of Glory into the least of his creatures [worms] is felt as abandonment by God. The words are the same as Matthew 27:46: "Eli, Eli, lama sabachthani" Carl Jung, CW 14 Para 484

Usually, however, there was a division into three worlds to correspond with the Trinity: heaven, earth, hell. Triads were also known in alchemy. From the time of Paracelsus the most important triad was Sulphur-Mercurius-Sal, which was held to correspond with the Trinity. A subtle feature of the Sulphur-Mercurius-Sal formula is that the central figure, Mercurius, is by nature androgynous and thus partakes both of the masculine red sulphur and of the lunar salt. His equivalent in the celestial realm is the planetary pair Sol and Luna, and in the "intelligible" realm Christ in his mystical androgyny, the "man encompassed by the woman," i.e., sponsus and sponsa (Ecclesia). Carl Jung, CW 14, Para 235

Like the Trinity, the alchemical "triunity" is a quaternity in disguise owing to the duplicity of the central figure: Mercurius is not only split into a masculine and a feminine half but is the poisonous dragon and at the same time the heavenly lapis. This makes it clear that the dragon is analogous to the devil and the lapis to Christ, in accordance with the ecclesiastical view of the devil as an autonomous counterpart of Christ. Furthermore, not only the dragon but the negative aspect of sulphur, namely sulphur comburens, is identical with the devil, as Glauber says: "Verily, sulphur is the true black devil of hell, who can be conquered by no element save by salt alone." Salt by contrast is a "light" substance, similar to the lapis, as we shall see:

Here we have another of those well-known quaternities of opposites which are usually masked as a triad, just as the Christian Trinity is able to maintain itself as such only by eliminating the fourth protagonist of the divine drama. If he were included there would be, not a Trinity, but a Christian Quaternity. Carl Jung, CW 14, Para 237

For a long time there had been a psychological need for this, as is evident from the medieval pictures of the Assumption and Coronation of the Virgin; it was also responsible for elevating her to the position of mediatrix, corresponding to Christ's position as the mediator, with the difference that Mary only transmits grace but does not generate it. Carl Jung, CW 14, Para 237

In general, meditation and contemplation have had a bad reputation in the West. They

are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose.... nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para709.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung, CW 14, Para 792.

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Page 258.

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Page 88.

If one does not understand a person, one tends to regard him as a fool. Carl Jung; CW 14; Para 147.

Egocentricity is a necessary attribute of consciousness and is also its specific sin." Carl Jung, CW 14, par. 364.

The Red Sea is a water of death for those that are "unconscious," but for those that are "conscious" it is a baptismal water of rebirth and transcendence. Carl Jung, CW 14, Para 257

The exodus from Egypt signifies the exodus from the body, which is Egypt in miniature, being the incarnation of sinfulness, and the crossing of the Red Sea is the crossing of the water of corruption, which is Kronos. Carl Jung, CW 14, Para 257

The other side of the Red Sea is the other side of Creation. The arrival in the desert is a "genesis outside of generation." There the "gods of destruction" and the "god of salvation" are all together. Carl Jung, CW 14, Para 257

St. Augustine says, "The Red Sea signifies baptism"; and, according to Honorius of Autun, "the Red Sea is the baptism reddened by the blood of Christ, in which our enemies, namely our sins, are drowned." Carl Jung, CW 14, Para 257

It is without doubt the Microcosm, the mystical Adam and bisexual Original Man in his prenatal state, as it were, when he is identical with the unconscious. Carl Jung, CW 14, Para 8

It is clear from this text that the "hidden" thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis. It is he who laments in the "prisons" of the darkness, and who is personified by the black Shulamite of the Song of Songs. Carl Jung, CW 14, Para 44

The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Carl Jung, CW 14, Para 47

Hence we get the parallel of the dragon’s head with Christ, corresponding to the Gnostic view that the son of the highest divinity took on the form of the serpent in paradise in order to teach our first parents the faculty of discrimination, so that they should see that the work of the demiurge was imperfect. Carl Jung, CW 14, Para 141

The personal unconscious is the shadow and the inferior function, in Gnostic terms the sinfulness and impurity that must be washed away by baptism. The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. Carl Jung, CW 14, Para 257

The opus is a "transitus," a in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. Carl Jung, CW 14, Para 287

Irenaeus, reporting the views of the Gnostics, says: "The spiritual, they say, [is] sent forth to this end, that, being united here below with the psychic, it may take form, and be instructed simultaneously by intercourse with it. Carl Jung, CW 14, Para 327

The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe’s "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327

Anyone familiar with the spirit of alchemy and the views of the Gnostics in Hippolytus will be struck again and again by their inner affinity. Carl Jung, CW 14, Para 328

The inner spiritual man of the Gnostics is the Anthropos, the man created in the image of the Nous, the (true man). He corresponds to the chin-yen (true man) of Chinese alchemy. Carl Jung, CW 14, Para 490

And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess. She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother. Carl Jung, CW 14, Para 490

In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne. Carl Jung, CW 14, Para 526

In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri. Carl Jung, CW 14, Para 589

Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas. Carl Jung, CW 14, Para 627

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the

Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699

The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701

Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis. Carl Jung, CW 14, Para 548

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

In the final analysis the idea of an unus mundus [one world] is founded on the assumption that the multiplicity of the empirical world rests on an underlying unity. Everything divided and different belongs to one and the same world. Carl Jung, CW 14, pars. 767-770

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, CW 14, Para 330.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

The experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. Carl Jung, CW 14, Para 762.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process

with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

If we can successfully develop that function which I have called transcendent, the disharmony ceases, and we can then enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon a man. Carl Jung, CW 14, Para 502.

Things are different with Luna: every month she is darkened and extinguished; she cannot hide this from anybody, not even from herself. She knows that this same Luna is now bright and now dark — but who has ever heard of a dark sun? We call this quality of Luna "women's closeness to nature," and the fiery brilliance and hot air that plays round the surface of things we like to call "the masculine mind. Carl Jung, CW 14, Para 331.

The synthesis of the elements is effected by means of the circular movement in time (circulatio, rota) of the Sun through the houses of the Zodiac. Carl Jung, CW 14, Page 7.

If attention is directed to the unconscious, the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water. For consciousness is just as arid as the unconscious if the two halves of our psychic life are separated. Carl Jung, CW 14, Page 163.

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

But one is not a number; the first number is two, and with-it multiplicity and reality begin. Carl Jung, CW 14, Para 659

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 194

They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Fuhrer, and sometimes it is luckily the other way round as well, or else mankind would long since have perished of stupidity. Carl Jung, CW 14, Para 83

Nobody can know himself and differentiate himself from his neighbours if he has a distorted picture of him, just as no one can understand his neighbour if he has no relationship to himself. Carl Jung, CW 14, Para 739

The one-after-another is a bearable prelude to the deeper knowledge of the side-by-side, for this is an incomparably more difficult problem. Carl Jung, CW 14, Para 206

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, CW 14, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us. this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul and be convinced that it is worth his while to persevere with himself. Carl Jung, CW 14, Para 511

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. Carl Jung, CW 14, Para 229

Everything that happens, however, happens in the same "one world" and is part of it. For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662.

Transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Para 88

This process of coming to terms with the Other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14, Para 706

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Para 258

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation. Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 14, Para 289

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53

Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, Para 737

Beheading is significant symbolically as the separation of the “understanding” from the “great suffering and grief” which nature inflicts on the soul. It is an emancipation of the “cogitatio” which is situated in the head, a freeing of the soul from the “trammels of nature.” Its purpose is to bring about, as in Dorn, a unio mentalis “in the overcoming of the body.” Carl Jung, CW 14, para 730.

The aim of this separation was to free the mind from the influence of the “bodily appetites and the heart’s affections,” and to establish a spiritual position which is supraordinate to the turbulent sphere of the body. This leads at first to a dissociation of the personality and a violation of the merely natural man. Carl Jung, CW 14, Para 671.

This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts consciousness with them. Carl Jung, CW 14, Para 672.

One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naive mind and amounts to an anticipated psychosis. Carl Jung, CW 14, Para 755

The Stone was called “orphan” because of its uniqueness “it was never seen elsewhere” and it was said to be in the Emperor’s crown. It was “wine-coloured” and sometimes shone in the night, “but nowadays it does not shine [any more] in the darkness.” As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus. “Orphan” as the name of a gem may therefore mean something like the modern “solitaire” a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the (homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13

All these synonyms allude to the virginal or maternal quality of the prima materia, which exists without a man and yet is the “matter of all things.” Above all, the prima materia is the mother of the lapis, the filius philosophorum. Michael Meier mentions the treatise of an anonymous author Delphinas, which he dates to sometime before 1447. He stresses that this author insisted particularly on the mother-son incest Carl Jung, CW 14, Para 14

Our starting-point for these remarks was the designation of the lapis as “orphan,” which Dorn mentions apparently out of the blue when discussing the union of opposites. The material we have adduced shows what an archetypal drama of death and rebirth lies hidden in the coniunctio, and what immemorial human emotions clash together in this problem. It is the moral task of alchemy to bring the feminine, maternal background of the masculine psyche, seething with passions, into harmony with the principle of the spirit truly a labour of Hercules! Carl Jung, CW 14, Para 135

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the “Other” in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14: Page 706

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

Woman’s consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Para 223

A Christian of today no longer ought to cling obstinately to a one-sided credo but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else. It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness.

Carl Jung, CW 14, Para 786

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth, but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient, or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

In general, meditation and contemplation have a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what

he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul and be convinced that it is worth his while to persevere with himself. Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that out-weighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

It needs a very moon-like consciousness indeed to hold a large family together regard-less of all the differences, and to talk and act in such a way that the harmonious relation of the parts to the whole is not only not disturbed but is actually enhanced. And where the ditch is too deep, a ray of moonlight smoothes it over. Carl Jung, CW 14, Para 227

The moon-nature is its own best camouflage, as at once becomes apparent when a woman's unconscious masculinity breaks through into her consciousness and thrusts her Eros aside.

Then it is all up with her charm and the mitigating half-darkness; she takes a stand on some point or other and captiously defends it, although each barbed remark tears her own flesh, and with brutal short-sightedness she jeopardizes everything that is the dearest goal of womanhood. Carl Jung, CW 14, Para 228

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and these disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people. An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Carl Jung, CW 14, Para 221

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity's past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

Not only in the psychic man is there something unknown, but also in the physical. We

should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332

The novilunium of woman is a source of countless disappointments for man which easily turn to bitterness, though they could equally well be a source of wisdom if they were understood. Naturally this is possible only if he is prepared to acknowledge his black sun [Sol niger], that is, his shadow Carl Jung, CW 14, Para 332

Encounter with the unconscious is almost by definition a wounding defeat. In Mysterium Coniunctionis we find one of the most important sentences that Jung ever wrote: "The experience of the Self is always a defeat for the ego" Carl Jung, CW 14, Para 778.

Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discovered to keep to sulphur as our example in this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147

This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf “in its good part” signifies the apostle Paul, but “in its bad part” the devil Carl Jung, CW 14, Para 147

In order to attain this union, they tried not only to visualize the opposites together but to express them in the same breath. Characteristically, the paradoxes cluster most thickly round the arcane substance, which was believed to contain the opposites in uncombined form as the prima materia, and to amalgamate them as the lapis Philosophorum. Thus the lapis is called on the one hand base, cheap, immature, volatile, and on the other hand precious, perfect, and solid; or the prima materia is base and noble, or precious and parvi momenti (of little moment) Carl Jung, CW 14, Para 36

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone,” says the Turba, “that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names.” The stone is “thousand-named” like the gods of the mystery religions, the arcane substance is “One and All”. In the treatise of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36

"The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206.

Again, the view that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 14, par. 206.

The Fall was inevitable even in paradise. Therefore Christ is "without the stain of sin," because he stands for the whole of the Godhead and is not distinct from it by reason of his manhood. Carl Jung, CW 14, par. 206.

The wings of the dove temper the malignity of the air, the wickedness of the aerial spirit ("the prince of the power of the air"—Ephesians 2: 2), and they alone have this effect. Carl Jung, CW 14, Para 206

Its chief function is ablution, the cleansing of the sinner, and in alchemy this is the lato, the impure body; hence the oft-repeated saying attributed to Elbo Interfector: “Whiten the lato and rend the books, lest your hearts be rent asunder” Carl Jung, CW 14, Para 316

The alchemists did not hesitate to call the transformative process a “baptism.” Thus the “Consilium coniugii” says: “And if we are baptized in the fountain of gold and silver, and the spirit of our body ascends into heaven with the father and the son, and descends again, then our souls shall revive and my animal body will remain white, that is, [the body] of the moon.” The subject of this sentence is Sol and Luna. The Aurora consurgens I distinguishes three kinds of baptism, “in water, in blood, and in fire,” the Christian ideas being here transferred directly to the chemical procedure. The same is true of the idea that baptism is a

submersion in death, following Colossians 2:12: “(Ye are) buried with him in baptism, wherein also ye are risen with him” Carl Jung, CW 14, Para 316

The effect of Christian baptism is the washing away of sin and the acceptance of the neophyte into the Church as the earthly kingdom of Christ, sanctification and rebirth through grace, and the bestowal of an “indelible character” on the baptized. The effect of the aqua permanens is equally miraculous. The “Gloria mundi” says: “The mystery of every thing is life, which is water; for water dissolves the body into spirit and summons a spirit from the dead.” Dissolution into spirit, the body’s volatilization or sublimation, corresponds chemically to evaporation, or any rate to the expulsion of evaporable ingredients like quicksilver, sulphur, etc. Carl Jung, CW 14, Para 318

Psychologically it corresponds to the conscious realization and integration of an unconscious content. Unconscious contents lurk somewhere in the body like so many demons of sickness, impossible to get hold of, especially when they give rise to physical symptoms the organic causes of which cannot be demonstrated. The “spirit” summoned from the dead is usually the spirit Mercurius, who, as the anima mundi, is inherent in all things in a latent state. It is clear from the passage immediately following that it is salt of which it is said: “And that is the thing which we seek: all our secrets are contained in it” Carl Jung, CW 14, Para 318

Salt, however, “takes its origin from Mercurius,” so salt is a synonym for the arcane substance. It also plays an important part in the Roman rite: after being blessed it is added to the consecrated water, and in the ceremony of baptism a few grains of the consecrated salt are placed in the neophyte’s mouth with the words: “Receive the salt of wisdom: may it be a propitiation for thee unto eternal life” Carl Jung, CW 14, Para 318

The alchemical texts were written exclusively by men, and their statements about the moon are therefore the product of masculine psychology. Nevertheless women did play a role in alchemy, as I have mentioned before, and this makes it possible that the “symbolization” will show occasional traces of their influence Carl Jung, CW 14, Para 221

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people Carl Jung, CW 14, Para 221

An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Frequently, however, it gets distorted by everything that misogyny can possibly devise to protect the masculine consciousness from the influence of women, so that the man succumbs instead to unpredictable moods and insensate resentments Carl Jung, CW 14, Para 221

The moon is not only dark but is also a giver of light and can therefore represent consciousness. This is indeed so in the case of woman: her consciousness has a lunar rather than a solar character. Its light is the “mild” light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreetness and

separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity Carl Jung, CW 14, Para 223

The concept of the uroboros must be much older, and may ultimately go back to ancient Egyptian theology, to the doctrine of the homoousia of the Father-God with the divine son, Pharaoh Carl Jung, CW 14, Para 423

In the Cantilena, the mythologem of the uroboros is unexpectedly, and most unusually, translated into feminine form: it is not the father and son who merge into one another, but the mother who merges with her own substance, "eating her own tail" or "impregnating herself," as the king in the "Allegoria Merlini" drank his "own" water. The queen is in a condition of psychic pregnancy: the anima has become activated and sends her contents into consciousness. These correspond to the peacock's flesh and the lion's blood Carl Jung, CW 14, Para 424

If the products of the anima (dreams, fantasies, visions, symptoms, chance ideas, etc.) are assimilated, digested, and integrated, this has a beneficial effect on the growth and development ("nourishment") of the psyche. At the same time the cibatio and imbibitio of the anima-mother indicate the integration and completion of the entire personality. The anima becomes creative when the old king renews himself in her Carl Jung, CW 14, Para 424

It requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process. She acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. The waterfall itself is then the incommensurable third. In an open and unresolved conflict dreams and fantasies occur which, like the waterfall, illustrate the tension and nature of the opposites, and thus prepare the synthesis Carl Jung, CW 14, Para 705

This process [of active imagination] can, as I have said, take place spontaneously or be artificially induced. In the latter case you choose a dream, or some other fantasy-image, and concentrate on it by simply catching hold of it and looking at it. You can also use a bad mood as a starting-point, and then try to find out what sort of fantasy-image it will produce, or what image expresses this mood. You then fix this image in the mind by concentrating your attention. Usually it will alter, as the mere fact of contemplating it animates it. The alterations must be carefully noted down all the time, for they reflect the psychic processes in the unconscious background, which appear in the form of images consisting of conscious memory material Carl Jung, CW 14, Para 706

In this way conscious and unconscious are united, just as a waterfall connects above and below. A chain of fantasy ideas develops and gradually takes on a dramatic character: the passive process becomes an action. At first it consists of projected figures, and these images are observed like scenes in the theatre. In other words, you dream with open eyes Carl Jung, CW 14, Para 706

As a rule there is a marked tendency simply to enjoy this interior entertainment and to leave it at that. Then, of course, there is no real progress but only endless variations on the

same theme, which is not the point of the exercise at all. What is enacted on the stage still remains a background process; it does not move the observer in any way, and the less it moves him the smaller will be the cathartic effect of this private theatre Carl Jung, CW 14, Para 706

The piece that is being played does not want merely to be watched impartially, it wants to compel his participation. If the observer understands that his own drama is being performed on this inner stage, he cannot remain indifferent to the plot and its dénouement. He will notice, as the actors appear one by one and the plot thickens, that they all have some purposeful relationship to his conscious situation, that he is being addressed by the unconscious, and that it causes these fantasy-images to appear before him. He therefore feels compelled, or is encouraged by his analyst, to take part in the play and, instead of just sitting in a theatre, really have it out with his alter ego. For nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment Carl Jung, CW 14, Para 706

This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. It is very important to fix this whole procedure in writing at the time of its occurrence, for you then have ocular evidence that will effectively counteract the ever-ready tendency to self-deception. A running commentary is absolutely necessary in dealing with the shadow, because otherwise its actuality cannot be fixed. Only in this painful way is it possible to gain a positive insight into the complex nature of one's own personality Carl Jung, CW 14, Para 706

Expressed in the language of Hermetic philosophy, the ego personality's coming to terms with its own background, the shadow, corresponds to the union of spirit and soul in the unio mentalis, which is the first stage of the coniunctio Carl Jung, CW 14, Para 707

What I call coming to terms with the unconscious the alchemists called "meditation." Ruland says of this: "Meditation: The name of an Internal Talk of one person with another who is invisible, as in the invocation of the Deity, or communion with one's self, or with one's good angel." This somewhat optimistic definition must immediately be qualified by a reference to the adept's relations with his spiritus familiaris, who we can only hope was a good one. In this respect Mercurius is a rather unreliable companion, as the testimony of the alchemists agrees Carl Jung, CW 14, Para 707

In order to understand the second stage, the union of the unio mentalis with the body, psychologically, we must bear in mind what the psychic state resulting from a fairly complete recognition of the shadow looks like. The shadow, as we know, usually presents a fundamental contrast to the conscious personality. This contrast is the prerequisite for the difference of potential from which psychic energy arises. Without it, the necessary tension would be lacking. Where considerable psychic energy is at work, we must expect a corresponding tension and inner opposition. The opposites are necessarily of a characterological nature: the existence of a positive virtue implies victory over its opposite, the corresponding vice. Without its counterpart virtue would be pale, ineffective, and unreal. The extreme opposition of the shadow to consciousness is mitigated by complementary and compensatory processes in the unconscious. Their impact on consciousness finally produces the uniting symbols Carl Jung, CW 14, Para 707

The light that gradually dawns on him [the patient] consists in his understanding that his fantasy is a real psychic process which is happening to him personally. Although, to a certain extent, he looks on from outside, impartially, he is also an acting and suffering figure in the drama of the psyche. This recognition is absolutely necessary and marks an important advance Carl Jung, CW 14, Para 753

So long as he simply looks at the pictures he is like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own on in the action. Then, if the flow of images ceases, next to nothing has happened even though the process is repeated a thousand times Carl Jung, CW 14, Para 753

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. It is a psychic fact that this fantasy is happening, and it is as real as you as a psychic entity are real. If this crucial operation is not carried out, all the changes are left to the flow of images, and you yourself remain unchanged Carl Jung, CW 14, Para 753

But if you place yourself in the drama as you really are, not only does it gain in actuality but you also create, by your criticism of the fantasy an effective counterbalance to its tendency to get out of hand. For what is now happening is the decisive rapprochement with the unconscious. This is where insight, the unio mentalis, begins to become real. What you are now creating is the beginning of individuation, whose immediate goal is the experience and production of the symbol of totality Carl Jung, CW 14, Para 753

It not infrequently happens that the patient simply continues to observe his images without considering what they mean to him. He can and he should understand their meaning, but this is of practical value only so long as he is not sufficiently convinced that the unconscious can give him valuable insights. But once he has recognized this fact, he should also know that he then has in his hands an opportunity to win, by his knowledge, independence of the analyst. This conclusion is one which he does not like to draw, with the result that he frequently stops short at the mere observation of his images Carl Jung, CW 14, Para 754

Patients who often come to a standstill at this point. As this experience is not uncommon I can only conclude that the transition from a merely perceptive, i.e., aesthetic, attitude to one of judgment is far from easy Carl Jung, CW 14, Para 754

The step beyond a merely aesthetic attitude may be unfamiliar to most of my readers. I myself have said little about it and have contented myself with hints. It is not a matter that can be taken lightly. I tried it out on myself and others thirty years ago and must admit that although it is feasible and leads to satisfactory results it is also very difficult Carl Jung, CW 14, Para 755

It can be recommended without misgiving if a patient has reached the stage of knowledge described above. If he finds the task too difficult he will usually fail right at the beginning and never get through the dangerous impasse Carl Jung, CW 14, Para 755

Naturally there is an enormous difference between an anticipated psychosis and a real one, but the difference is not always clearly perceived and this gives rise to uncertainty or even a fit of panic. Unlike a real psychosis, which comes on you and inundates you

with uncontrollable fantasies irrupting from the unconscious, the judging attitude implies a voluntary involvement in those fantasy-processes which compensate the individual and in particular the collective situation of consciousness. The avowed purpose of this involvement is to integrate the statements of the unconscious, to assimilate their compensatory content, and thereby produce a whole meaning which alone makes life worth living and, for not a few people, possible at all Carl Jung, CW 14, Para 756

The danger inherent in analysis is that, in a psychopathically disposed patient, it will unleash a psychosis. This very unpleasant possibility generally presents itself at the beginning of the treatment, when, for instance, dream-analysis has activated the unconscious. But if it has got so far that the patient can do active imagination and shape out his fantasies, and there are no suspicious incidents, then there is as a rule no longer any serious danger. One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. (The judgment of course should be morally and intellectually binding.) There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naïve mind and amounts to an anticipated psychosis Carl Jung, CW 14, Para 755

The reason why the involvement looks very like a psychosis is that the patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it. In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his Self and thereby has gained himself. This experience gives him faith and trust, the pistis in the ability of the Self to sustain him, for everything that menaced him from inside he has made his own. He has acquired the right to believe that he will be able to overcome all future threats by the same means. He has arrived at an inner certainty which makes him capable of self-reliance, and attained what the alchemists called the unio mentalis Carl Jung, CW 14, Para 756

As a rule this state is represented pictorially by a mandala. Often such drawings contain clear allusions to the sky and the stars and therefore refer to something like the "inner" heaven, the "firmament" or "Olympus" of Paracelsus, the Microcosm Carl Jung, CW 14, Para 757

He needs to be ruled by a higher authority, such as is found in the great religions. Even when Reason triumphed at the beginning of the French Revolution it was quickly turned into a goddess and enthroned in Notre-Dame Carl Jung, CW 14, Para 342

The shadow exerts a dangerous fascination which can be countered only by another fascinosum. It cannot be got at by reason, even in the most rational person, but only by illumination, of a degree and kind that are equal to the darkness but are the exact opposite of "enlightenment." For what we call "rational" is everything that seems "fitting" to the man in the street, and the question then arises whether this "fitness" may not in the end prove to be "irrational" in the bad sense of the word. Sometimes, even with the best intentions this dilemma cannot be solved Carl Jung, CW 14, Para 343

This is the moment when the primitive trusts himself to a higher authority and to a deci-

sion beyond his comprehension. The civilized man in his closed-in environment functions in a fitting and appropriate manner, that is, rationally. But if, because of some apparently insoluble dilemma, he gets outside the confines of civilization, he becomes a primitive again; then he has irrational ideas and acts on hunches; then he no longer thinks but “it” thinks in him; then he needs “magical” practices in order to gain a feeling of security; then the latent autonomy of the unconscious becomes active and begins to manifest itself as it has always done in the past Carl Jung, CW 14, Para 343

The alchemists did not insist on this aspect, so I need say only a few words about it here. Usually, however, in the non-alchemical literature Adam is a “light” figure whose splendour even outshines that of the sun. He lost his radiance owing to the Fall. Here we have a hint of his dual nature: on the one hand shining and perfect, on the other dark and earthy. Haggadic interpretation derives his name from adamah, earth Carl Jung, CW 14, Para 585

Adam’s dual nature is confirmed by Origen: one Adam was made out of earth, the other “after the image and likeness of God. He is our inner man, invisible, incorporeal, unspotted, and immortal.” Similar views are expressed by Philo. It is worth noting that in Colossians 1: 15 Christ is this “image of the invisible God, the firstborn of every creature” Carl Jung, CW 14, Para 586

The adoption was represented in ancient times either by a figurative act of birth or by the suckling of the adoptive child. In this manner Heracles was “adopted” by Hera Carl Jung, CW 14, Para 384

Concealment under the skirt is a widely disseminated rite, and until quite recently was still practised by the Bosnian Turks. The motif of the “tutelary Madonna” in a mantle has a similar meaning, namely, the adoption of the believer Carl Jung, CW 14, Para 385

“Only through a medium can the transition take place,” and, “Mercurius is the medium of conjunction.” Mercurius is the soul (anima), which is the “mediator between body and spirit” Carl Jung, CW 14, Para 658

It is apparent from this explanation that the desperately evasive and universal Mercurius that Proteus twinkling in a myriad shapes and colours is none other than the “unus mundus,” the original, non-differentiated unity of the world or of Being; the[agnosia] of the Gnostics, the primordial unconsciousness Carl Jung, CW 14, Para 660

The Mercurius of the alchemists is a personification and concretization of what we today would call the collective unconscious. While the concept of the unus mundus is a metaphysical speculation, the unconscious can be indirectly experienced via its manifestations. Though in itself an hypothesis, it has at least as great a probability as the hypothesis of the atom. It is clear from the empirical material at our disposal today that the contents of the unconscious, unlike conscious contents, are mutually contaminated to such a degree that they cannot be distinguished from one another and can therefore easily take one another’s place, as can be seen most clearly in dreams. The indistinguishableness of its contents gives one the impression that everything is connected with everything else and therefore, despite their multifarious modes of manifestation, that they are at bottom a unity Carl Jung, CW 14, Para 660

The only comparatively clear contents consist of motifs or types round which the individual associations congregate. As the history of the human mind shows, these archetypes are of

great stability and so distinct that they allow themselves to be personified and named, even though their boundaries are blurred or cut across those of other archetypes, so that certain of their qualities can be interchanged Carl Jung, CW 14, Para 660

In particular, mandala symbolism shows a marked tendency to concentrate all the archetypes on a common centre, comparable to the relationship of all conscious contents to the ego. The analogy is so striking that a layman unfamiliar with this symbolism is easily misled into thinking that the mandala is an artificial product of the conscious mind. Naturally mandalas can be imitated, but this does not prove that all mandalas are imitations. They are produced spontaneously, without external influence, even by children and adults who have never come into contact with any such ideas. One might perhaps regard the mandala as a reflection of the egocentric nature of consciousness, though this view would be justified only if it could be proved that the unconscious is a secondary phenomenon. But the unconscious is undoubtedly older and more original than consciousness, and for this reason one could just as well call the egocentrism of consciousness a reflection or imitation of the “self”-centrism of the unconscious Carl Jung, CW 14, Para 660

In Amente, the Egyptian underworld, dwells the great seven-headed snake, and in the Christian underworld is the most celebrated snake of all, the devil, “that old serpent” Carl Jung, CW 14, Para 482

It [the tree] is therefore a source of life. The alchemists called both the vessel and the bath the “womb.” The cloven or hollow trunk bears out this interpretation. The King’s bath is itself a matrix, the tree serving as an attribute of the latter. Often, as in the Ripley Scroll, the tree stands in the nuptial bath, either as a pillar or directly as a tree in whose branches the numen appears in the shape of a mermaid (= anima) with a snake’s tail Carl Jung, CW 14, Para 75

The analogy with the Tree of Knowledge is obvious. The Dodonian oak was the abode of an oracle, the anima here playing the role of prophetess. The snake-like Mercurius appears as a tree numen in Grimm’s fairytale of “The Spirit in the Bottle” Carl Jung, CW 14, Para 75

According to Hegemonius, Jesus was the paradisal tree, indeed the Tree of Knowledge, in Manichaean tradition: “The trees which are [in paradise] are the lusts and other temptations that corrupt the thoughts of men. But that tree in paradise whereby good is known is Jesus, and the knowledge of him which is in the world: and he who receives this discerns good from evil.” Here the Tree of Knowledge is regarded as a remedy for concupiscence, though outwardly it is not to be distinguished from the other (corrupting) trees (Acta Archelai, p. 18) Carl Jung, CW 14, Para 75

heriomorphic symbolism is always an indication of a psychic process occurring on an animal level, i.e., in the instinctual sphere. The dream depicts a reversed birth as the goal of a sexual act. This archetypal situation underlies the incest motif in general and was present in modern man long before any consciousness of it Carl Jung, CW 14, Para 178

The archetype of incest is also at the back of the primitive notion that the father is reborn in the son, and of the heiros gamos of mother and son in its pagan and Christian form; it signifies the highest and the lowest, the brightest and the darkest, the best and the most detestable. It represents the pattern of renewal and rebirth, the endless creation and disappearance of symbolic figures Carl Jung, CW 14, Para 1

It is the spirit of the chaotic waters of the beginning, before the second day of Creation, before the separation of the opposites and hence before the advent of consciousness. That is why it leads those whom it overcomes neither upwards nor beyond, but back into chaos. This spirit corresponds to that part of the psyche which has not been assimilated to consciousness and whose transformation and integration are the outcome of a long and wearisome opus. The artifex was, in his way, conscious enough of the dangers of the work, and for this reason his operations consisted largely of precautions whose equivalents are the rites of the Church Carl Jung, CW 14, Para 252

The alchemists understood the return to chaos as an essential part of the opus. It was the stage of the nigredo and mortificatio, which was then followed by the "purgatorial fire" and the albedo. The spirit of chaos is indispensable to the work, and it cannot be distinguished from the "gift of the Holy Ghost" any more than the Satan of the Old Testament can be distinguished from Yahweh. The unconscious is both good and evil and yet neither, the matrix of all potentialities Carl Jung, CW 14, Para 253

"Only through a medium can the transition take place," and, "Mercurius is the medium of conjunction." Mercurius is the soul (anima), which is the "mediator between body and spirit" Carl Jung, CW 14, Para 658

The same is true of the synonyms for Mercurius, the green lion and the aqua permanens or spiritual water, which are likewise media of conjunction. The "Consilium coniugii" mentions as a connective agent the sweet smell or "smoky vapour," recalling Basilides' idea of the sweet smell of the Holy Ghost. Obviously this refers to the "spiritual" nature of Mercurius, just as the spiritual water, also called aqua aëris (aerial water or air-water), is a life principle and the "marriage maker" between man and woman Carl Jung, CW 14, Para 658

"The aerial water existing between earth and heaven is the life of everything. For that water dissolves the body into spirit, makes the dead to live, and brings about the marriage between man and woman" Carl Jung, CW 14, Para 658

Mercurius, however, is not just the medium of conjunction but also that which is to be united, since he is the essence or "seminal matter" of both man and woman. Mercurius masculinus and Mercurius foemineus are united in and through Mercurius menstrualis, which is the "aqua" Carl Jung, CW 14, Para 659

Dorn gives the "philosophical" explanation of this in his "Physica Trismegisti": In the beginning God created one world (unus mundus). This he divided into two heaven and earth. "Beneath this spiritual and corporeal binarius lieth hid a third thing, which is the bond of holy matrimony. This same is the medium enduring until now in all things, partaking of both their extremes, without it they cannot be at all, nor they without this medium be what they are, one thing out of three" (Theatr. chem., I, p. 418). The division into two was necessary in order to bring the "one" world out of the state of potentiality into reality. Reality consists of a multiplicity of things. But one is not a number; the first number is two, and with-it multiplicity and reality begin Carl Jung, CW 14, Para 659

Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a "transitus," in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an

account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288

As the “Tabula smaragdina” shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288

In contrast to this, in alchemy the ascent comes first and then the descent. I would mention the ascent and descent of the soul in the Rosarium illustrations and above all the exordium in the “Tabula smaragdina,” whose authority held sway throughout the Middle Ages Carl Jung, CW 14, Para 289

There can be no doubt that the arcane substance, whether in neuter or personified form, rises from the earth, unites the opposites, and then returns to earth, thereby achieving its own transformation into the elixir Carl Jung, CW 14, Para 291

“The descent to the four and the ascent to the monad are simultaneous.” The “four” are the four elements and the monad is the original unity which reappears in the “denarius” (the number 10), the goal of the opus; it is the unity of the personality projected into the unity of the Stone. The descent is analytic, a separation into the four components of wholeness: the ascent synthetic, a putting together of the denarius Carl Jung, CW 14, Para 294

This speculation accords with the psychological fact that the confrontation of conscious and unconscious produces a dissolution of the personality and at the same time regroups it into a whole. This can be seen very clearly in moments of psychic crisis, for it is just in these moments that the symbol of unity, for instance the mandala, occurs in a dream. “Where danger is, there / Arises salvation also,” says Hölderlin Carl Jung, CW 14, Para 294

Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discovered to keep to sulphur as our example in this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14, Para 147

The hero set out to find his lost sister Europa, whom Zeus had carried away with him after turning himself into a bull. Cadmus, however, received the divine command to give up the search, and instead to follow a cow, with moon markings on both her sides, until she lay down, and there to found the city of Thebes Carl Jung, CW 14, Para 85

At the same time he was promised Harmonia, the daughter of Ares and Aphrodite as a wife. When the cow had lain down, he wanted to sacrifice her, and he sent his companions to fetch water. They found it in a grove sacred to Ares, which was guarded by a dragon, the

son of Ares. The dragon killed most of the companions, and Cadmus, enraged, slew it and sowed the dragon's teeth. Immediately armed men sprang up, who fell to fighting among themselves until only five remained. Cadmus was then given Harmonia to wife Carl Jung, CW 14, Para 85

The spitting of the snake (dragon) to the oak seems to be an addition of Philaletha's. It represents the banishment of the dangerous daemon into the oak, a point made not only by the commentary on the Aelia inscription in Malvasius but by the fairytale of "The Spirit in the Bottle" Carl Jung, CW 14, Para 85

The psychological meaning of the myth is clear: Cadmus has lost his sister-anima because she has flown with the supreme deity into the realm of the suprahuman and the subhuman, the unconscious. At the divine command he is not to regress to the incest situation, and for this reason he is promised a wife. His sister-anima, acting as a psychopomp in the shape of a cow (to correspond with the bull of Zeus), leads him to his destiny as a dragon-slayer, for the transition from the brother-sister relationship to an exogamous one is not so simple. But when he succeeds in this, he wins "Harmonia," who is the dragon's sister Carl Jung, CW 14, Para 86

The dragon is obviously "disharmony," as the armed men sprung from its teeth prove. These kill one another off as though exemplifying the maxim of Pseudo-Democritus, "nature subdues nature," which is nothing less than the uroboros conceptually formulated. Cadmus holds fast to Harmonia while the opposites in projected form slaughter one another. This image is a representation of the way in which a split-off conflict behaves it is its own battle-ground Carl Jung, CW 14, Para 86

By and large this is also true of yang and yin in classical Chinese philosophy. Hand in hand with this self-contained conflict there goes an unconsciousness of the moral problem of opposites. Only with Christianity did the "metaphysical" opposites begin to percolate into man's consciousness, and then in the form of an almost dualistic opposition that reached its zenith in Manichaeism. This heresy forced the Church to take an important step: the formulation of the doctrine of the privatio boni, by means of which she established the identity of "good" and "being." Evil as a (something that does not exist) was laid at man's door Carl Jung, CW 14, Para 86

This idea [of the privatio boni] together with that of original sin formed the foundation of a moral consciousness which was a novel development in human history: one half of the polarity, till then essentially metaphysical, was reduced to a psychic factor, which meant that the devil had lost the game if he could not pick on some moral weakness in man. Good, however, remained a metaphysical substance that originated with God and not with man. Original sin had corrupted a creature originally good. As interpreted by dogma, therefore, good is still wholly projected but evil only partly so, since the passions of men are its main source Carl Jung, CW 14, Para 86

Alchemical speculation continued this process of integrating metaphysical projections in so far as it began to dawn on the adept that both opposites were of a psychic nature. They expressed themselves first of all in the duplicity of Mercurius, which, however, was cancelled out in the unity of the Stone. The lapis wade concedente made by the adept and was recognized as an equivalent of the homo totus. This development was extremely important, because it was an attempt to integrate opposites that were previously projected Carl Jung, CW 14, Para 86

Thus the Rosarium says: Sublime with fire, until the spirit which thou wilt find in it [the substance] goeth forth from it, and it is named the bird or the ash of Hermes. Therefore saith Morienus: Despise not the ashes, for they are the diadem of thy heart, and the ash of things that endure (Art. aurif., II, pp. 282f.). In other words, the ash is the spirit that dwells in the glorified body Carl Jung, CW 14, Para 247

This bird or spirit is associated with various colours. At first the bird is black, then it grows white feathers, which finally become coloured. The Chinese cousin of the avis Hermetis, the “scarlet bird,” moults in a similar way. We are told in the treatise of Wei Po-yang: “The fluttering Chu-niao flies the five colours” Carl Jung, CW 14, Para 248

As the dreamer himself remarked, the dream had a numinous quality, and this is quite understandable in view of its meaning: it repeats the miracle of the phoenix, of transformation and rebirth (the transformation of the nigredo into the albedo, of unconsciousness into “illumination”) as described in the verses from the Rosarium philosophorum: Carl Jung, CW 14, Para 82

This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332

In contrast to this, in alchemy the ascent comes first and then the descent. I would mention the ascent and descent of the soul in the Rosarium illustrations and above all the exordium in the “Tabula smaragdina,” whose authority held sway throughout the Middle Ages CW 14 Para 289

Whereas Christ is God and is begotten by the Father, the filius regius is the soul of nature, born of the world-creating Logos, of the Sapientia Dei sunk in matter. Carl Jung, CW 14, Para 124

The Johannine interpretation of Christ as the pre-worldly Logos is an early attempt of this kind to put into other words the "meaning" of Christ’s essence. Carl Jung, CW 14, 170

This Dog, they say, being a certain divine Logos, has been established judge of the quick and the dead, and as the Dog is seen to be the star of the plants, so is the Logos, they say, in respect of the heavenly plants, which are men. Carl Jung, CW 14, 176

Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite "Sol and Luna." Carl Jung, CW 14, 226

As regards the origin and meaning of the avis Hermetis, I would like to mention the re-

port of Aelian that the ibis is "dear to Hermes, the father of words, since in its form it resembles the nature of the Logos; for its blackness and swift flight could be compared to the silent and introverted Logos, but its whiteness to the Logos already uttered and heard, which is the servant and messenger of the inner word." Carl Jung, CW 14, 250

In Ripley's case there is the more immediate possibility that he modified for his own purpose the conception of the Ancient of Days and his youthful son the Logos, who in the visions of Valentinus the Gnostic and of Meister Eckhart was a small boy. Carl Jung, CW 14, 379

In later centuries this relationship extended to Christ, who from time immemorial was this same Anthropos or Son of Man, appearing in the gospel of St. John as the cosmogonic Logos that existed before the world was: "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him, and without him was not any thing made that was made." Carl Jung, CW 14, 397

The son of this one day is the Light, the Logos (John 1:5), who is the Johannine Christ. Carl Jung, CW 14, 475

The latter symbol had slowly crystallized out in the course of the centuries, though it was clearly prefigured in the Logos of St. John. Carl Jung, CW 14, 507

… Michael Maier's journey to the seven mouths of the Nile, which signify the seven planet … is a description of the dreamer's ascent to a world of gods and heroes, of his initiation into a Venus mystery … Our author was led in the first place by the anima-sibyl to undertake the journey through the planetary houses … Carl Jung, CW 14, Para 297f.

Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul. Carl Jung, CW 14, para 488

Look at all the incredible savagery going on in our so-called civilized world it all comes from human beings and the spiritual condition they are in. Look at the devilish engines of destruction! They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish. And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible. It simply happens, and yet it is all man-made. Carl Jung, CW 14, Para 11, Para 85

For purely psychological reasons I have . . . tried to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros. By logos I meant discrimination, judgment, insight, and by Eros I meant the capacity to relate. Carl Jung, CW 14, Page 179

Carl Jung: *CW 15 "Man in Spirit, Art and Literature"

The originator of this teaching has, moreover, identified it with his method of “psycho-analysis,” thereby making it into a rigid system that may rightly be charged with absolutism. On the other hand, the extraordinary emphasis laid upon this theory causes it to stand out as a strange and unique phenomenon against its philosophical and scientific background. Nowhere does it merge with other contemporary concepts, nor has its author made any conscious effort to connect it with its historical predecessors. This impression of isolation is heightened still further by a peculiar terminology which at times borders on subjective jargon. To all appearances and Freud would prefer to have it that way it is as if this theory had developed exclusively in the doctor’s consulting-room and were unwelcome to everyone but himself and a thorn in the flesh of “academic” science. And yet, even the most original and isolated idea does not drop down from heaven but grows out of an objective network of thought which binds all contemporaries together whether they recognize it or not. Carl Jung, CW 15 Para 44

When such a fate [Nekyia] befalls a man … he usually encounters the unconscious in the form of the “Dark One,” a Kundry of horribly grotesque, primeval ugliness or else of infernal beauty. In Faust’s metamorphosis, Gretchen, Helen, Mary, and the abstract “Eternal Feminine” correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. Carl Jung, CW 15, Para 211

Its [Antiquity] value is obvious enough to the psychologist, since astrology represents the sum of all the psychological knowledge of antiquity. Carl Jung, CW 15, Para 81

Atrophy of feeling is a characteristic of modern man and always shows itself as a reaction when there is too much feeling around, and in particular too much false feeling. Carl CW 15, Para 183

… the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. Carl Jung, CW 15, Para 211

Jung explains: The science of the I Ching is based not on the causality principle but on one which—hitherto unnamed because not familiar to us—I have tentatively called the synchronistic principle. My researches into the psychology of the unconscious processes long ago compelled me to look around for another principle of explanation, since the causality principle seemed to me insufficient to explain certain remarkable manifestations of the unconscious. I found that there are psychic parallelisms which simply cannot be related to each other causally but must be connected by another kind of principle altogether. This connection seemed to lie essentially in the relative simultaneity of the events, hence the term “synchronistic.” Carl Jung, CW 15, Para 81

Peoples and times, like individuals, have their own characteristic tendencies and attitudes. The very word ‘attitude’ betrays the necessary bias that every marked tendency entails. Direction implies exclusion, and exclusion means that very many psychic elements that could play their part in life are denied the right to exist because they are incompatible with the general attitude. The normal man can follow the general trend without injury to himself; but the man who takes to the back streets and alleys because he cannot endure the broad highway will be the first to discover the psychic elements that are waiting to play their part in the life of the collective. The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what

it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Page 83

"Where there is no love, there is no art." Physician and medicine "are both nothing other than a mercy conferred on the needy by God." Carl Jung, CW 15, Para 42

We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery . . . In this way we meet the demands of science. Carl Jung, CW 15, Page 121

Even in organic diseases such psychic stimulation is not to be underestimated, and I am convinced that more than one of the miraculous cures of the Master [Paracelsus] can be traced back to his admirable theorica. Carl Jung, CW 15, Para 41

The historical conditions which preceded Freud were such that they made a phenomenon like himself necessary, and it is precisely the fundamental tenet of his teaching namely, the repression of sexuality that is most clearly conditioned in this historical sense. Like his greater contemporary Nietzsche, Freud stands at the end of the Victorian era, which was never given such an appropriate name on the Continent despite the fact that it was just as characteristic of the Germanic and Protestant countries as of the Anglo-Saxon. The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. These ideals were the last offshoots of the collective religious ideas of the Middle Ages, and shortly before had been severely shaken by the French Enlightenment and the ensuing revolution. Hand in hand with this, ancient truths in the political field had become hollow and threatened to collapse. It was still too soon for the final overthrow, and consequently all through the nineteenth century frantic efforts were made to prevent the Christian Middle Ages from disappearing altogether. Political revolutions were stamped out, experiments in moral freedom were thwarted by middle-class public opinion, and the critical philosophy of the late eighteenth century reached its end in a renewed, systematic attempt to capture the world in a unified network of thought on the medieval model. But in the course of the nineteenth century, enlightenment slowly broke through, particularly in the form of scientific materialism and rationalism. Carl Jung, CW 15 Para 45

This is the matrix out of which Freud grew, and its mental characteristics have shaped him along foreordained lines. He has a passion for explaining everything rationally, exactly as in the eighteenth century; one of his favourite maxims is Voltaire's "Écrasez l'infâme." With a certain satisfaction he invariably points out the flaw in the crystal; all complex psychic phenomena like art, philosophy, and religion fall under his suspicion and appear as "nothing but" repressions of the sexual instinct. This essentially reductive and negative attitude of Freud's towards accepted cultural values is due to the historical conditions which immediately preceded him. He sees as his time forces him to see. This comes out most clearly in his book The Future of an Illusion, where he draws a picture of religion which corresponds exactly with the prejudices of a materialistic age. Carl Jung, CW 15 Para 46

Freud's revolutionary passion for negative explanations springs from the historical fact that the Victorian age falsified its cultural values in order to produce a middle-class view of the world, and, among the means employed, religion or rather, the religion of repression played the chief role. It is this sham religion that Freud has his eye on. The same is true of his idea of

man: man's conscious qualities, his idealistically falsified persona, rest on a correspondingly dark background, that is to say on a basis of repressed infantile sexuality. Every positive gift or creative activity depends on some infantile negative quantity, in accordance with the materialistic bon mot: "Der Mensch ist, was er isst" (man is what he eats). Carl Jung, CW 15 Para 47

This conception of man, considered historically, is a reaction against the Victorian tendency to see everything in a rosy light and yet to describe everything sub rosa. It was an age of mental "pussyfooting" that finally gave birth to Nietzsche, who was driven to philosophize with a hammer. So it is only logical that ethical motives as determining factors in human life do not figure in Freud's teaching. He sees them in terms of conventional morality, which he justifiably supposes would not have existed in this form, or not have existed at all, if one or two bad-tempered patriarchs had not invented such precepts to protect themselves from the distressing consequences of their impotence. Since then these precepts have unfortunately gone on existing in the super-ego of every individual. This grotesquely depreciative view is a just punishment for the historical fact that the ethics of the Victorian age were nothing but conventional morality, the creation of curmudgeonly praeceptores mundi. Carl Jung, CW 15 Para 48

Like Nietzsche, like the Great War, and like James Joyce, his literary counterpart, Freud is an answer to the sickness of the nineteenth century. That is indeed his chief significance. For those with a forward-looking view he offers no constructive plan, because not even with the boldest effort or the strongest will would it ever be possible to act out in real life all the repressed incest-wishes and other incompatibilities in the human psyche. Carl Jung, CW 15 Para 52

In order to mitigate this cramp of conscience, Freud invented the idea of sublimation. Sublimation means nothing less than the alchemist's trick of turning the base into the noble, the bad into the good, the useless into the useful. Anyone who knew how to do this would be certain of immortal fame. Unfortunately, the secret of converting energy without the consumption of a still greater quantity of energy has never yet been discovered by the physicists. Sublimation remains, for the present, a pious wish-fulfilment invented for silencing inopportune questions. Carl Jung, CW 15 Para 53

In discussing these problems I do not wish to lay the main emphasis on the professional difficulties of the practising psychotherapist, but on the evident fact that Freud's programme is not a forward-looking one. Everything about it is oriented backwards. Freud's only interest is where things come from, never where they are going. It is more than the scientific need for causality that drives him to seek for causes, for otherwise it could not have escaped him that many psychological facts have explanations entirely different from those based on the faux pas of a chronique scandaleuse. Carl Jung, CW 15 Para 54

An excellent example of this is his essay on Leonardo da Vinci and the problem of the two mothers. As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a mythological motif even when the two mothers do not really exist. Mythical heroes very often have two mothers, and for the Pharaohs this mythological custom was actually de rigueur. But Freud stops short at the scurrilous fact; he contents himself with the idea that naturally something unpleasant or negative is concealed in the situation. Although this procedure is not exactly "scientific," yet, considered from the standpoint of historical justice, I credit it with a greater value than if it were scientifically unassailable. All too easily the dark background that is also present in

the Leonardo problem could be rationalized away by a narrow scientific approach, and then Freud's historical task of showing up the darkness behind the false facades would not be fulfilled. Carl Jung, CW 15 Para 55

A small scientific inaccuracy has little meaning here. If one goes through his works carefully and critically, one really does have the impression that Freud's aim of serving science, which he pushes again and again to the fore, has been secretly diverted to the cultural task of which he himself is unconscious, and that this has happened at the expense of the development of his theory. Today the voice of one crying in the wilderness must necessarily strike a scientific tone if the ear of the multitude is to be reached. At all costs we must be able to say that it is science which has brought such facts to light, for that alone is convincing. But even science is not proof against the unconscious Weltanschauung. Carl Jung, CW 15 Para 55

How easy it would have been to take Leonardo's St. Anne with the Virgin and the Christ Child as a classical representation of the mythological motif of the two mothers! But for Freud's late Victorian psychology, and for an infinitely large public as well, it is far more effective if after "thorough investigation" it can be confirmed that the great artist owed his existence to a slip-up of his respectable father! This thrust goes home, and Freud makes this thrust not because he consciously wants to abandon science for gossip, but because he is under compulsion from the Zeitgeist to expose the possible dark side of the human psyche. Yet the really scientific clue to the picture is the dual-mother motif, but that only stirs the few to whom knowledge really matters, however unfashionable it may be. Such an hypothesis leaves the greater public cold, because to them Freud's one-sided, negative explanation means very much more than it does to science. Carl Jung, CW 15 Para 55

A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori. As soon as the sexual theory leaves the narrow field of neurotic psychology and branches out into other fields, for instance that of primitive psychology, its one-sidedness and inadequacy leap to the eye. Insights that grew up from the observation of Viennese neuroses between 1890 and 1920 prove themselves poor tools when applied to the problems of totem and taboo, even when the application is made in a very skilful way. Freud has not penetrated into that deeper layer which is common to all men. He could not have done so without being untrue to his historical task. And this task he has fulfilled a task enough for a whole life's work, and fully deserving the fame it has won. Carl Jung, CW 15 Para 59

Freud was first and foremost a "nerve specialist" in the strictest sense of this word, and in every respect he always remained one. By training he was no psychiatrist, no psychologist, and no philosopher. In philosophy he lacked even the most rudimentary elements of education. He once assured me personally that it had never occurred to him to read Nietzsche. This fact is of importance in understanding Freud's peculiar views, which are distinguished by an apparently total lack of any philosophical premises. His theories bear the unmistakable stamp of the doctor's consulting-room. His constant point of departure is the neurotically degenerate psyche, unfolding its secrets with a mixture of reluctance and ill-concealed enjoyment under the critical eye of the doctor. Carl Jung, CW 15 Para 61

Freud owed his initial impetus to Charcot, his great teacher at the Salpêtrière. The first fundamental lesson he learnt there was the teaching about hypnotism and suggestion, and in 1888 he translated Bernheim's book on the latter subject. The other was Charcot's discovery

that hysterical symptoms were the consequence of certain ideas that had taken possession of the patient's "brain." Charcot's pupil, Pierre Janet, elaborated this theory in his comprehensive work Névroses et idées fixes and provided it with the necessary foundations. Freud's older colleague in Vienna, Joseph Breuer, furnished an illustrative case in support of this exceedingly important discovery (which, incidentally, had been made long before by many a family doctor), building upon it a theory of which Freud said that it "coincides with the medieval view once we substitute a psychological formula for the 'demon' of priestly fantasy" Carl Jung, CW 15 Para 62

The medieval theory of possession (toned down by Janet to "obsession") was thus taken over by Breuer and Freud in a more positive form, the evil spirit to reverse the Faustian miracle being transmogrified into a harmless "psychological formula." It is greatly to the credit of both investigators that they did not, like the rationalistic Janet, gloss over the significant analogy with possession, but rather, following the medieval theory, hunted up the factor causing the possession in order, as it were, to exorcize the evil spirit. Breuer was the first to discover that the pathogenic "ideas" were memories of certain events which he called "traumatic." This discovery carried forward the preliminary work done at the Salpêtrière, and it laid the foundation of all Freud's theories. As early as 1893 both men recognized the far-reaching practical importance of their findings. They realized that the symptom-producing "ideas" were rooted in an affect. This affect had the peculiarity of never really coming to the surface, so that it was never really conscious. The task of the therapist was therefore to "abreact" the "blocked" affect. Carl Jung, CW 15 Para 62

This provisional formulation was certainly simple too simple to do justice to the essence of the neuroses in general. At this point Freud commenced his own independent researches. It was first of all the question of the trauma that occupied him. He soon found (or thought he had found) that the traumatic factors were unconscious because of their painfulness. But they were painful because according to his views at the time they were one and all connected with the sphere of sex. The theory of the sexual trauma was Freud's first independent theory of hysteria. Every specialist who has to do with the neuroses knows on the one hand how suggestible the patients are and, on the other, how unreliable are their reports. The theory was therefore treading on slippery and treacherous ground. As a result, Freud soon felt compelled to correct it more or less tacitly by attributing the traumatic factor to an abnormal development of infantile fantasy. The motive force of this luxuriant fantasy-activity he took to be an infantile sexuality, which nobody had liked to speak of before. Carl Jung, CW 15 Para 63

Cases of abnormal precocity of development had naturally long been known in the medical literature, but such had not been assumed to be the case in relatively normal children. Freud did not commit this mistake either, nor did he envisage any concrete form of precocious development. It was rather a question of his paraphrasing and interpreting more or less normal infantile occurrences in terms of sexuality. This view unleashed a storm of indignation and disgust, first of all in professional circles and then among the educated public. Apart from the fact that every radically new idea invariably provokes the most violent resistance of the experts, Freud's conception of the infant's instinctual life was an encroachment upon the domain of general and normal psychology, since his observations from the psychology of neurosis were transferred to a territory which had never before been exposed to this kind of illumination. Carl Jung, CW 15 Para 63

Careful and painstaking investigation of neurotic and, in particular, hysterical states of mind could not conceal from Freud that such patients often exhibit an unusually lively dream

life and on that account like to tell of their dreams. In structure and manner of expression their dreams frequently correspond to the symptomatology of their neurosis. Anxiety states and anxiety dreams go hand in hand and obviously spring from the same root. Freud could therefore not avoid including dreams within the scope of his investigations. He had recognized very early that the "blocking" of the traumatic affect was due to the repression of "incompatible" material. The symptoms were substitutes for impulses, wishes, and fantasies which, because of their moral or aesthetic painfulness, were subjected to a "censorship" exercised by ethical conventions. In other words, they were pushed out of the conscious mind by a certain kind of moral attitude, and a specific inhibition prevented them from being remembered. Carl Jung, CW 15 Para 64

The "theory of repression," as Freud aptly called it, became the centre-piece of his psychology. Since a great many things could be explained by this theory, it is not surprising that it was also applied to dreams. Freud's Interpretation of Dreams (1900) is an epoch-making work and probably the boldest attempt ever made to master the enigma of the unconscious psyche on the apparently firm ground of empiricism. Freud sought to prove with the aid of case material that dreams are disguised wish-fulfilments. This extension of the "repression mechanism," a concept borrowed from the psychology of neurosis to the phenomenon of dreams was the second encroachment upon the sphere of normal psychology. It had immense consequences, as it stirred up problems which would have required for their solution a more compendious equipment than the limited experiences of the consulting-room. Carl Jung, CW 15 Para 64

The Interpretation of Dreams is probably Freud's most important work, and at the same time the most open to attack. For us young psychiatrists it was a fount of illumination, but for our older colleagues it was an object of mockery. As with his recognition that neurosis has the character of a medieval "possession," so, by treating dreams as a highly important source of information about the unconscious processes "the dream is the via regia to the unconscious" Freud rescued something of the utmost value from the past, where it had seemed irretrievably sunk in oblivion. Indeed, in ancient medicine as well as in the old religions, dreams had a lofty significance and the dignity of an oracle. At the turn of the century, however, it was an act of the greatest scientific courage to make anything as unpopular as dreams an object of serious discussion. What impressed us young psychiatrists most was neither the technique nor the theory, both of which seemed to us highly controversial, but the fact that anyone should have dared to investigate dreams at all. This line of investigation opened the way to an understanding of schizophrenic hallucinations and delusions from the inside, whereas hitherto psychiatrists had been able to describe them only from the outside. More than that, The Interpretation of Dreams provided a key to the many locked doors in the psychology of neurotics as well as of normal people. Carl Jung, CW 15 Para 65

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15 Para 69

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In Khunrath the scintilla is the same as the elixir: "Now the elixir is well and truly called a shining splendour, or perfect scintilla of him who alone is the Mighty and Strong. It is the true Aqua Permanens, eternally living. Carl Jung, CW 15, Para 50

Khunrath rises to Gnostic heights when he exclaims: "And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and power over all things: son of Oceanos and Tethys." Carl Jung, CW 15, Para 50

Many centuries lie between Monoïmos and Khunrath. The teachings of Monoïmos were completely unknown in the Middle Ages, and yet Khunrath hit upon very similar thoughts which can hardly be ascribed to tradition. Carl Jung, CW 15, Para 50

Khunrath says: "From this little salty fountain grows also the tree of the sun and moon, the red and white coral-tree of our sea," which is that same Lunaria and whose "salt" is called "Luna Philosophorum et dulcedo sapientum" (sweetness of the sages). Carl Jung, CW 15, Para 157

Ruland's remark that the sponge "has understanding" (seen. 205) and Khunrath's that the essence of the Lunaria is the "sweetness of the sages" point to the general idea that the moon has some secret connection with the human mind. Carl Jung, CW 15, Para 159

Mercurius is made from salt, and Khunrath identifies Mercurius with common salt. Carl Jung, CW 15, Para 243

Khunrath identifies the femina alba or candida with the "crystalline salt," and this with the white water. "Our water" cannot be made without salt, and without salt the opus will not succeed. Carl Jung, CW 15, Para 244

After these remarks—which seemed to me necessary—on the "saltspirit," as Khunrath calls it, let us turn back to the amaritudo. As the bitter salt comes from the impure sea; it is understandable that the "Gloria mundi" should call it "mostly black and evil-smelling in the beginning." Carl Jung, CW 15, Para 254

Khunrath boldly summarizes these statements about the salt when he says: "Our water cannot be made without the salt of wisdom, for it is the salt of wisdom itself, say the philosophers; a fire, and a salt fire, the true Living Universal Menstruum." "Without salt the work has no success." Elsewhere he remarks: "Not without good reason has salt been adorned by the wise with the name of Wisdom." Carl Jung, CW 15, Para 329

Khunrath says: "And the Light was made Salt, a body of salt, the salt of wisdom." The same author remarks that the "point in the midst of the salt" corresponds to the "Tartarus of the greater world," which is hell. Carl Jung, CW 15, Para 327

The mystique of the king comes out even more clearly in Khunrath: "When at last," he says, "the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre

onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new." Carl Jung, CW 15, Para 355

In his story of how the lapis is made, Khunrath describes the mystic birth of the king. Ruach Elohim (the spirit of God) penetrated to the lowest parts and to the centre (meditullium) of the virginal massa confusa and scattered the sparks and rays of his fruitfulness. "Thus the form impressed itself [forma informavit], and the purest soul quickened and impregnated the tohu-bohu, which was without form and void." Carl Jung, CW 15, Para 355

Since the peacock stands for "all colours" (i.e., the integration of all qualities), an illustration in Khunrath's Amphitheatrum sapientiae logically shows it standing on the two heads of the Rebis, whose unity it obviously represents. The inscription calls it the "bird of Hermes" and the "blessed greenness," both of which symbolize the Holy Ghost or the Ruach Elohim, which plays a great role in Khunrath. Carl Jung, CW 15, Para 391

Elsewhere Khunrath says that at the hour of conjunction the blackness and the raven's head and all the colours in the world will appear, "even Iris, the messenger of God, and the peacock's tail." He adds: "Mark the secrets of the rainbow in the Old and New Testament." Carl Jung, CW 15, Para 392

The colour green, stressed by Khunrath, is associated with Venus. The "Introitus apertus" says: "But in the gentle heat the mixture will liquefy and begin to swell up, and at God's command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393

Khunrath equates Venus with the green lion. Since Sulphur is to Sol as Leo is to Rex, we can see why Khunrath regards Venus as the anima vegetativa of Sulphur. Carl Jung, CW 15, Para 416

Evidently on account of its close connection with Venus the green lion has, surprisingly enough, rose-coloured blood, as mentioned by Dorn and by his contemporary, Khunrath. The latter ascribes rose-coloured blood to the filius macrocosmi as well. Carl Jung, CW 15, Para 419

Khunrath speaks of the "wondrous natural triune Son of the Great World," whom the sages name "their Son and crowned King, artificially hatched from the egg of the world." Elsewhere he says of the filius Mundi Maioris: The Son of the great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son's Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460

As we have seen, the filius regius is identical with Mercurius and at this particular stage also with the Mercurial serpent. This stage is indicated in Khunrath by Saturn, the dark, cold

maleficus; by the world-egg, obviously signifying the initial state, and finally by the green and red lion, representing the animal soul of the king. Carl Jung, CW 15, Para 473

Khunrath's insertion of the word "SVI," in capital letters, after "unius" plainly indicates that he was referring to something divine. This can only be some analogy of God or Christ. Carl Jung, CW 15, Para 475

Khunrath's "SVI" seems to refer rather to God, in the sense that the filius regius is born on "His" day, the day that belongs to God or is chosen by him. Since the phoenix is mainly an allegory of resurrection, this one day of birth and renewal must be one of the three days of Christ's burial and descent into hell. Carl Jung, CW 15, Para 475

So we can understand why Khunrath writes: But chiefly pray to God for the good gift of discretion, the good spirit of discriminating good from evil, who may lead thee into true knowledge and understanding of the Light of Nature, into her Great Book. So wilt thou extricate thyself from the labyrinth of very many deceitful Papers, and even books of Parchment, and arrive right well at the ground of truth. Carl Jung, CW 15, Para 495

Mummies were supposed to possess medicinal virtues, and for this reason bits of corpses had long been mentioned in European pharmacy under the name of "mumia." It is possible that "mumia" was also used for alchemical purposes. It is mentioned in Khunrath as synonymous with the prima materia. Carl Jung, CW 15, Para 560

In Paracelsus, who may have been Khunrath's source for this, "Mumia balsamita" has something to do with the elixir, and is even called the physical life-principle itself. Carl Jung, CW 15, Para 560

The alchemists rightly regarded "mental union in the overcoming of the body" as only the first stage of conjunction or individuation, in the same way that Khunrath understood Christ as the "Saviour of the Microcosm" but not of the Macrocosm, whose saviour was the lapis. Carl Jung, CW 15, Para 675

In Khunrath, Sal tartarí mundi maioris is identical with sal Saturni and sal Veneris. It contains—or is—the "scintilla Animae Mundi." Carl Jung, CW 15, Para 703

narcissist... a term specifically coined for the pathology of neurosis. Carl Jung, CW 15, Para102.

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. Carl Jung, CW 15, Page 128.

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung, CW 15, Page 127.

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284.

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, CW 15, Para 1094.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Art is a kind of innate drive that seizes a human being and makes him his instrument. Carl Jung, CW 15, Para 157

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

That is his [The Artist] office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

What the physician does is not his work [says Paracelsus] he is "the means by which nature is put to work. Let him not say with desperate Satan: it is impossible." He should put his trust in God. Carl Jung, CW 15, Para 42

The fact that mothers bear children is not holy but merely natural. If people say it is holy, then one strongly suspects that something very unholy has to be covered up by it. Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Doubt about our civilization and its values is the contemporary neurosis. If our convictions were really indubitable nobody would ever doubt them. Carl Jung, CW 15, Para 69

Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Carl Jung, CW 15, Para 148

Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Carl Jung, CW 15, Para 159

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. Carl Jung, CW 15, Para 126

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. Carl Jung, CW 15, Para 503

All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the

twentieth century. Carl Jung, CW 15, Para 69

Whoever speaks in primordial images speaks with a thousand voices. Carl Jung. CW 15 Page 129.

“Non-objective art draws its contents essentially from “inside.” This “inside” cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations.... Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside.” Carl Jung, CW 15, Para 206

“As this “inside” is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this “inside” to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient’s understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or “conscious” representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. “ Carl Jung, CW 15, Para 207

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

For one can fall victim to possession if one does not understand betimes why one is possessed. One should ask oneself for once: Why has this idea taken possession of me? What does that mean in regard to myself? A modest doubt like this can save us from falling head first into the idea and vanishing forever. Carl Jung, CW 15, Para 72

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

Every creative person is a duality or a synthesis of contradictory qualities. On the one

side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil’s marionette. This could happen only because he believed he had abolished the daemons by declaring them to be superstition. He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche. When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative. On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

There is no illness that is not at the same time an unsuccessful attempt at a cure. Instead of showing up the patient as the secret accomplice of morally inadmissible wishes, one can just

as well explain him as the unwitting victim of instinctual problems which he doesn't understand and which nobody in his environment has helped him solve. His dreams, in particular, can be taken as nature's own auguries, having nothing whatever to do with the all-too human self-deluding operations which Freud insinuates into the dream-process. Carl Jung, CW 15, Para 68

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says, "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of

the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para 159

Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung,

CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

[Paracelsus Birth] It stood in the sign of Scorpio, a sign that, according to ancient tradition, was favourable to physicians, the ministers of poisons and of healing. Carl Jung, CW 15, Para 1

And, following a tragic law, he [Paracelsus] must also fall out with his friends, as the predestined consequence of the fateful bond with his only friend, his father—for psychic endogamy is attended by heavy punishments. Carl Jung, CW 15, Para 5

Just as, in art, a merry paganism emerged from under the skirts of the Church, so, behind the curtain of scholastic disputation, a paganism of the spirit flourished in a rebirth of Neoplatonism and natural philosophy. Carl Jung, CW 15, Para 9

The highest cosmogonic principle, corresponding to the Gnostic demiurge, is the Yliaster or Hylaster, a hybrid compound of hyle (matter) and astrum (star). Carl Jung, CW 15, Para 11

These archetypal images belong to humanity at large and can crop up autochthonously in anybody’s head at any time and place, only needing favourable circumstances for their reappearance. Carl Jung, CW 15, Para 11

The "Limbus" is a circle. The animate world is the larger circle, man is the "Limbus minor," the smaller circle. He is the microcosm. Consequently, everything without is within, everything above is below. Carl Jung, CW 15, Para 31

Matter, as something infinitely distributed throughout space, is the absolute opposite of that concentration of the organic which is psyche. Carl Jung, CW 15, Para 12

The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. Carl Jung, CW 15, Para 45

Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50

Scientifically, the theory of infantile sexuality is of little value. It is all one to the caterpillar whether we say that it eats its leaf with ordinary pleasure or with sexual pleasure. Carl

Jung, CW 15, Para 51.

As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a mythological motif even when the two mothers do not really exist. Carl Jung, CW 15, Para 55.

A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori. Carl Jung, CW 15, Para 59

The first group produces pictures of a synthetic character, with a pervasive and unified feeling-tone. When they are completely abstract, and therefore lacking the element of feeling, they are at least definitely symmetrical or convey an unmistakable meaning Carl Jung, CW 15, Para 208

The second group, on the other hand, produces pictures which immediately reveal their alienation from feeling. At any rate they communicate no unified, harmonious feeling-tone but, rather, contradictory feelings or even a complete lack of feeling. From a purely formal point of view, the main characteristic is one of fragmentation, which expresses itself in the so-called “lines of fracture” that is, a series of psychic “faults” (in the geological sense) which run right through the picture. The picture leaves one cold, or disturbs one by its paradoxical, unfeeling, and grotesque unconcern for the beholder. This is the group to which Picasso belongs Carl Jung, CW 15, Para 208

In Faust’s metamorphosis, Gretchen, Helen, Mary, and the abstract “Eternal Feminine” correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god Carl Jung, CW 15, Para 211

In view of the dazzling versatility of Picasso, one hardly dares to hazard a guess, so for the present I would rather speak of what I have found in my patients’ material. The Nekyia is no aimless and purely destructive fall into the abyss, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the psychic history of mankind has as its object the restoration of the whole man, by awakening the memories in the blood. The descent to the Mothers enabled Faust to raise up the sinfully whole human being Paris united with Helen that homo totus who was forgotten when contemporary man lost himself in one-sidedness. It is he who at all times of upheaval has caused the tremor of the upper world, and always will. This man stands opposed to the man of the present, because he is the one who ever is as he was, whereas the other is what he is only for the moment. With my patients, accordingly, the katabasis and katalysis are followed by a recognition of the bipolarity of human nature and of the necessity of conflicting pairs of opposites. After the symbols of madness experienced during the period of disintegration there follow images which represent the coming together of the opposites: light / dark, above / below, white / black, male / female, etc. In Picasso’s latest paintings, the motif of the union of opposites is seen very clearly in their direct juxtaposition. One painting (although traversed by numerous lines of fracture) even contains the conjunction of the light and dark anima. The strident, uncompromising, even brutal colours of the latest period reflect the tendency of the unconscious to master the conflict by violence (colour = feeling) Carl Jung, CW 15, Para 213

Great poetry draws its strength from the life of mankind, and we completely miss its meaning if we try to derive it from personal factors. Whenever the collective unconscious becomes a living experience and is brought to bear upon the conscious outlook of an age, this event is a creative act which is of importance for a whole epoch. A work of art is produced that may truthfully be called a message to generations of men. So Faust touches something in the soul of every German, as Jacob Burckhardt has already remarked. So also Dante's fame is immortal, and the Shepherd of Hermas was very nearly included in the New Testament canon. Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilmentregardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction Carl Jung, CW 15, Para 153

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it indeed, the more there are of them, the less it is a work of art but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Art that is only personal, or predominantly so, truly deserves to be treated as a neurosis. When the Freudian school advances the opinion that all artists are undeveloped personalities with marked infantile autoerotic traits, this judgment may be true of the artist as a man, but it is not applicable to the man as an artist. In this capacity he is neither autoerotic, nor heteroerotic, nor erotic in any sense. He is in the highest degree objective, impersonal, and even inhuman or suprahuman for as an artist he is nothing but his work, and not a human being Carl Jung, CW 15, Para 156

In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted Carl Jung, CW 15, Para 158

The autoeroticism of certain artists is like that of illegitimate or neglected children who from their earliest years develop bad qualities to protect themselves from the destructive influence of a loveless environment. Such children easily become ruthless and selfish, and later display an invincible egoism by remaining all their lives infantile and helpless or by actively offending against morality and the law Carl Jung, CW 15, Para 158

How can we doubt that it is his art that explains the artist, and not the insufficiencies and conflicts of his personal life? These are nothing but the regrettable results of his being an artist, a man upon whom a heavier burden is laid than upon ordinary mortals. A special ability demands a greater expenditure of energy, which must necessarily leave a deficit on some other side of life Carl Jung, CW 15, Para 158

I found that there are psychic parallelisms which simply cannot be related to each other causally but must be connected by another kind of principle altogether. This connection seemed to lie essentially in the relative simultaneity of the events, hence the term "synchronistic." It seems as though time, far from being an abstraction, is a concrete continuum which

possesses qualities or basic conditions capable of manifesting themselves simultaneously in different places by means of an acausal parallelism, such as we find, for instance, in the simultaneous occurrence of identical thoughts, symbols, or psychic states Carl Jung, CW 15, Para 81

Another example, pointed out by Wilhelm, would be the coincidence of Chinese and European periods of style, which cannot have been causally related to one another. Astrology would be an example of synchronicity on a grand scale if only there were enough thoroughly tested findings to support it. But at least we have at our disposal a number of well-tested and statistically verifiable facts which make the problem of astrology seem worthy of scientific investigation. Its value is obvious enough to the psychologist, since astrology represents the sum of all the psychological knowledge of antiquity Carl Jung, CW 15, Para 81

The fact that it is possible to reconstruct a person's character fairly accurately from his birth data shows the relative validity of astrology. It must be remembered, however, that the birth data are in no way dependent on the actual astronomical constellations, but are based on an arbitrary, purely conceptual time system. Owing to the precession of the equinoxes, the spring-point has long since moved out of the constellation of Aries into Pisces, so that the astrological zodiac on which horoscopes are calculated no longer corresponds to the heavenly one. If there are any astrological diagnoses of character that are in fact correct, this is due not to the influence of the stars but to our own hypothetical time qualities. In other words, whatever is born or done at this particular moment of time has the quality of this moment of time Carl Jung, CW 15, Para 82

Carl Jung: *CW 16: "The Practice of Psychotherapy"

[18]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects

The transference phenomenon is without doubt one of the most important syndromes in the process of individuation; its wealth of meanings goes far beyond mere personal likes and dislikes. By virtue of its collective contents and symbols it transcends the individual personality and extends into the social sphere, reminding us of those higher human relationships which are so painfully absent in our present social order, or rather disorder. Carl Jung, CW 16 Para 539

To the psychologist there is nothing more fatuous than the attitude of the missionary who pronounces the gods of the "poor heathen" to be mere illusion. Carl Jung, CW 16, Para 111

… the man's opus is concerned with the erotic aspect of the anima … Out of the prima materia grows the philosophical tree, the unfolding opus … Eve [stands] for the man's anima who, as Sapientia or Sophia, produces out of her head the intellectual content of the work. Carl Jung, CW 16, Para 519

On the psychological level, the tangle of relationships in the cross-cousin marriage reappears in the transference problem. The dilemma here consists in the fact that anima and animus are projected upon their human counterparts …But in so far as anima and animus undoubtedly represent the contrasexual components of the personality, their kinship character … point[s] … to the integration of personality … Carl Jung, CW 16, Para 441

In the shape of the goddess the anima is manifestly projected, but in her proper (psychological) shape she is introjected; she is … the "anima within." She is the natural sponsa, … the companion whom the endogamous tendency vainly seeks to win in the form of mother and sister. She represents that longing which has always had to be sacrificed … Layard therefore speaks very rightly of "internalization through sacrifice." Carl Jung, CW 16, Para 438

Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia. The series is repeated in Goethe's Faust: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the "heavenly," i.e., Christian or religious, relationship; and the "eternal feminine" as an expression of the alchemical Sapientia. As the nomenclature shows, we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult. The first stage – Hawwah, Eve, earth – is purely biological; woman is equated with the mother and only represents something to be fertilized. The second stage is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual. The third stage raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Finally, the fourth stage illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia … This stage represents a spiritualization of Helen and consequently of Eros as such. Carl Jung, CW 16, Para 361

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… Helen as an anima figure … Carl Jung, CW 16, Para 361

It often happens that the patient is quite satisfied with merely registering a dream or fantasy … Others try to understand with their brains only … That they should also have a feeling-relationship to the contents of the unconscious seems strange to them … Carl Jung, CW 16, Para 489

As regards the psychology of this picture, we must stress above all else that it depicts a human encounter where love plays the decisive part. Carl Jung, CW 16, Para 419,

Whenever this drive for wholeness appears, it begins by disguising itself under the symbolism of incest, for, unless he seeks it in himself, a man's nearest feminine counterpart is to be found in his mother, sister, or daughter. Carl Jung, CW 16, Para 471

In both cases [anima and animus] the incest element plays an important part: there is a relation between the young woman and her father, the older woman and her son, the young man and his mother, the older man and his daughter. Carl Jung, CW 16, Para 521

… in the end it makes very little difference whether the doctor understands or not, but it makes all the difference whether the patient understands. Carl Jung, CW 16, Para 314

The unconscious anima is a creature without relationships, an autoerotic being whose one aim is to take total possession of the individual. Carl Jung, CW 16, Para 504

… lack of knowledge … has exactly the same effect as unconsciousness. Carl CW 16, Para 546

The withdrawal of projections makes the anima what she originally was: an archetypal image which, in its right place, functions to the advantage of the individual. Carl Jung, CW 16, Para 504

In contrast to all this, the natural process of individuation brings to birth a consciousness of human community precisely because it makes us aware of the unconscious, which unites and is common to all mankind. Individuation is an at-one-ment with oneself and at the same time with humanity, since oneself is a part of humanity. Carl Jung, CW, 16, Para 227.

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Thus Kekulé's vision of the dancing couples, which first put him on the track of the structure of certain carbon compounds, namely the benzene ring, was surely a vision of the coniunctio, the mating that had preoccupied the minds of the alchemists for seventeen centuries. It was precisely this image that had always lured the mind of the investigator away from the problem of chemistry and back to the ancient myth of the royal or divine marriage; but in Kekulé's vision it reached its chemical goal in the end, thus rendering the greatest imaginable service both to our understanding of organic compounds and to the subsequent unprecedented advances in synthetic chemistry. Carl Jung, CW 16, Para 353

A remarkable contribution to the role of feminine psychology in alchemy is furnished by the letter which the English theologian and alchemist, John Pordage, wrote to his soror mystica Jane Leade. In it he gives her spiritual instruction concerning the opus. Carl Jung, CW 16, Para 506

This sacred furnace, this Balneum Mariae, this glass phial, this secret furnace, is the place, the matrix or womb, and the centre from which the divine Tincture flows forth from its source and origin. Of the place or abode where the Tincture has its home and dwelling I need not remind you, nor name its name, but I exhort you only to knock at the foundation. Solomon tells us in his Song that its inner dwelling is not far from the navel, which resembles a round goblet filled with the sacred liquor of the pure Tincture. You know the fi re of the philosophers,

it was the key they kept concealed. . .. The fi re is the love-fi re, the life that flows forth from the Divine Venus, or the Love of God; the fi re of Mars is too choleric, too sharp, and too fierce, so that it would dry up and burn the materia: wherefore the love-fi re of Venus alone has the qualities of the right true fire. Carl Jung, CW 16, Para 507

This true philosophy will teach you how you should know yourself, and if you know yourself rightly, you will also know the pure nature; for the pure nature is in yourself. And when you know the pure nature which is your true selfhood, freed from all wicked, sinful selfishness, then also you will know God, for the Godhead is concealed and wrapped in the pure nature like a kernel in the nutshell. . .. The true philosophy will teach you who is the father and who is the mother of this magical child. . .. The father of this child is Mars, he is the fiery life which proceeds from Mars as the father's quality. His mother is Venus, who is the gentle love-fire proceeding from the son's quality. Here then, in the qualities and forms of nature, you see male and female, man and wife, bride and bridegroom, the first marriage or wedding of Galilee, which is celebrated between Mars and Venus when they return from their fallen state. Mars, or the husband, must become a godly man, otherwise the pure Venus will take him neither into the conjugal nor into the sacred marriage bed. Venus must become a pure virgin, a virginal wife, otherwise the wrathful jealous Mars in his wrath-fi re will not wed with her nor live with her in union; but instead of agreement and harmony, there will be naught but strife, jealousy, discord, and enmity among the qualities of nature. . .. Carl Jung, CW 16, Para 508

Accordingly, if you think to become a learned artist, look with earnestness to the union of your own Mars and Venus, that the nuptial knot be rightly tied and the marriage between them well and truly consummated. You must see to it that they lie together in the bed of their union and live in sweet harmony; then the virgin Venus will bring forth her pearl, her water-spirit, in you, to soften the fiery spirit of Mars, and the wrathful fire of Mars will sink quite willingly, in mildness and love, into the love-fire of Venus, and thus both qualities, as fi re and water , will mingle together, agree, and flow into one another; and from their agreement and union there will proceed the first conception of the magical birth which we call Tincture, the love-fi re Tincture. Now although the Tincture is conceived in the womb of your humanity and is awakened to life, yet there is still a great danger, and it is to be feared that, because it is still in the body or womb, it may yet be spoiled by neglect before it be brought in due season into the light. On this account you must look round for a good nurse, who will watch it in its childhood and will tend it properly: and such must be your own pure heart and your own virginal will. . .. Carl Jung, CW 16, Para 509

This child, this tincturing life, must be assayed, proved, and tried in the qualities of nature; and here again great anxiety and danger will arise, seeing that it must suffer the damage of temptation in the body and womb, and you may thus lose the birth. For the delicate Tincture, this tender child of life, must descend into the forms and qualities of nature, that it may suffer and endure temptation and overcome it; it must needs descend into the Divine Darkness, into the darkness of Saturn, wherein no light of life is to be seen: there it must be held captive, and be bound with the chains of darkness, and must live from the food which the prickly Mercurius will give it to eat, which to the Divine Tincture of life is naught but dust and ashes, poison and gall, fire and brimstone. It must enter into the fierce wrathful Mars, by whom (as happened to Jonah in the belly of hell) it is Astrological symbolism swallowed and must experience the curse of God's wrath; also it must be tempted by Lucifer and the million devils who dwell in the quality of the wrathful fire. And here the divine artist in this philosophical work will see the first colour, where the Tincture appears in its blackness, and it

is the blackest black; the learned philosophers call it their black crow, or their black raven, or again their blessed and blissful black; for in the darkness of this black is hidden the light of lights in the quality of Saturn; and in this poison and gall there is hidden in Mercurius the most precious medicament against the poison, namely the life of life. And the blessed Tincture is hidden in the fury or wrath and curse of Mars. Carl Jung, CW 16, Para 510

Now it seems to the artist that all his work is lost. What has become of the Tincture? Here is nothing that is apparent, that can be perceived, recognized, or tasted, but darkness, most painful death, a hellish fearful fi re, nothing but the wrath and curse of God; yet he does not see that the Tincture of Life is in this putrefaction or dissolution and destruction, that there is light in this darkness, life in this death, love in this fury and wrath, and in this poison the highest and most precious Tincture and medicament against all poison and sickness. Carl Jung, CW 16, Para 511

The old philosophers named this work or labour their descension, their cineration, their pulverization, their death, their putrefaction of the materia of the stone, their corruption, their caput mortuum. You must not despise this blackness, or black colour, but persevere in it in patience, in suffering, and in silence, until its forty days of temptation are over, until the days of its tribulations are completed, when the seed of life shall waken to life, shall rise up, sublimate or glorify itself, transform itself into whiteness, purify and sanctify itself, give itself the redness, in other words, transfigure and fix its shape. When the work is brought thus far, it is an easy work: for the learned philosophers have said that the making of the stone is then woman's work and child's play. Therefore, if the human will is given over and left, and becomes patient and still and as a dead nothing, the Tincture will do and effect everything in us and for us, if we can keep our thoughts, movements, and imaginations still, or can leave off and rest. But how difficult, hard, and bitter this work appears to the human will, before it can be brought to this shape, so that it remains still and calm even though all the fi re be let loose in its sight, and all manner of temptations assail it! Carl Jung, CW 16, Para 512

Here, as you see, there is great danger, and the Tincture of life can easily be spoiled and the fruit wasted in the womb, when it is thus surrounded on all sides and assailed by so many devils and so many tempting essences. But if it can withstand and overcome this fiery trial and sore temptation, and win the victory: then you will see the beginning of its resurrection from hell, death, and the mortal grave, appearing first in the quality of Venus; and then the Tincture of life will itself burst forth mightily from the prison of the dark Saturn, through the hell of the poisonous Mercurius, and through the curse and direful death of God's wrath that burns and flames in Mars, and the gentle love-fi re of the Venus quality will gain the upper hand, and the love-fire Tincture will be preferred in the government and have supreme command. And then the gentleness and love-fire of Divine Venus will reign as lord and king in and over all qualities. Carl Jung, CW 16, Para 513

Nevertheless there is still another danger that the work of the stone may yet miscarry. Therefore the artist must wait until he sees the Tincture covered over with its other colour, as with the whitest white, which he may expect to see after long patience and stillness, and which truly appears when the Tincture rises up in the lunar quality: illustrious Luna imparts a beautiful white to the Tincture, the most perfect white hue and a brilliant splendour. And thus is the darkness transformed into light, and death into life. And this brilliant whiteness awakens joy and hope in the heart of the artist, that the work has gone so well and fallen out so happily. For now the white colour reveals to the enlightened eye of the soul cleanliness, innocence, holiness, simplicity, heavenly-mindedness, and righteousness, and with these the

Tincture is henceforth clothed over and over as with a garment. She is radiant as the moon, beautiful as the dawn. Now the divine virginity of the tincturing life shines forth, and no spot or wrinkle nor any other blemish is to be seen. Carl Jung, CW 16, Para 514

The old masters were wont to call this work their white swan, their albification, or making white, their sublimation, their distillation, their circulation, their purification, their separation, their sanctification, and their resurrection, because the Tincture is made white like a shining silver. It is sublimed or exalted and transfigured by reason of its many descents into Saturn, Mercurius, and Mars, and by its many ascents into Venus and Luna. This is the distillation, the Balneum Mariae: because the Tincture is purified in the qualities of nature through the many distillations of the water, blood, and heavenly dew of the Divine Virgin Sophia, and, through the manifold circulation in and out of the forms and qualities of nature, is made white and pure, like brilliantly polished silver. And all uncleanliness of the blackness, all death, hell, curse, wrath, and all poison which rise up out of the qualities of Saturn, Mercury, and Mars are separated and depart, wherefore they call it their separation, and when the Tincture attains its whiteness and brilliance in Venus and Luna they call it their sanctification, their purification and making white. They call it their resurrection, because the white rises up out of the black, and the divine virginity and purity out of the poison of Mercurius and out of the red fiery rage and wrath of Mars. . .. Carl Jung, CW 16, Para 515

Now is the stone shaped, the elixir of life prepared, the lovechild or the child of love born, the new birth completed, and the work made whole and perfect. Farewell! fall, hell, curse, death, dragon, beast, and serpent! Good night! mortality, fear, sorrow, and misery! For now redemption, salvation, and recovery of everything that was lost will again come to pass within and without, for now you have the great secret and mystery of the whole world; you have the Pearl of Love; you have the unchangeable eternal essence of Divine Joy from which all healing virtue and all multiplying power come, from which there actively proceeds the active power of the Holy Ghost. You have the seed of the woman who has trampled on the head of the serpent. You have the seed of the virgin and the blood of the virgin in one essence and quality. Carl Jung, CW 16, Para 516

No wonder of wonders! You have the tincturing Tincture, the pearl of the virgin, which has three essences or qualities in one; it has body, soul, and spirit, it has fi re, light, and joy, it has the Father's quality, it has the Son's quality, and has also the Holy Ghost's quality, even all these three, in one fixed and eternal essence and being. This is the Son of the Virgin, this is her first-born, this is the noble hero, the trampler of the serpent, and he who casts the dragon under his feet and tramples upon him. . .. For now the Man of Paradise is become clear as a transparent glass, in which the Divine Sun shines through and through, like gold that is wholly bright, pure, and clear, without blemish or spot. The soul is henceforth a most substantial seraphic angel, she can make herself doctor, theologian, astrologer, divine magician, she can make herself whatsoever she will, and do and have whatsoever she will: for all qualities have but one will in agreement and harmony. And this same one will is God's eternal infallible will; and from henceforth the Divine Man is in his own nature become one with God. Carl Jung, CW 16, Para 517

This hymn-like myth of love, virgin, mother, and child sounds extremely feminine, but in reality it is an archetypal conception sprung from the masculine unconscious, where the Virgin Sophia corresponds to the anima (in the psychological sense). 81 As is shown by the

symbolism and by the not very clear distinction between her and the son, she is also the “paradisal” or “divine” being, i.e., the self. The fact that these ideas and figures were still mystical for Pordage and more or less undifferentiated is explained by the emotional nature of the experiences which he himself describes. 82 Experiences of this kind leave little room for critical understanding. They do, however, throw light on the processes hidden behind the alchemical symbolism and pave the way for the discoveries of modern medical psychology. Unfortunately we possess no original treatises that can with any certainty be ascribed to a woman author. Consequently we do not know what kind of alchemical symbolism a woman’s view would have produced. Nevertheless, modern medical practice tells us that the feminine unconscious produces a symbolism which, by and large, is compensatory to the masculine. In that case, to use Pordage’s terms, the leitmotiv would not be gentle Venus but fiery Mars, not Sophia but Hecate, Demeter, and Persephone, or the matriarchal Kali of southern India in her brighter and darker aspects. Carl Jung, CW 16, Para 518

Angelos is messenger. The word bespeaks the primary function of an angel, that is, to carry a message. . .. The messenger-complex wings upward out of the depths of soul and is pointed toward the fore of conscious awareness. The message is spirit. Spirit is the content which the angel carries from the unconscious source and tries to bring home to us in consciousness. Carl Jung, CW 16, Para 8

Meaningful coincidences are thinkable as pure chance. But the more they multiply and the greater and more exact the correspondence is, the more their probability sinks and their unthinkability increases, until they can no longer be regarded as pure chance but, for lack of a causal explanation, have to be thought of as meaningful arrangements. Carl Jung, CW 16, Para 967-968

"Most of my patients are socially well-adapted individuals, often of outstanding ability." Carl Jung, CW 16, Para 84

The alchemical image of the coniunctio, whose practical importance was proved at a later stage of development, is equally valuable from the psychological point of view: that is to say, it plays the same role in the exploration of the darkness of the psyche as it played in the investigation of the riddle of matter. Indeed, it could never have worked so effectively in the material world had it not already possessed the power to fascinate and thus to fix the attention of the investigator along those lines. The coniunctio is an a priori image that occupies a prominent place in the history of man’s mental development. If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan. Carl Jung, CW 16 Para 355

This bond is often of such intensity that we could almost speak of a “combination.” When two chemical substances combine, both are altered. This is precisely what happens in the transference. Freud rightly recognized that this bond is of the greatest therapeutic importance in that it gives rise to a mixtum compositum of the doctor’s own mental health and the patient’s maladjustment. In Freudian technique the doctor tries to ward off the transference as much as possible which is understandable enough from the human point of view, though in certain cases it may considerably impair the therapeutic effect. It is inevitable that the doctor should be influenced to a certain extent and even that his nervous health should suffer. He quite literally “takes over” the sufferings of his patient and shares them with him. For this reason he runs a risk and must run it in the nature of things CW 16 Para 358

The enormous importance that Freud attached to the transference phenomenon became clear to me at our first personal meeting in 1907. After a conversation lasting many hours there came a pause. Suddenly he asked me out of the blue, “And what do you think about the transference?” I replied with the deepest conviction that it was the alpha and omega of the analytical method, whereupon he said, “Then you have grasped the main thing” CW 16 Para 358

Careful analysis of the transference phenomenon yields an extremely complicated picture with such startlingly pronounced features that we are often tempted to pick out one of them as the most important and then exclaim by way of explanation: “Of course, it’s nothing but!” I am referring chiefly to the erotic or sexual aspect of transference fantasies. The existence of this aspect is undeniable, but it is not always the only and not always the essential one. Another is the will to power (described by Adler), which proves to be coexistent with sexuality, and it is often very difficult to make out which of the two predominates. These two aspects alone offer sufficient grounds for a paralysing conflict. Carl Jung, CW 16 Para 360

As the nomenclature shows that we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult: Stage 1: Hawwah, Eve, earth is purely biological; woman is equated with the mother and only represents something to be fertilized. Stage 2: is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual. Stage 3: raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Stage 4: illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia. How can wisdom transcend the most holy and the most pure? Presumably only by virtue of the truth that the less sometimes means the more. This stage represents spiritualization of Helen and consequently of Eros as such. That is why Sapientia was regarded as a parallel to the Shulamite in the Song of Songs. Carl Jung, CW 16 Para 361

Not only are there different instincts which cannot forcibly be reduced to one another, there are also different levels on which they move. In view of this far from simple situation, it is small wonder that the transference also an instinctive process, in partis very difficult to interpret and evaluate. The instincts and their specific fantasy-contents are partly concrete, partly symbolical (i.e., “unreal”), sometimes one, sometimes the other, and they have the same paradoxical character when they are projected. The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. The same applies to its specific content, commonly called incest. We know that it is possible to interpret the fantasy-contents of the instincts either as signs, as self-portraits of the instincts, i.e., reductively, or as symbols, as the spiritual meaning of the natural instinct. In the former case the instinctive process is taken to be “real” and in the latter “unreal” Carl Jung, CW 16 Para 362

In any particular case it is often almost impossible to say what is “spirit” and what is “instinct.” Together they form an impenetrable mass, a veritable magma sprung from the depths of primeval chaos. When one meets such contents one immediately understands why the psychic equilibrium of the neurotic is disturbed, and why the whole psychic system is broken up in schizophrenia. They emit a fascination which not only grips and has already gripped the patient but can also have an inductive effect on the unconscious of the impartial spectator, in this case the doctor. The burden of these unconscious and chaotic contents lies heavy on the patient; for, although they are present in everybody, it is only in him that they

have become active, and they isolate him in a spiritual loneliness which neither he nor anybody else can understand and which is bound to be misinterpreted. Carl Jung, CW 16 Para 363

The doctor, by voluntarily and consciously taking over the psychic sufferings of the patient, exposes himself to the overpowering contents of the unconscious and hence also to their inductive action. The case begins to "fascinate" him. Here again it is easy to explain this in terms of personal likes and dislikes, but one overlooks the fact that this would be an instance of ignotum per ignotius. In reality these personal feelings, if they exist at all in any decisive degree, are governed by those same unconscious contents which have become activated. An unconscious tie is established and now, in the patient's fantasies, it assumes all the forms and dimensions so profusely described in the literature. The patient, by bringing an activated unconscious content to bear upon the doctor, constellates the corresponding unconscious material in him, owing to the inductive effect which always emanates from projections in greater or lesser degree. Doctor and patient thus find themselves in a relationship founded on mutual unconsciousness. Carl Jung, CW 16 Para 364

I said earlier that the contents which enter into the transference were as a rule originally projected upon the parents or other members of the family. Owing to the fact that these contents seldom or never lack an erotic aspect or are genuinely sexual in substance (apart from the other factors already mentioned), an incestuous character does undoubtedly attach to them, and this has given rise to the Freudian theory of incest. Their exogamous transference to the doctor does not alter the situation. He is merely drawn into the peculiar atmosphere of family incest through the projection. This necessarily leads to an unreal intimacy which is highly distressing to both doctor and patient and arouses resistance and doubt on both sides. Carl Jung, CW 16 Para 368

In practice, however, it is of the utmost importance how the incestuous aspect is interpreted. The explanation will vary according to the nature of the case, the stage of treatment, the perspicacity of the patient, and the maturity of his judgment. Carl Jung, CW 16 Para 370

The existence of the incest element involves not only an intellectual difficulty but, worst of all, an emotional complication of the therapeutic situation. It is the hiding place for all the most secret, painful, intense, delicate, shamefaced, timorous, grotesque, unmoral, and at the same time the most sacred feelings which go to make up the incredible and inexplicable wealth of human relationships and give them their compelling power. Like the tentacles of an octopus they twine themselves invisibly round parents and children and, through the transference, round doctor and patient. This binding force shows itself in the irresistible strength and obstinacy of the neurotic symptom and in the patient's desperate clinging to the world of infancy or to the doctor. The word "possession" describes this state in a way that could hardly be bettered. Carl Jung, CW 16 Para 371

The remarkable effects produced by unconscious contents allow us to infer something about their energy. All unconscious contents, once they are activated i.e., have made themselves felt possess as it were a specific energy which enables them to manifest themselves everywhere (like the incest motif, for instance). But this energy is normally not sufficient to thrust the content into consciousness. For that there must be a certain predisposition on the part of the conscious mind, namely a deficit in the form of loss of energy. The energy so lost raises the psychic potency of certain compensating contents in the unconscious. The abaissement du niveau mental, the energy lost to consciousness, is a phenomenon which shows itself most drastically in the "loss of soul" among primitive peoples, who also have interesting

psychotherapeutic methods for recapturing the soul that has gone astray. Similar phenomena can be observed in civilized man. He too is liable to a sudden loss of initiative for no apparent reason. The discovery of the real reason is no easy task and generally leads to a somewhat ticklish discussion of things lying in the background. Carelessness of all kinds, neglected duties, tasks postponed, wilful outbursts of defiance, and so on, all these can dam up his vitality to such an extent that certain quanta of energy, no longer finding a conscious outlet, stream off into the unconscious, where they activate other compensating contents, which in turn begin to exert a compulsive influence on the conscious mind. (Hence the very common combination of extreme neglect of duty and a compulsion neurosis) Carl Jung, CW 16 Para 372

This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a "spontaneous" activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness. This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16 Para 373

The remarkable potency of unconscious contents, therefore, always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. Carl Jung, CW 16 Para 374

The transference, however, alters the psychological stature of the doctor, though this is at first imperceptible to him. He too becomes affected and has as much difficulty in distinguishing between the patient and what has taken possession of him as has the patient himself. This leads both of them to a direct confrontation with the daemonic forces lurking in the darkness. The resultant paradoxical blend of positive and negative, of trust and fear, of hope and doubt, of attraction and repulsion, is characteristic of the initial relationship. It is the (hate and love) of the elements, which the alchemists likened to the primeval chaos. The activated unconscious appears as a flurry of unleashed opposites and calls forth the attempt to reconcile them, so that, in the words of the alchemists, the great panacea, the medicina catholica, may be born. Carl Jung, CW 16 Para 375

It must be emphasized that in alchemy the dark initial state or nigredo is often regarded as the product of a previous operation, and that it therefore does not represent the absolute beginning. Similarly, the psychological parallel to the nigredo is the result of the foregoing preliminary talk which, at a certain moment, sometimes long delayed, "touches" the uncon-

scious and establishes the unconscious identity of doctor and patient. This moment may be perceived and registered consciously, but generally it happens outside consciousness and the bond thus established is only recognized later and indirectly by its results. Occasionally dreams occur about this time, announcing the appearance of the transference. For instance, a dream may say that a fire has started in the cellar, or that a burglar has broken in, or that the patient's father has died, or it may depict an erotic or some other ambiguous situation. From the moment when such a dream occurs there may be initiated a queer unconscious time-reckoning, lasting for months or even longer. Carl Jung, CW 16 Para 376

This case, and more particularly the last image, is a classical example of the kind of symbolism which marks the onset of the transference. Noah's dove (the emblem of reconciliation), the incarnatio Dei, the union of God with matter for the purpose of begetting the redeemer, the serpent path, the Sushumna representing the line midway between sun and moon all this is the first, anticipatory stage of an as-yet-unfulfilled programme that culminates in the union of opposites. This union is analogous to the "royal marriage" in alchemy. The prodromal events signify the meeting or collision of various opposites and can therefore appropriately be called chaos and blackness. Carl Jung, CW 16 Para 381

Cases where the archetypal problem of the transference becomes acute are by no means always "serious" cases, i.e., grave states of illness. There are of course such cases among them, but there are also mild neuroses, or simply psychological difficulties which we would be at a loss to diagnose. Curiously enough, it is these latter cases that present the doctor with the most difficult problems. Often the persons concerned endure unspeakable suffering without developing any neurotic symptoms that would entitle them to be called ill. We can only call it an intense suffering, a passion of the soul but not a disease of the mind. Carl Jung, CW 16 Para 382

Once an unconscious content is constellated, it tends to break down the relationship of conscious trust between doctor and patient by creating, through projection, an atmosphere of illusion which either leads to continual misinterpretations and misunderstandings, or else produces a most disconcerting impression of harmony. The latter is even more trying than the former, which at worst (though it is sometimes for the best!) can only hamper the treatment, whereas in the other case a tremendous effort is needed to discover the points of difference. But in either case the constellation of the unconscious is a troublesome factor. Carl Jung, CW 16 Para 383

The situation is enveloped in a kind of fog, and this fully accords with the nature of the unconscious content: it is a "black blacker than black" (nigrum, nigrius nigro), as the alchemists rightly say, and in addition it is charged with dangerous polar tensions, with the inimicitia elementorum. One finds oneself in an impenetrable chaos, which is indeed one of the synonyms for the mysterious prima materia. The latter corresponds to the nature of the unconscious content in every respect, with one exception: this time it does not appear in the alchemical substance but in man himself. Carl Jung, CW 16 Para 383

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung, CW 16, Para 277.

Medical treatment of the transference gives the patient a priceless opportunity to with-

draw his projections, to make good his losses, and to integrate his personality. Carl Jung, CW 16, Para 420.

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion. Carl Jung, CW 16, para 536.

The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Page 237.

The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Page 304.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be physical symptoms, neurosis, various incidents, moods, unexpected forgetfulness, or mistakes of speech. Carl Jung, CW 16, Page 72

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The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16, Page 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, Para 181.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not

(the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

The “Soul” which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don’t know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Relationship to the Self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself. Carl Jung, CW 16, Para 445.

The Transference Phenomenon is an inevitable feature of every thorough analysis… Carl Jung, CW 16, Par. 283.

Thus, from the psychological (not the clinical) point of view, we can divide the psychoneuroses into two main groups: the one comprising collective people with underdeveloped individuality, the other individualists with atrophied collective adaptation. Carl Jung, CW 16, Para 5.

What Freud calls ’the dream façade’ is the dream’s obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only

because we fail to see into it. Carl Jung, CW 16, Par. 319.

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

The doctor knows that always, wherever he turns, man is dogged by his fate. Carl Jung, CW 16, Para 463

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. Carl Jung, CW 16, Para 362.

No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239.

The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82.

Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. Carl Jung, CW 16, Para 82.

A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179

One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198.

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

The goal is important only as an idea; the essential thing is the opus which leads to the

goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

Relationship paves the way for individuation and makes it possible but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

Eternal truth needs a human language that alters with the spirit of the times. Carl Jung, CW 16, Para 396

Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

If we have a disagreeable view of a situation or thing, our pleasure in it is spoiled, and then it does in fact usually disagree with us. And conversely, how many things become bearable and even acceptable if we can give up certain prejudices and change our point of view. Carl Jung, CW 16, Para 218

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

There are of course forced answers and solutions, but in principle and in the long run they are neither desirable nor satisfying. No Gordian knot can be permanently cut; it has the awkward property of always tying itself again. Carl Jung, CW 16, Para 178

Be the man through whom you wish to influence others. Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded

in the long run. The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167

For two personalities to meet is like mixing two chemical substances if there is any combination at all, both are transformed. Carl Jung, CW 16, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

Seen purely theoretically, a dream image can mean anything or nothing. For that matter, does a thing or a fact ever mean anything in itself? The only certainty is that it is always man who interprets, who assigns meaning. And that is the gist of the matter for psychology. Carl Jung, CW 16, Para 93

The little word "ought" always proves the helplessness of the therapist; it is an admission that he has come to the end of his resources. Carl Jung, CW 16, Para 178

We can wax indignant over man’s notorious lack of spirituality, but when one is a doctor one does not invariably think that the disease is malevolent or the patient morally inferior; instead, one supposes that the negative results may possibly be due to the remedy applied. Carl Jung, CW 16, Para 393

The childhood experience of a neurotic is not, in itself, negative; far from it. It becomes negative only when it finds no suitable place in the life and outlook of the adult. The real task of analysis, it seems to me, is to bring about a synthesis between the two. Carl Jung, CW 16, Para 564

The relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate? Carl Jung, CW 16, Para 330

The real difficulty begins when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoitre." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. Carl Jung, CW 16, Para 89

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Para 317

The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung, CW 16, Para 312

Dream-analysis stands or falls with the hypothesis of the unconscious. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day. Carl Jung, CW 16, Para 294

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness, I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung, CW 16, Para 122

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. Carl Jung, CW 16, Para 229.

So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

The important thing is not the neurosis, but the man who has the neurosis. Carl Jung, CW 16, Para 190

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. Carl Jung, CW 16, Para 366.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct,

as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

[The dream] shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319.

We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319.

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318.

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

Science comes to a stop at the frontiers of logic, but nature does not: she thrives on ground as yet untrodden by theory. Carl Jung, CW 16, Para 524.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, CW 16, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, CW 16, Page 75.

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream

beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; CW 16, Page 125.

What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Carl Jung, CW 16, Para 111

Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. Carl Jung, CW 16, Para 462

Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared, and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 157

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, CW 16, Para 180

Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314

For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

A dream that is not understood remains a mere occurrence; understood, it becomes a living experience. Carl Jung, CW 16, Para 252

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW 16, Par 83.

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Mercurius who personifies the unconscious is essentially "duplex," paradoxically dualistic by nature, fiend, monster, beast, and at the same time panacea, "the Philosophers' son," sapientia Dei, and donum Spiritus Sancti. Since this is so, all hope of a simple solution is abolished. All definitions of good and evil become suspect or actually invalid. As moral forces, good and evil remain unshaken, and as the simple verities for which the penal code, the ten commandments, and conventional Christian morality take them undoubted. But conflicting loyalties are much more subtle and dangerous things, and a conscience sharpened by worldly wisdom can no longer rest content with precepts, ideas, and fine words. When it has to deal with that remnant of primeval psyche, pregnant with the future and yearning for development, it grows uneasy and looks round for some guiding principle or fixed point. Indeed, once this stage has been reached in our dealings with the unconscious, these desiderata become a pressing necessity. Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy absurd as this seemed in the eyes of later generations and to the passionate efforts of many great men Carl Jung, CW 16 Para 391

He [Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. Carl Jung, CW 16, Para 326

“What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life. Carl Jung, CW 16, Para 83

It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. These last achievements now redound to the good of the patient’s social existence; for an inwardly stable and self-confident person will prove more adequate to his social tasks than one who is on a bad footing with his unconscious. Carl Jung, CW 16, Para 110

I would make myself guilty of a sin of omission if I were to foster the impression that specialized therapy needed nothing but a wide knowledge. Quite as important is the moral differentiation of the doctor’s personality. Surgery and obstetrics have long been aware that it is not enough simply to wash the patient-the doctor himself must have clean hands. A neurotic psychotherapist will invariably treat his own neurosis in the patient. A therapy independent of the doctor’s personality is just conceivable in the sphere of rational techniques, but it is quite inconceivable in a dialectical procedure where the doctor must emerge from his anonymity and give an account of himself, just as he expects his patient to do. I do not know which is the more difficult: to accumulate a wide knowledge or to renounce one’s professional authority and anonymity. At events the latter necessity involves a moral strain that makes the profession of psychotherapist not exactly an enviable one. Among laymen one frequently meets with the prejudice that psychotherapy is the easiest thing in the world and consists in the art of putting something over on people or wheedling money out of them. But actually it is a tricky and not undangerous calling. Just as all doctors are exposed to infections and other occupational hazards, so the psychotherapist runs the risk of psychic infections which are no less menacing. One the one hand he is often in danger of getting entangled in the neuroses of his patients; on the other hand if he tries too hard to guard against their influence, he robs himself of their therapeutic efficacy. Between this Scylla and Charybdis lies the peril, but also the healing power. Carl Jung, CW 16, Para 23

From all this it should now be clear why I make it an heuristic rule, in interpreting a dream, to ask myself: What conscious attitude does it compensate? By so doing, I relate the dream as closely as possible to the conscious situation; indeed, I would even assert that without knowledge of the conscious situation the dream can never be interpreted with any degree of certainty. Only in the light of this knowledge is it possible to make out whether the unconscious content carries a plus or a minus sign. The dream is not an isolated event completely cut off from daily life and lacking its character. If it seems so to us, that is only the result of our lack of understanding, a subjective illusion. In reality the relation between the conscious mind and the dream is strictly causal, and they interact in the subtlest of ways. Carl Jung, CW 16, Para 334

Just as the interpretation of dreams requires exact knowledge of the conscious status quo, so the treatment of dream symbolism demands that we take into account the dreamer's philosophical, religious, and moral convictions. It is far wiser in practice not to regard dream-symbols semiotically, i.e., as signs or symptoms of a fixed character, but as true symbols, i.e. as expressions of a content not yet consciously recognized or conceptually formulated. In addition, they must be considered in relation to the dreamer's immediate state of consciousness, I say that this procedure is advisable in practice because in theory relatively fixed symbols do exist whose meaning must on no account be referred to anything known and formulable as I concept. If there were no such relatively fixed symbols it would be impossible to determine the structure of the unconscious, for there would be nothing that could in any way be laid hold of or described. Carl Jung, CW 16, Para 339

Infinitely varied are the contents of the initial dreams, that is, the dreams that come at the outset of the treatment. In many cases they point directly to the past and recall things lost and forgotten. For very often the standstill and disorientation arise when life has become one-sided, and this may, in psychological terms, cause a sudden loss of libido. All our previous activities become uninteresting, even senseless, and our aims suddenly no longer worth striving for. What in one person is merely a passing mood may in another become a chronic condition. In these cases it often happens that other possibilities for developing the personality lie buried somewhere or other in the past, unknown to anybody, not even to the patient. But the dream may reveal the clue. Carl Jung, CW 16, Para 87

The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. It might be considered regrettable that in this year of grace 1931, more than half a century after Carus formulated the concept of the unconscious, more than a century after Kant spoke of the "illimitable field of obscure ideas," and nearly two hundred years after Leibniz postulated an unconscious psychic activity, not to mention the achievements of Janet, Flournoy, Freud, and many more- that after all this, the actuality of the unconscious should still be a matter for controversy. But, since it is my intention to deal exclusively with practical questions, I will not advance in this place an apology for the unconscious, although our special problem of dream-analysis stands or falls with such an hypothesis. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day. Were that really so, there would be no excuse for the present discussion. We cannot treat our theme at all unless we recognize the unconscious, for the avowed aim of dream-analysis is not only to exercise our wits, but to uncover and realize those hitherto unconscious contents which are considered to be of importance in the elucidation or treatment of a neurosis. Anyone who finds this hypothesis unacceptable must simply rule out the question of the applicability of dream-analysis. Carl Jung, CW 16, Para 294

"The fundamental mistake regarding the nature of the unconscious is probably this: it is commonly supposed that its contents have only one meaning and are marked with an unalterable plus or minus sign. In my humble opinion, this view is too naive. The psyche is

a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Similarly, the relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate?" Carl Jung, CW 16 Para 330

"But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

Here we come upon something of the utmost importance for the applicability of dream-analysis: the dream describes the inner situation of the dreamer, but the conscious mind denies its truth and reality, or admits it only grudgingly. Consciously the dreamer could not see the slightest reason why he should not go steadily forward; on the contrary, he continued his ambitious climbing and refused to admit his own inability which subsequent events made all too plain. So long as we move in the conscious sphere, we are always unsure in such cases. The anamnesis can be interpreted in various ways. After all, the common soldier carries the marshal's baton in his knapsack, and many a son of poor parents has achieved the highest success. Why should it not be the case here? Since my judgment is fallible, why should my conjecture be better than his? At this point the dream comes in as the expression of an involuntary, unconscious psychic process beyond the control of the conscious mind. It shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. I have therefore made it a rule to regard dreams as I regard physiological facts: if sugar appears in the urine, then the urine contains sugar, and not albumen or urobilin or something else that might fit in better with my, expectations. That is to say, I take dreams as diagnostically valuable facts. Carl Jung, CW 16, Para 304

"Initial dreams are often amazingly lucid and clear-cut. But as the work of analysis progresses, the dreams tend to lose their clarity. If by way of exception, they keep it we can be sure that analysis has not yet touched on some important layer of the personality. As a rule, dreams get more and more opaque and blurred soon after the beginning of the treatment, and this makes the interpretation increasingly difficult. A further difficulty is that a point may soon be reached where, if the truth be told, the doctor no longer understands the situation as a whole. That he does not understand is proved by the fact that the dreams become increasingly obscure, for we all know that "obscurity" is a purely subjective opinion of the doctor. To the understanding nothing is obscure; it is only when we do not understand that things appear

unintelligible and muddled. In themselves dreams are naturally clear; that is, they are what they must be under the circumstances. If, from a later stage of treatment or from a distance of some years, we look back at these unintelligible dreams, we are often astounded at our own blindness. Thus when, as the analysis proceeds, we come upon dreams that are strikingly obscure in comparison with the illuminating initial dreams, the doctor should not be too ready to accuse the dreams of confusion or the patient of deliberate resistance; he would do better to take these findings as a sign of his growing inability to understand – just as the psychiatrist who calls his patient "confused" should recognize that this is a projection and should rather call himself confused, because in reality it is he whose wits are confused by the patient's peculiar behaviour. Moreover it is therapeutically very important for the doctor to admit his lack of understanding in time, for nothing is more unbearable to the patient than to be always understood. He relies far too much anyway on the mysterious powers of the doctor and, by appealing to his professional vanity, lays a dangerous trap for him. By taking refuge in the doctor's self-confidence and "profound" understanding, the patient loses all sense of reality, falls into a stubborn transference, and retards the cure. Carl Jung, CW 16, Para 313

The analyst who wishes to rule out conscious suggestion must therefore consider every dream interpretation invalid until such time as a formula is found which wins the assent of the patient." Carl Jung, CW 16, Para 316

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: "Do anything you like, only don't try to understand!" Carl Jung, CW 16, Para 318

Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series, and I therefore urge my patients to keep a careful record of their dreams and of the interpretations given. I also show them how to work out their dreams in the manner described, so that they can bring the dream and its

context with them in writing to the consultation. At a later stage I get them to work out the interpretation as well. In this way the patient learns how to deal correctly with his unconscious without the doctor's help. Carl Jung, CW 16, Para 322

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. "Assimilation" in this sense means mutual penetration of conscious and unconscious, and not-as is commonly thought and practised-a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind. As to the value and significance of unconscious contents in general, very mistaken views are current. It is well known that the Freudian school presents the unconscious in a thoroughly negative light, much as it regards primitive man as little better than a monster. Its nursery-tales about the terrible old man of the tribe and its teachings about the "infantile-perverse-criminal" unconscious have led people to make a dangerous ogre out of something perfectly natural. As if all that is good, reasonable, worthwhile, and beautiful had taken up its abode in the conscious mind! Have the horrors of the 'World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung CW 16, Paras 326-327

If I have made the attempt to illustrate the principles of the psychoanalytic method by means of dream-analysis it is because the dream is one of the clearest examples of psychic contents whose composition eludes direct understanding. Neuroses are still-very unjustly-counted as mild illnesses, mainly because their nature is not tangible and of the body. People do not "die" of a neurosis-as if every bodily illness had a fatal outcome! But it is entirely forgotten that, unlike bodily illnesses, neuroses may be extremely deleterious in their psychic and social consequences, often worse than psychoses, which generally lead to the social isolation of the sufferer and thus render him innocuous. An anchylosed knee, an amputated foot, a long-drawn-out phthisis, are in every respect preferable to a severe neurosis. When the neurosis is regarded not merely from the clinical but from the psychological and social standpoint, one comes to the conclusion that it really is a severe illness, particularly in view of its effects on the patient's environment and way of life. The clinical standpoint by itself is not and cannot be fair to the nature of a neurosis, because a neurosis is more a psychosocial phenomenon than an illness in the strict sense. It forces us to extend the term "illness" beyond the idea of an individual body whose functions are disturbed, and to look upon the neurotic person as a sick system of social relationships. When one has corrected one's views in this way, one will no longer find it astonishing that a proper therapy of neuroses is an

elaborate and complicated matter. Unfortunately, the medical faculties have bothered far too little with the fact that the number or neuroses (and above the frequency of psychic complications in organic diseases) is very great and thus concerns the general practitioner in unusually high degree, even though he may not realize it. Nevertheless his studies give him no preparation whatever in this most important respect; indeed, very often he never has a chance to find out anything about this subject, so vital in practice. Carl Jung, CW 16, Para 37

the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

"Although my patients occasionally produce artistically beautiful things that might very well be shown in modern "art" exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art. As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed. It is not a question of art at all-or rather, it should not be a question of art – but of something more and other than mere art, namely the living effect upon the patient himself. The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible." Carl Jung, CW 16, Para 104)

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation." Carl Jung, CW 16, Para 329

"Freud's original idea of the unconscious was that it was a sort of receptacle or storehouse for repressed material, infantile wishes, and the like. But the unconscious is far more than that: it is the basis and precondition of all consciousness. It represents the unconscious functioning of the psyche in general. It is psychic life before, during, and after consciousness. And inasmuch as the newborn child is presented with a ready-made, highly developed brain which owes its differentiation to the accretions of untold centuries of ancestral life, the unconscious psyche must consist of inherited instincts, functions, and forms that are peculiar to the ancestral psyche. This collective heritage is by no means made up of inherited ideas, but rather of the possibilities of such ideas-in other words, of a priori categories of possible functioning. Such an inheritance could be called instinct, using the word in its original sense. But it is not quite so simple. On the contrary, it is a most intricate web of what I have called archetypal conditions. This implies the probability that a man will behave much as his ancestors behaved, right back to Methuselah. Thus the unconscious is seen as the collective predisposition to extreme conservatism, a guarantee, almost, that nothing new wi1l ever happen. Carl Jung, CW 16, Para 61

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the

dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances? Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person? Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans. It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!" Who can know with unassailable certainty when he has the right sort? Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

All beginnings are small. Therefore we must not mind doing tedious but conscientious

work on obscure individuals, even though the goal towards which we strive seems unattainably far off. But one goal we can attain, and that is to develop and bring to maturity individual personalities. And inasmuch as we are convinced that the individual is the carrier of life, we have served life's purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren. Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development. So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life. The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

It is of the greatest importance for the young person, who is still undated and has as yet achieved nothing, to shape his conscious ego as effectively as possible, that is, to educate his will. Unless he is a positive genius he cannot, indeed he should not, believe in anything active within him that is not identical with his will. He must feel himself a man of will and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially. It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. Carl Jung, CW 16, Para 109.

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, CW 16, Para 29

When, as a psychotherapist, I set myself up as a medical authority over my patient and

on that account claim to know something about his individuality, or to be able to make valid statements about it, I am only demonstrating my lack of criticism, for I am in no position to judge the whole of the personality before me. I cannot say anything valid about him except in so far as he approximates to the "universal man." But since all life is to be found only in individual form, and I myself can assert of another individuality only what I find in my own, I am in constant danger either of doing violence to the other person or of succumbing to his influence. If I wish to treat another individual psychologically at all, I must for better or worse give up all pretensions to superior knowledge, all authority and desire to influence. Carl Jung, CW 16, Para 2

A general and merely academic "insight into one's mistakes" is ineffectual, for then the mistakes are not really seen at all, only the idea of them. They show up acutely when a human relationship brings them to the fore and when they are noticed by the other person as well as by oneself. Then and then only can they really be felt, and their true nature recognized. Carl Jung, CW 16, Para 503

An analyst can help his patient just so far as he himself has gone and not a step further. In my practice I have had from the beginning to deal with patients who got "stuck" with their previous analysis, and this always happened at the point where the analyst could make no further progress with himself. Carl Jung, CW 16, Para 545

No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

Natural science is not a science of words and ideas, but of facts. I am no terminological rigorist—call the existing symbols "wholeness," "self," "consciousness," "higher ego," or what you will—it makes little difference. I for my part only try not to give any false or misleading names. All these terms are simply names for the facts that alone carry weight. The names I give do not imply a philosophy, although I cannot prevent people from barking at these terminological phantoms as if they were metaphysical hypostases. Carl Jung, CW 16, Para 537

The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the

normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374

The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Para 137

Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. Carl Jung, CW 16, Para 190

It is enough to drive one to despair that in practical psychology there are no universally valid recipes and rules. There are only individual cases with the most heterogeneous needs and demands—so heterogeneous that we can virtually never know in advance what course a given case will take, for which reason it is better for the doctor to abandon all preconceived opinions. This does not mean that he should throw them overboard, but that in any given case he should use them merely as hypotheses for a possible explanation. Carl Jung, CW 16, Para 63

Experience has taught me to keep away from therapeutic "methods" as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself will determine my method as I am, so will I proceed. Carl Jung, CW 16, Para 543

The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least

thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. Carl Jung, CW 16, Para 294

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

So long as I help the patient to discover the effective elements in his dreams, and so long as I try to get him to see the general meaning of his symbols, he is still, psychologically speaking, in a state of childhood. For the time being he is dependent on his dreams and is always asking himself whether the next dream will give him new light or not. Moreover, he is dependent on my having ideas about his dreams and on my ability to increase his insight through my knowledge. Thus he is still in an undesirably passive condition where everything is rather uncertain and questionable; neither he nor I know the journey's end. Often it is not much more than a groping about in Egyptian darkness. In this condition we must not expect any very startling results—the uncertainty is too great for that. Besides which there is always the risk that what we have woven by day the night will unravel. The danger is that nothing is achieved, that nothing remains fixed. Carl Jung, CW 16, Para 101

I have no theory about dreams, I do not know how dreams arise. And I am not at all sure that my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable, otherwise I am pursuing an ulterior—and therefore autoerotic—aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labours: does it work? As for my scientific hobby—my desire to know why it works—this I must reserve for my spare time. Carl Jung, CW 16, Para 86

Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series. Carl Jung, CW 16, Para 322

It makes very little difference whether the doctor understands or not, but it makes all the difference whether the patient understands. Understanding should therefore be understanding in the sense of an agreement which is the fruit of joint reflection. The danger of a one-sided understanding is that the doctor may judge the dream from the standpoint of a preconceived opinion. His judgment may be in line with orthodox theory, it may even be fundamentally correct, but it will not win the patient's assent, he will not come to an understanding with him, and that is in the practical sense incorrect—incorrect because it

anticipates and thus cripples the patient's development. The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314

I leave theory aside as much as possible when analyzing dreams—not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. Carl Jung, CW 16, Para 318

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is, of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. Carl Jung, CW 16, Para 503

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years. These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

Eternal truth needs a human language that alters with the spirit of the times. The pri-

mordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

Life demands for its completion and fulfilment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man. So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn’t Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to say that the individual exists for society. "Society" is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

The ego lives in space and time and must adapt itself to their laws if it is to exist at all. If it is absorbed by the unconscious to such an extent that the latter alone has the power of decision, then the ego is stifled, and there is no longer any medium in which the unconscious could be integrated and in which the work of realization could take place. The separation of the empirical ego from the "eternal" and universal man is therefore of vital importance, particularly today, when mass-degeneration of the personality is making such threatening strides. Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.

A man can find satisfaction and fulfilment only in what he does not yet possess, just as he can never be satisfied with something of which he has already had too much. To be a social and adapted person has no charms for one to whom such an aspiration is child's play. Always to do the right thing becomes a bore for the man who knows how, whereas the eternal bungler cherishes a secret longing to be right for once in some distant future. The needs and necessities of mankind are manifold. What sets one man free is another man's prison. So also with normality and adaptation. Even if it be a biological axiom that man is a herd animal who only finds optimum health in living as a social being, the very next case may quite possibly invert this axiom and show us that he is completely healthy only when leading an abnormal and unsocial life. Carl Jung, CW 16, Para 162

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence,

and slowly come to recognize that we meet ourselves time and again in a thousand disguises on the path of life. Carl Jung, CW 16, Page 316.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, Para75.

Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness. No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. Carl Jung, CW 16, Para 387

The hero's main feat is to overcome the monster of darkness it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

The integration of contents that were always unconscious and projected involves a serious lesion of the ego. Alchemy expresses this through the symbols of death, mutilation, or poisoning, or through the curious idea of dropsy" Carl Jung, CW 16, Para 472

All the endeavor of our human intellect must be concerned with these deep problems,

that is, may rise to that simplicity where the opposites coincide. Carl Jung, CW 16, Page 291, FN 29

Carl Jung: CW 17: "The Development of Personality"

[19]The Collected Works of C. G. Jung, Vol. 17: The Development of Personality

Nowadays, "personality training" has become an educational ideal that turns its back upon the standardized, mass-produced, "normal" human being demanded by the machine age. It thus pays tribute to the historical fact that the great liberating deeds of world history have sprung from leading personalities and never from the inert mass, which is at all times secondary and can only be prodded into activity by the demagogue. Carl Jung, CW 17 Para 284

In this way, too, the matter-of-fact and the commonplace come to wear an altered countenance and can even acquire a new glamour. For it all depends on how we look at things, and not on how they are in themselves. The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, CW 17, Para 96

The fact that a man who goes his own way ends in ruin means nothing … He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths … There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. "You are no different from anybody else," they will chorus or, "there's no such thing," and even if there is such a thing, it is immediately branded as "morbid" …He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. "His own law!" everybody will cry. But he knows better: it is the law…The only meaningful life is a life that strives for the individual realization — absolute and unconditional— of its own particular law … To the extent that a man is untrue to the law of his being … he has failed to realize his own life's meaning. Carl Jung, CW 17, Para 299

We speak of a definite "anima type." The so-called "sphinx-like" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness … an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. Carl Jung, CW 17, Para 339

The anima has an erotic, emotional character … Hence most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. Carl Jung, CW 17, Para 338

Personality, as the complete realization of our whole being; is an unattainable ideal. But unattainability is no argument against the ideal, for ideals are only signposts, never the goal. Carl Jung, CW 17, Para 291

In its destruction of the criteria of beauty and meaning that have held till today, Ulysses accomplishes wonders. It insults all our conventional feelings, it brutally disappoints our expectations of sense and content, it thumbs its nose at all synthesis. Carl Jung, CW 17, Page 118

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony and is extolled as a great happiness (one heart and one soul)—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Carl Jung, CW 17, Para 330

The example of Christianity is perhaps the best illustration of my previous abstract argument. This apparently unique life became a sacred symbol because it is the psychological prototype of the only meaningful life, that is, of a life that strives for the individual realization—absolute and unconditional—of its own particular law. Well may we exclaim with Tertullian: anima naturaliter Christiana! Carl Jung, CW 17, Para 310

Far from his work being an expression of the destruction of personality, the modern artist finds the unity of his artistic personality in destructiveness. The Mephistophelian perversion of sense into nonsense, of beauty into ugliness ± in such an exasperating way that nonsense almost makes sense and ugliness has a provocative beauty is a creative achievement that has never been pushed to such extremes in the history of human culture. Carl Jung, CW 17, Page 119

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately, in her kindness and patience, Nature never puts the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality a well-rounded psychic whole that is capable of resistance and abounding in energy is an adult ideal. Carl Jung, CW 17 Para 286

How many parents have come to me with the laudable intention of sparing their children the unhappy experiences they had to go through in their own childhood! And when I ask, "Are you quite sure you have overcome these mistakes yourself?" they are firmly convinced that the damage has long since been repaired. In actual fact it has not. If as children they were brought up too strictly, then they spoil their own children with a tolerance bordering on bad taste; if certain matters were painfully concealed from them in childhood, these are revealed with a lack of reticence that is just as painful. They have merely gone to the opposite extreme, the strongest evidence for the tragic survival of the old sin a fact which has altogether escaped them. Carl Jung, CW 17 Par 286

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. It would be nothing but an abortion, a premature pseudo-adult; yet our modern education has already given birth to such monsters, particularly in those cases where parents set themselves the fanatical task of always "doing their best" for the children and "living only for them." This clamant ideal effectively prevents the parents from doing anything about their own development and allows them to thrust their "best" down their children's throats.

This so-called “best” turns out to be the very things the parents have most badly neglected in themselves. In this way the children are goaded on to achieve their parents’ most dismal failures and are loaded with ambitions that are never fulfilled. Such methods and ideals only engender educational monstrosities. Carl Jung, CW 17, Para 288

Clearly, no one develops his personality because somebody tells him that it would be useful or advisable to do so. Nature has never yet been taken in by well-meaning advice. The only thing that moves nature is causal necessity, and that goes for human nature too. Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity; it needs the motivating force of inner or outer fatalities. Any other development would be no better than individualism. That is why the cry of “individualism” is a cheap insult when flung at the natural development of personality. Carl Jung, CW 17 Para 293

The words “many are called, but few are chosen” are singularly appropriate here, for the development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. But the people who talk most loudly about developing their personalities are the very ones who are least mindful of the results, which are such as to frighten away all weaker spirits. Carl Jung, CW 17 Para 294

Yet the development of personality means more than just the fear of hatching forth monsters, or of isolation. It also means fidelity to the law of one’s own being. Carl Jung, CW 17 Para 295

For the word “fidelity” I should prefer, in this context, the Greek word used in the New Testament, pistis, which is erroneously translated “faith.” It really means “trust,” “trustful loyalty.” Fidelity to the law of one’s own being is a trust in this law, a loyal perseverance and confident hope; in short, an attitude such as a religious man should have towards God Carl Jung, CW 17 Para 296

It can now be seen how portentous is the dilemma that emerges from behind our problem: personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive necessity but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism. Carl Jung, CW 17 Para 296

But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17 Para 296

Just as the psychic and social life of mankind at the primitive level is exclusively a group life with a high degree of unconsciousness among the individuals composing it, so the historical process of development that comes afterwards is in the main collective and will doubtless remain so. That is why I believe convention to be a collective necessity. It is a stopgap and not an ideal, either in the moral or in the religious sense, for submission to it always means renouncing one's wholeness and running away from the final consequences of one's own being. Carl Jung, CW 17 Para 297

To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. How could anyone but a god counterbalance the dead weight of humanity in the mass, with its everlasting convention and habit? From the beginning, therefore, the heroes were endowed with godlike attributes. According to the Nordic view they had snake's eyes, and there was something peculiar about their birth or descent; certain heroes of ancient Greece were snake-souled, others had a personal daemon, were magicians or the elect of God. All these attributes, which could be multiplied at will, show that for the ordinary man the outstanding personality is something supernatural, a phenomenon that can only be explained by the intervention of some daemonic factor. Carl Jung, CW 17 Para 298

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary? Carl Jung, CW 17 Para 299

It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. That is why the legends say that he possesses a private daemon who counsels him and whose mandates he must obey. The best-known example of this is Faust, and an historical instance is provided by the daemon of Socrates. Primitive medicine-men have their snake spirits, and Aesculapius, the tutelary patron of physicians, has for his emblem the Serpent of Epidaurus. He also had, as his private daemon, the Cabir Telesphoros, who is said to have dictated or inspired his medical prescriptions. Carl Jung, CW 17 Para 300

The original meaning of "to have a vocation" is "to be addressed by a voice." The clearest examples of this are to be found in the avowals of the Old Testament prophets. That it is not just a quaint old-fashioned way of speaking is proved by the confessions of historical personalities such as Goethe and Napoleon, to mention only two familiar examples, who made no secret of their feeling of vocation. Carl Jung, CW 17 Para 301

Vocation, or the feeling of it, is not, however, the prerogative of great personalities; it is

also appropriate to the small ones all the way down to the “midget” personalities, but as the size decreases the voice becomes more and more muffled and unconscious. It is as if the voice of the daemon within were moving further and further off and spoke more rarely and more indistinctly. The smaller the personality, the dimmer and more unconscious it becomes, until finally it merges indistinguishably with the surrounding society, thus surrendering its own wholeness and dissolving into the wholeness of the group. In the place of the inner voice there is the voice of the group with its conventions, and vocation is replaced by collective necessities. Carl Jung, CW 17 Para 302

But what has the individual personality to do with the plight of the many? In the first place he is part of the people as a whole and is as much at the mercy of the power that moves the whole as anybody else. The only thing that distinguishes him from all the others is his vocation. He has been called by that all-powerful, all-tyrannizing psychic necessity that is his own and his people’s affliction. If he hearkens to the voice, he is at once set apart and isolated, as he has resolved to obey the law that commands him from within. “His own law!” everybody will cry. But he knows better: it is the law, the vocation for which he is destined, no more “his own” than the lion that fells him, although it is undoubtedly this particular lion that kills him and not any other lion. Only in this sense is he entitled to speak of “his” vocation, “his” law. Carl Jung, CW 17 Para 304

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without being a personality. In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness. But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. So although the objective psyche can only be conceived as a universal and uniform datum, which means that all men share the same primary, psychic condition, this objective psyche must nevertheless individuate itself if it is to become actualized, for there is no other way in which it could express itself except through the individual human being. Carl Jung, CW 17 Para 307

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17 Para 308

One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ. In Christianity, which, be it mentioned in passing, was the only religion really persecuted by the Romans, there rose up a direct opponent of the Caesarean madness that afflicted not only the emperor, but every Roman as well: civis Romanus sum. The opposition showed itself wherever the worship of Caesar clashed with Christianity. But, as we know from what the evangelists tell us about the psychic development of Christ’s personality, this opposition was fought out just as decisively in the soul of its founder. Carl Jung, CW 17 Para 309

The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision: it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness. This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it

promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him. Carl Jung, CW 17 Para 309

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it. Carl Jung, CW 17 Para 309

Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world. While the whole Jewish nation was expecting an imperialistically minded and politically active hero as a Messiah, Jesus fulfilled the Messianic mission not so much for his own nation as for the whole Roman world and pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count. The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17 Para 309

Hence the eternal doubt whether what appears to be the objective psyche is really objective, or whether it might not be imagination after all. But then the question at once arises: have I imagined such and such a thing on purpose, or has it been imagined by something in me? It is a similar problem to that of the neurotic who suffers from an imaginary carcinoma. He knows, and has been told a hundred times before, that it is all imagination, and yet he asks me brokenly, “But why do I imagine such a thing? I don’t want to do it!” To which the answer is: the idea of the carcinoma has imagined itself in him without his knowledge and without his consent. The reason is that a psychic growth, a “proliferation,” is taking place in his unconscious without his being able to make it conscious. In the face of this interior activity he feels afraid. But since he is entirely persuaded that there can be nothing in his own soul that he does not know about, he must relate his fear to a physical carcinoma which he knows does not exist. And if he should still be afraid of it, there are a hundred doctors to convince him that his fear is entirely groundless. The neurosis is thus a defense against the objective, inner activity of the psyche, or an attempt, somewhat dearly paid for, to escape from the inner voice and hence from the vocation. Carl Jung, CW 17 Para 313

For this “growth” is the objective activity of the psyche, which, independently of conscious volition, is trying to speak to the conscious mind through the inner voice and lead him towards wholeness. Behind the neurotic perversion is concealed his vocation, his destiny: the growth of personality, the full realization of the life-will that is born with the individual. It is the man without amor fati who is the neurotic; he, truly, has missed his vocation, and never will he be able to say with Cromwell, “None climbeth so high as he who knoweth not whither his destiny leadeth him” Carl Jung, CW 17 Para 313

Just as the great personality acts upon society to liberate, to redeem, to transform, and to heal, so the birth of personality in oneself has a therapeutic effect. It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth. Carl Jung, CW 17 Para 317

The inner voice is the voice of a fuller life, of a wider, more comprehensive consciousness. That is why, in mythology, the birth of the hero or the symbolic rebirth coincides with

sunrise, for the growth of personality is synonymous with an increase of self-consciousness. For the same reason most heroes are characterized by solar attributes, and the moment of birth of their greater personality is known as illumination. Carl Jung, CW 17 Para 318

The fear that most people naturally have of the inner voice is not so childish as might be supposed. The contents that rise up and confront a limited consciousness are far from harmless, as is shown by the classic example of the temptation of Christ, or the equally significant Mara episode in the Buddha legend. As a rule, they signify the specific danger to which the person concerned is liable to succumb. What the inner voice whispers to us is generally something negative, if not actually evil. This must be so, first of all because we are usually not as unconscious of our virtues as of our vices, and then because we suffer less from the good than from the bad in us. The inner voice, as I have explained above, makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17 Para 319

The inner voice brings the evil before us in a very tempting and convincing way in order to make us succumb. If we do not partially succumb, nothing of this apparent evil enters into us, and no regeneration or healing can take place. (I say “apparent,” though this may sound too optimistic.) If we succumb completely, then the contents expressed by the inner voice act as so many devils, and a catastrophe ensues. But if we can succumb only in part, and if by self-assertion the ego can save itself from being completely swallowed, then it can assimilate the voice, and we realize that the evil was, after all, only a semblance of evil, but in reality a bringer of healing and illumination Carl Jung, CW 17 Para 319

In fact, the inner voice is a “Lucifer” in the strictest and most unequivocal sense of the word, and it faces people with ultimate moral decisions without which they can never achieve full consciousness and become personalities. The highest and the lowest, the best and the vilest, the truest and the most deceptive things are often blended together in the inner voice in the most baffling way, thus opening up in us an abyss of confusion, falsehood, and despair. Carl Jung, CW 17 Para 319

It is naturally absurd for people to accuse the voice of Nature, the all-sustainer and all-destroyer of evil. If she appears inveterately evil to us, this is mainly due to the old truth that the good is always the enemy of the better. We would be foolish indeed if we did not cling to the traditional good for as long as possible. But as Faust says: Whenever in this world we reach the good, We call the better all a lie, a sham! Carl Jung, CW 17 Para 320

A good thing is unfortunately not a good forever, for otherwise there would be nothing better. If better is to come, good must stand aside. Therefore Meister Eckhart says, “God is not good, or else he could be better” Carl Jung, CW 17 Para 320

There are times in the world’s history and our own time may be one of them when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is potentially the better! The problems of the inner voice are full of pitfalls and hidden snares. Treacherous, slippery ground, as dangerous and pathless as life itself once one lets go of the railings. But he who cannot lose his life, neither shall he save it. The hero’s birth and the heroic life are always threatened. The serpents sent by Hera to destroy the infant Hercules, the python that tries to strangle Apollo at birth, the massacre of the innocents all

these tell the same story. To develop the personality is a gamble, and the tragedy is that the daemon of the inner voice is at once our greatest danger and an indispensable help. It is tragic, but logical, for it is the nature of things to be so. Carl Jung, CW 17 Para 321

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. Carl Jung, CW 17, Para 328

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. Carl Jung, CW 17, Para 321

Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Children have an almost uncanny instinct for the teacher's personal shortcomings. Carl Jung, CW 17, Para 211

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

So often among so-called "primitives" one comes across spiritual personalities who im-

mediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. Carl Jung, CW 17, Para 338

The ways that lead to conscious realization are many, but they follow definite laws. In general, the change begins with the onset of the second half of life. The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Middle life is the moment of greatest unfolding, when a man still gives himself to his work with his whole strength and his whole will. But in this very moment evening is born, and the second half of life begins. Passion now changes her face and is called duty; “I want” becomes the inexorable “I must,” and the turnings of the pathway that once brought surprise and discovery become dulled by custom. The wine has fermented and begins to settle and clear. Conservative tendencies develop if all goes well; instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one’s life has developed up to this point. The real motivations are sought, and real discoveries are made. The critical survey of himself and his fate enables a

man to recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks. Carl Jung, CW 17, Para 331a

The container, on the other hand, who in accordance with his tendency to dissociation has an especial need to unify himself in undivided love for another, will be left far behind in this effort, which is naturally very difficult for him, by the simpler personality. While he is seeking in the latter all the subtleties and complexities that would complement and correspond to his own facets, he is disturbing the other's simplicity. Since in normal circumstances simplicity always has the advantage over complexity, he will very soon be obliged to abandon his efforts to arouse subtle and intricate reactions in a simpler nature. And soon enough his partner, who in accordance with her simpler nature expects simple answers from him, will give him plenty to do by constellating his complexities with her everlasting insistence on simple answers. Willy-nilly, he must withdraw into himself before the suasions of simplicity. Any mental effort, like the conscious process itself, is so much of a strain for the ordinary man that he invariably prefers the simple, even when it does not happen to be the truth. And when it represents at least a half-truth, then it is all up with him. The simpler nature works on the more complicated like a room that is too small, that does not allow him enough space. The complicated nature, on the other hand, gives the simpler one too many rooms with too much space, so that she never knows where she really belongs. So it comes about quite naturally that the more complicated contains the simpler. The former cannot be absorbed in the latter but encompasses it without being itself contained. Yet, since the more complicated has perhaps a greater need of being contained than the other, he feels himself outside the marriage and accordingly always plays the problematical role. The more the contained clings, the more the container feels shut out of the relationship. The contained pushes into it by her clinging, and the more she pushes, the less the container is able to respond. He therefore tends to spy out of the window, no doubt unconsciously at first; but with the onset of middle age there awakens in him a more insistent longing for that unity and undividedness which is especially necessary to him on account of his dissociated nature. At this juncture things are apt to occur that bring the conflict to a head. He becomes conscious of the fact that he is seeking completion, seeking the contentedness and undividedness that have always been lacking. For the contained this is only a confirmation of the insecurity she has always felt so painfully; she discovers that in the rooms which apparently belonged to her there dwell other, unwished-for guests. The hope of security vanishes, and this disappointment drives her in on herself, unless by desperate and violent efforts she can succeed in forcing her partner to capitulate, and in extorting a confession that his longing for unity was nothing but a childish or morbid fantasy. If these tactics do not succeed, her acceptance of failure may do her a real good, by forcing her to recognize that the security she was so desperately seeking in the other is to be found in herself. In this way she finds herself and discovers in her own simpler nature all those complexities which the container had sought for in vain. Carl Jung, CW 17, Para 333

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear. Carl Jung, CW 17, Para 337

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. Carl Jung, CW 17, Para 156.

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is mere acrobatics of the will; if the second, it will get stuck in unconscious automatism. But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately, in her kindness and patience. Nature never puts the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. Carl Jung, CW 17, Para 294

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without being a personality. In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness. But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. Carl Jung, CW 17, Para 307

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes

and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future. How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to \x^ } Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

There are, besides the gifts of the head, also those of the heart, which are no whit less important, although they may easily be overlooked because in such cases the head is often the weaker organ. And yet people of this kind sometimes contribute more to the well-being of society, and are more valuable, than those with other talents. Carl Jung, CW 17, Para 242

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code. Carl Jung, CW 17, Para 80

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula. Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the

miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung,

CW 17, Para 331a

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Everything young grows old, all beauty fades, all heat cools, all brightness dims, and every truth becomes stale and trite. There is no human horror or fairground freak that has not lain in the womb of a loving mother. As the sun shines upon the just and the unjust, and as women who bear and give suck tend God's children and the devil's brood with equal compassion, unconcerned about the possible consequences, so we also are part and parcel of this amazing nature, and, like it, carry within us the seeds of the unpredictable. Carl Jung, CW 17, Para 289

Fairytales seem to be the myths of childhood and they therefore contain among other things the mythology which children weave for themselves concerning sexual processes. The poetry of fairytale, whose magic is felt even by the adult, rests not least upon the fact that some of the old theories are still alive in our unconscious. We experience a strange and mysterious feeling whenever a fragment of our remotest youth stirs into life again, not actually reaching consciousness, but merely shedding a reflection of its emotional intensity on the conscious mind. Carl Jung, CW 17, Para 44

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. Carl Jung, CW 17, Para 328

Where unconditional adaptation to the powers of this world is accepted as the supreme principle of belief, it would of course be vain to expect psychological insight from a person in authority as a moral obligation. But anyone who professes a democratic view of the world cannot approve of such an authoritarian attitude, believing as he does in a fair distribution of burdens and advantages. It is not true that the educator is always the one who educates, and the child always the one to be educated. The educator, too, is a fallible human being, and the child he educates will reflect his failings. Therefore it is wise to be as clear-sighted as possible about one's subjective views, and particularly about one's faults. As a man is, so will be his ultimate truth, and so also his strongest effect on others. Carl Jung, CW 17, Para 211

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung, CW 17, Para 249

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of

the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. Carl Jung, CW 17, Para 287

approach to the child who is to be educated, and from an equally one-sided lack of emphasis on the uneducatedness of the educator. Carl Jung, CW 17, Para 284

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman she too has her inborn image of man. Carl Jung, CW 17, Para 338

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass? Is it what is commonly called vocation [which] acts like a law of God from which there is no escape. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, para. 299f.

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything

individual, a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

So far as we know, consciousness is always ego-consciousness. In order to be conscious of myself, I must be able to distinguish myself from others. Relationship can only take place where this distinction exists. Carl Jung, CW 17, Para 326

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Carl Jung, Contributions to Analytical Psychology, Page 361

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung, CW 17, Para 343

If we have to deal with the human soul we can only meet it on its own ground, and we are bound to do so whenever we are confronted with the real and crushing problems of life. Carl Jung, CW 17, Para 81

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. Carl Jung, CW 17, Para 324

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. It certainly does not make the problems of psychology any easier. But it does free us from the incubus of "nothing but," which is the insistent leitmotiv of all one-sidedness. Carl Jung, CW 17, Para 156

There are times in the world’s history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For when

everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity. Carl Jung, CW 17, Para 248

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C

Creative life always stands outside convention. Carl Jung, CW 17, Para 305

This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, CW 17, Page 81.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Paras 308-309.

Dreams are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 187

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17, Para 19.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17, Page 286

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, CW 17, par. 309.

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct

into spirit. Carl Jung; CW 17, Para 335.

On the other hand I also lay stress on the significance of thinking and the importance of concept-building for the solution of psychic conflicts. It should be sufficiently clear from what follows that the initial sexual interest strives only figuratively towards an immediate sexual goal, but far more towards the development of thinking. Were this not so, the solution of the conflict could be reached solely through the attainment of a sexual goal, and not through the mediation of an intellectual concept. But precisely the latter is the case, from which we may conclude that infantile sexuality is not to be identified outright with adult sexuality, since adult sexuality cannot be adequately replaced by concept-building, but is in most cases only satisfied with the real sexual goal, namely the tribute of normal sexual functioning which nature exacts Carl Jung, CW 17, Para 0

On the other hand, we know from experience that the infantile beginnings of sexuality can also lead to real sexual functioning masturbation when the conflicts are not resolved. The building of concepts, however, opens out to the libido a channel that is capable of further development, so that its continual, active realization is assured. Given a certain intensity of conflict, the absence of concept-building acts as a hindrance which thrusts the libido back into its initial sexuality, with the result that these beginnings or buddings are brought prematurely to an abnormal pitch of development. This produces an infantile neurosis. Gifted children in particular, whose mental demands begin to develop early on account of their intelligent disposition, run a serious risk of premature sexual realization through the suppression of what their parents and teachers would call an unsuitable curiosity Carl Jung, CW 17, Para 0

As these reflections show, I do not regard the thinking function as just a makeshift function of sexuality which sees itself hindered in its pleasurable realization and is therefore compelled to pass over into the thinking function; but, while perceiving in infantile sexuality the beginnings of a future sexual function, I also discern there the seeds of higher spiritual functions. The fact that infantile conflicts can be resolved through concept-building speaks in favour of this, and also the fact that even in adult life the vestiges of infantile sexuality are the seeds of vital spiritual functions. The fact that adult sexuality grows out of this polyvalent germinal disposition does not prove that infantile sexuality is “sexuality” pure and simple. I therefore dispute the rightness of Freud’s idea of the “polymorphous-perverse” disposition of the child. It is simply a polyvalent disposition. If we proceeded according to the Freudian formula, we should have to speak, in embryology, of the ectoderm as the brain, because from it the brain is ultimately developed. But much also develops from it besides the brain, for instance the sense organs and other things Carl Jung, CW 17, Para 0

Just as the birth of a little sister was the turning point in the history of “Little Hans,” so in this case it was the arrival of a baby brother, which took place when Anna had reached the age of four. The problem of where children come from, hardly touched upon so far, now became topical. The mother’s pregnancy had apparently passed unnoticed; that is to say, Anna had never made any observations on this subject. On the evening before the birth, when labour pains were just beginning, the child found herself in her father’s room. He took her on his knee and said, “Tell me, what would you say if you got a little brother tonight?” “I would kill him,” was the prompt answer. The expression “kill” looks very alarming, but in reality it is quite harmless, for “kill” and “die” in child language only mean to “get rid of,” either actively or passively, as has already been pointed out a number of times by Freud Carl Jung, CW 17, Para 7

On the lips of a child, therefore, “kill” is a perfectly harmless expression, especially when one

knows that Anna used it quite promiscuously for all possible kinds of destruction, removal, demolition, etc. All the same this tendency is worth noting Carl Jung, CW 17, Para 9

Here we meet with an important new feature in the little one's life: reveries, the first stirrings of poetry, moods of an elegiac strain all of them things which are usually to be met with only at a later phase of life, at a time when the youth or maiden is preparing to sever the family tie, to step forth into life as an independent person, but is still inwardly held back by aching feelings of homesickness for the warmth of the family hearth. At such a time they begin weaving poetic fancies in order to compensate for what is lacking. To approximate the psychology of a four-year-old to that of the boy or girl approaching puberty may at first sight seem paradoxical; the affinity lies, however, not in the age but in the mechanism. The elegiac reveries express the fact that part of the love which formerly belonged, and should belong, to a real object, is now introverted that is, it is turned inwards into the subject and there produces an increased fantasy activity. Whence comes this introversion. Is it a psychological manifestation peculiar to this period, or does it come from a conflict? Carl Jung, CW 17, Para 13

This process is altogether typical. When life comes up against an obstacle, so that no adaptation can be achieved and the transference of libido to reality is suspended, then an introversion takes place. That is to say, instead of the libido working towards reality there is an increased fantasy activity which aims at removing the obstacle, or at least removing it in fantasy, and this may in time lead to a practical solution. Hence the exaggerated sexual fantasies of neurotics, who in this way try to overcome their specific repression; hence also the typical fantasy of stammerers, that they really possess a great talent for eloquence. (That they have some claims in this respect is brought home to us by Alfred Adler's thoughtful studies on organ inferiority) Carl Jung, CW 17, Para 13

We should mention that the Messina earthquake had just occurred, and this event was much discussed at table. Anna was extraordinarily interested in everything to do with it, getting her grandmother to tell her over and over again how the earth shook and the houses tumbled down and how many people lost their lives. That was the beginning of her nocturnal fears; she could not be left alone, her mother had to go to her and stay with her, otherwise she was afraid that the earthquake would come and the house fall in and kill her. By day, too, she was intensely occupied with such thoughts; when out walking with her mother she would pester her with such questions as "Will the house be standing when we get home? Will Papa still be alive? Are you sure there's no earthquake at home?" At every stone in the road she would ask whether it was from the earthquake. A house under construction was a house destroyed by the earthquake, and so on. Finally she used to cry out at night that the earthquake was coming, she could hear it rumbling. Every evening she had to be solemnly promised that no earthquake would come. Various ways of calming the three-year old child were tried, for instance she was told that earthquakes only occur where there are volcanoes. But then she had to be satisfied that the mountains surrounding the town were not volcanoes. This reasoning gradually led the child to an intense and, at her age, unnatural craving for knowledge, until finally all the geological pictures and atlases had to be fetched from her father's library. For hours she would rummage through them looking for pictures of volcanoes and earthquakes, and asking endless questions Carl Jung, CW 17, Para 19

We see here an energetic attempt being made to sublimate fear into a desire for knowledge, which strikes us as decidedly premature at this age. But how many gifted children, suffering from exactly the same problem, do we not see being spoon-fed on this untimely sublimation, and by no means to their advantage. For if one fosters sublimation at this age

one is only strengthening a neurosis. The root of the child's desire for knowledge is fear, and the fear is the expression of converted libido, that is, of an introversion that has become neurotic and is neither necessary nor favourable to the development of the child at this age Carl Jung, CW 17, Para 20

Here as always it was impossible to ask for an explanation; the resistances were too great, and Anna would not have let herself be pinned down. This unique and rather officious announcement is very significant. For some three months the children had been spinning a stereotyped fantasy of a "big brother" who knew everything, could do everything, and had everything. He had been to all the places where they had not been, was allowed to do all the things they were not allowed to do, was the owner of enormous cows, horses, sheep, dogs Carl Jung, CW 17, Para 29

As the chief actor in a dream is always the dreamer himself under a definite aspect, the game of the day before finds complete interpretation Carl Jung, CW 17, Para 39

This instantly reminds us of the fairytales in which childless women finally make themselves pregnant by swallowing fruit, fish and the like. Anna was here trying to solve the problem of how children actually get into the mother. In so doing she takes up a position of inquiry which had never been formulated before so precisely. The solution follows in the form of an analogy, which is characteristic of the archaic thinking of the child. (Thinking in analogies is also found in the adult, in the stratum lying immediately below consciousness. Dreams bring the analogies to the surface, as also does dementia praecox [schizophrenia].) In German and numerous other foreign fairytales one frequently finds such childish comparisons. Fairytales seem to be the myths of childhood and they therefore contain among other things the mythology which children weave for themselves concerning sexual processes. The poetry of fairytale, whose magic is felt even by the adult, rests not least upon the fact that some of the old theories are still alive in our unconscious. We experience a strange and mysterious feeling whenever a fragment of our remotest youth stirs into life again, not actually reaching consciousness, but merely shedding a reflection of its emotional intensity on the conscious mind Carl Jung, CW 17, Para 44

The problem of how the child gets into the mother is a difficult one to solve. As the only way of getting things into the body is through the mouth, it stands to reason that the mother ate something like a fruit, which then grew inside her. But here another difficulty presents itself: one knows what comes out of the mother, but what is the use of the father? Now, it is an old rule of the mental economy to connect two unknowns and to use one to solve the other Carl Jung, CW 17, Para 45

This extremely precise question could no longer be evaded by the father. He explained to the child, who listened with the greatest attention, that the mother is like the soil and the father like the gardener; that the father provides the seed which grows in the mother and thus produces a baby. This answer gave her extraordinary satisfaction; she immediately ran to her mother and said, "Papa has told me everything, now I know it all." But what it was she knew, she never told to anyone Carl Jung, CW 17, Para 60

The new knowledge was, however, put into practice the following day. Anna went up to her mother and said brightly: "Just think, Mama, Papa told me that Freddie was a little angel and was brought down from heaven by the stork." Her mother was naturally astounded, and said, "I am quite certain your father never told you anything of the sort." Whereupon the little

one skipped away laughing Carl Jung, CW 17, Para 61

Consequently, however little advisable it is to give children false explanations which would only sow the seeds of mistrust, it is, so it seems to me, no less inadvisable to insist on the acceptance of the right explanation. For the freedom of the mind's development would merely be suppressed through such rigid consistency, and the child forced into a concretism of outlook that would preclude further development. Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals copulation is followed by pregnancy. Only for human beings is it denied not known, but flatly denied that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism Carl Jung, CW 17, Para 79

It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology Carl Jung, CW 17, Para 79

For anyone acquainted with the psychology of primitives there is an obvious connection between this "identity" and Lévy-Bruhl's idea of participation mystique. Strange to say, there are not a few ethnologists who still kick against this brilliant idea, for which the unfortunate expression "mystique" may have to shoulder no small part of the blame. The word "mystical" has indeed become the abode of all unclean spirits, although it was not meant like that originally, but has been debased by sordid usage. There is nothing "mystical" about identity, any more than there is anything mystical about the metabolism common to mother and embryo Carl Jung, CW 17, Para 83

Identity derives essentially from the notorious unconsciousness of the small child. Therein lies the connection with the primitive, for the primitive is as unconscious as a child. Unconsciousness means non-differentiation. There is as yet no clearly differentiated ego, only events which may belong to me or to another. It is sufficient that somebody should be affected by them. The extraordinary infectiousness of emotional reactions then makes it certain that everybody in the vicinity will involuntarily be affected. The weaker ego-consciousness is, the less it matters who is affected, and the less the individual is able to guard against it. He could only do that if he could say: you are excited or angry, but I am not, for I am not you. The child is in exactly the same position in the family: he is affected to the same degree and in the same way as the whole group Carl Jung, CW 17, Para 83

For all lovers of theory, the essential fact behind all this is that the things which have the most powerful effect upon children do not come from the conscious state of the parents

but from their unconscious background. For the ethically minded person who may be a father or mother this presents an almost frightening problem, because the things we can manipulate more or less, namely consciousness and its contents, are seen to be ineffectual in comparison with these uncontrollable effects in the background, no matter how hard we may try. One is afflicted with a feeling of extreme moral uncertainty when one takes these unconscious processes with the seriousness they deserve Carl Jung, CW 17, Para 84

How are we to protect our children from ourselves, if conscious will and conscious effort are of no avail? There can be no doubt that it is of the utmost value for parents to view their children's symptoms in the light of their own problems and conflicts. It is their duty as parents to do so. Their responsibility in this respect carries with it the obligation to do everything in their power not to lead a life that could harm the children. Generally far too little stress is laid upon how important the conduct of the parents is for the child, because it is not words that count, but deeds. Parents should always be conscious of the fact that they themselves are the principal cause of neurosis in their children Carl Jung, CW 17, Para 84

We must not, however, exaggerate the importance of unconscious effects, even though the mind's love of causes finds dangerous satisfaction in doing precisely this. Nor should we exaggerate the importance of causality in general. Certainly causes exist, but the psyche is not a mechanism that reacts of necessity and in a regular way to a specific stimulus. Here as elsewhere in practical psychology we are constantly coming up against the experience that in a family of several children only one of them will react to the unconscious of the parents with a marked degree of identity, while the others show no such reaction. The specific constitution of the individual plays a part here that is practically decisive. For this reason, the biologically trained psychologist seizes upon the fact of organic heredity and is far more inclined to regard the whole mass of genealogical inheritance as the elucidating factor, rather than the psychic causality of the moment. This standpoint, however satisfying it may be by and large, is unfortunately of little relevance to individual cases because it offers no practical clue to psychological treatment. For it also happens to be true that psychic causality exists between parents and children regardless of all the laws of heredity; in fact, the heredity point of view, although undoubtedly justified, diverts the interest of the educator or therapist away from the practical importance of parental influence to some generalized and more or less fatalistic regard for the dead hand of heredity, from the consequences of which there is no escape Carl Jung, CW 17, Para 85

What usually has the strongest psychic effect on the child is the life which the parents (and ancestors too, for we are dealing here with the age-old psychological phenomenon of original sin) have not lived. This statement would be rather too perfunctory and superficial if we did not add by way of qualification: that part of their lives which might have been lived had not certain somewhat threadbare excuses prevented the parents from doing so. To put it bluntly, it is that part of life which they have always shirked, probably by means of a pious lie. That sows the most virulent germs Carl Jung, CW 17, Para 87

The causal significance of parental problems for the psyche of the child would be seriously misunderstood if they were always interpreted in an exaggeratedly personal way as moral problems. More often we seem to be dealing with some fate-like ethos beyond the reach of our conscious judgment. Such things as proletarian inclinations in the scions of noble families, outbursts of criminality in the offspring of the respectable or over-virtuous, a paralysing or impassioned laziness in the children of successful business men, are not just bits of life that have been left deliberately unlived, but compensations wrought by fate, functions

of a natural ethos which casts down the high and mighty and exalts the humble. Against this neither education nor psychotherapy is of any avail. The most they can do, if reasonably applied, is to encourage the child to fulfil the task imposed upon him by the natural ethos. The guilt of the parents is impersonal, and the child should pay for it no less impersonally Carl Jung, CW 17, Para 90

Parental influence only becomes a moral problem in face of conditions which might have been changed by the parents, but were not, either from gross negligence, slothfulness, neurotic anxiety, or soulless conventionality. In this matter a grave responsibility often rests with the parents. And nature has no use for the plea that one "did not know" Carl Jung, CW 17, Para 91

Not knowing acts like guilt Carl Jung, CW 17, Para 92

The psychology of "identity," which precedes ego-consciousness, indicates what the child is by virtue of his parents. But what he is as an individuality distinct from his parents can hardly be explained by the causal relationship to the parents. We ought rather to say that it is not so much the parents as their ancestors the grandparents and great-grandparents who are the true progenitors, and that these explain the individuality of the children far more than the immediate and, so to speak, accidental parents. In the same way the true psychic individuality of the child is something new in respect of the parents and cannot be derived from their psyche. It is a combination of collective factors which are only potentially present in the parental psyche and are sometimes wholly invisible. Not only the child's body, but his soul, too, proceeds from his ancestry, in so far as it is individually distinct from the collective psyche of mankind Carl Jung, CW 17, Para 93

The child's psyche, prior to the stage of ego-consciousness, is very far from being empty and devoid of content. Scarcely has speech developed when, in next to no time, consciousness is present; and this, with its momentary contents and its memories, exercises an intensive check upon the previous collective contents. That such contents exist in the child who has not yet attained to ego-consciousness is a well-attested fact. The most important evidence in this respect is the dreams of three- and four-year-old children, among which there are some so strikingly mythological and so fraught with meaning that one would take them at once for the dreams of grown-ups, did one does not know who the dreamer was. They are the last vestiges of a dwindling collective psyche which dreamingly reiterates the perennial contents of the human soul. From this phase there spring many childish fears and dim, unchildlike premonitions which, rediscovered in later phases of life, form the basis of the belief in reincarnation. But from this sphere also spring those flashes of insight and lucidity which give rise to the proverb: Children and fools speak the truth Carl Jung, CW 17, Para 94

Because of its universal distribution the collective psyche, which is still so close to the small child, perceives not only the background of the parents, but, ranging further afield, the depths of good and evil in the human soul. The unconscious psyche of the child is truly limitless in extent and of incalculable age. Behind the longing to be a child again, or behind the anxiety dreams of children, there is, with all due respect to the parents, more than the joys of the cradle or a bad upbringing Carl Jung, CW 17, Para 95

Primitive peoples often hold the belief that the soul of the child is the incarnation of an ancestral spirit, for which reason it is dangerous to punish children, lest the ancestral spirit be

provoked. This belief is only a more concrete formulation of the views I have outlined above Carl Jung, CW 17, Para 96

The infinity of the child's preconscious soul may disappear with it, or it may be preserved. The remnants of the child-soul in the adult are his best and worst qualities; at all events they are the mysterious spiritus rector of our weightiest deeds and of our individual destinies, whether we are conscious of it or not. It is they which make kings or pawns of the insignificant figures who move about on the checker-board of life, turning some poor devil of a casual father into a ferocious tyrant, or a silly goose of an unwilling mother into a goddess of fate. For behind every individual father there stands the primordial image of the Father, and behind the fleeting personal mother the magical figure of the Magna Mater. These archetypes of the collective psyche, whose power is magnified in immortal works of art and in the fiery tenets of religion, are the dominants that rule the preconscious soul of the child and, when projected upon the human parents, lend them a fascination which often assumes monstrous proportions. From that there arises the false aetiology of neurosis which, in Freud, ossified into a system: the Oedipus complex. And that is also why, in the later life of the neurotic, the images of the parents can be criticized, corrected, and reduced to human dimensions, while yet continuing to work like divine agencies. Did the human father really possess this mysterious power, his sons would soon liquidate him or, even better, would refrain from becoming fathers themselves. For what ethical person could possibly bear so gigantic a responsibility? Far better to leave this sovereign power to the gods, with whom it had always rested before man became "enlightened" Carl Jung, CW 17, Para 97

The entire Freudian school still takes this view of psychoanalysis and refuses to recognize any causation of nervous disorders other than the sexual. Although originally subscribing to this method, I have, during the course of years, developed the conception of analytical psychology, which lays stress on the fact that psychological investigation along psychoanalytic lines has left the narrow confines of a medical technique, with its restriction to certain theoretical assumptions, and has passed over into the general field of normal psychology Carl Jung, CW 17, Para 99

But at the outset I must make it perfectly clear that I in no way support those views which maintain that the relation of the child to the parents, or to his brothers, sisters, comrades, is to be explained simply as the immature beginnings of the sexual function. Those views, surely not unknown to you, are in my opinion premature and one-sided generalizations which have already given rise to the most absurd misinterpretations. When pathological phenomena are present to a degree which would justify a psychological explanation along sexual lines, it is not the child's own psychology that is fundamentally responsible, but the sexually disturbed psychology of the parents. The mind of the child is extremely susceptible and dependent, and is steeped for a long time in the atmosphere of his parental psychology, only freeing itself from this influence relatively late, if at all Carl Jung, CW 17, Para C99

By virtue of its indefinite extension the unconscious might be compared to the sea, while consciousness is like an island rising out of its midst. This comparison, however, must not be pushed too far; for the relation of conscious to unconscious is essentially different from that of an island to the sea. It is not in any sense a stable relationship, but a ceaseless welling-up, a constant shifting of content; for, like the conscious, the unconscious is never at rest, never stagnant. It lives and works in a state of perpetual interaction with the conscious. Conscious contents that have lost their intensity, or their actuality, sink into the unconscious, and this we call forgetting. Conversely, out of the unconscious, there rise up new ideas and tendencies

which, as they emerge into consciousness, are known to us as fantasies and impulses. The unconscious is the matrix out of which consciousness grows; for consciousness does not enter the world as a finished product, but is the end result of small beginnings Carl Jung, CW 17, Para 102

This development takes place in the child. During the first years of life there is hardly any consciousness, though the existence of psychic processes manifests itself at a very early stage. These processes, however, are not grouped round an organized ego; they have no centre and therefore no continuity, lacking which a conscious personality is impossible. Consequently the child has in our sense no memory, despite the plasticity and susceptibility of its psychic organ. Only when the child begins to say "I" is there any perceptible continuity of consciousness. But in between there are frequent periods of unconsciousness. One can actually see the conscious mind coming into existence through the gradual unification of fragments. This process continues throughout life but from puberty onwards it becomes slower, and fewer and fewer fragments of the unconscious are added to consciousness. The greatest and most extensive development takes place during the period between birth and the end of psychic puberty, a period that may normally extend, for a man of our climate and race, to the twenty-fifth year. In the case of a woman it usually ends when she is about nineteen or twenty. This development establishes a firm connection between the ego and the previously unconscious psychic processes, thus separating them from their source in the unconscious. In this way the conscious rises out of the unconscious like an island newly risen from the sea. We reinforce this process in children by education and culture. School is in fact a means of strengthening in a purposeful way the integration of consciousness Carl Jung, CW 17, Para 103

Now if we were to ask what would happen if there were no schools, and children were left entirely to themselves, we should have to answer that they would remain largely unconscious. What kind of a state would this be? It would be a primitive state, and when such children came of age they would, despite their native intelligence, still remain primitive savages, in fact, rather like a tribe of intelligent Negroes or Bushmen. They would not necessarily be stupid, but merely intelligent by instinct. They would be ignorant and therefore unconscious of themselves and the world. Beginning life on a very much lower cultural level, they would differentiate themselves only slightly from the primitive races. This possibility of regression to the primitive stage is explained by the fundamental biogenetic law which holds good not only for the development of the body, but also in all probability for that of the psyche. This possibility of regression to the primitive stage is explained by the fundamental biogenetic law which holds good not only for the development of the body, but also in all probability for that of the psyche Carl Jung, CW 17, Para 104

According to this law the evolution of the species repeats itself in the embryonic development of the individual. Thus, to a certain degree, man in his embryonic life passes through the anatomical forms of primeval times. If the same law holds for the mental development of mankind, it follows that the child develops out of an originally unconscious, animal condition into consciousness, primitive at first, and then slowly becoming more civilized Carl Jung, CW 17, Para 105

The condition during the first two or three years of the child's life, when the child is unconscious of himself, may be compared to the animal state. Just as the child in embryo is practically nothing but a part of the mother's body, and wholly dependent on her, so in early infancy the psyche is to a large extent part of the maternal psyche and will soon become part

of the paternal psyche as well. The prime psychological condition is one of fusion with the psychology of the parents, an individual psychology being only potentially present. Hence it is that the nervous and psychic disorders of children right up to school age depend very largely on disturbances in the psychic world of the parents. All parental difficulties reflect themselves without fail in the psyche of the child, sometimes with pathological results Carl Jung, CW 17, Para 106

The dreams of small children often refer more to the parents than to the child itself. Long ago I observed some very curious dreams in early childhood, for instance the first dreams patients could remember. They were "big dreams," and their content was often so very unchildlike that at first I was convinced they could be explained by the psychology of the parents. There was the case of a boy who dreamt out the whole erotic and religious problem of his father. The father could remember no dreams at all, so for some time I analysed the father through the dreams of his eight-year-old son. Eventually the father began to dream himself, and the dreams of the child stopped. Later on I realized that the peculiar dreams of small children are genuine enough, since they contain archetypes which are the cause of their apparently adult character Carl Jung, CW 17, Para 106

A marked change occurs when the child develops consciousness of his ego, a fact which is registered by his referring to himself as "I." This change normally takes place between the third and fifth year, but it may begin earlier. From this moment we can speak of the existence of an individual psyche, though normally the psyche attains relative independence only after puberty. Up till then it has been largely the plaything of instinct and environment. The child who enters school at six is still for the most part the psychic product of his parents, endowed, it is true, with the nucleus of ego-consciousness, but incapable of asserting his unconscious individuality. One is often tempted to interpret children who are peculiar, obstinate, disobedient, or difficult to handle as especially individual or self-willed. This is a mistake. In such cases we should always examine the parental milieu, its psychological conditions and history. Almost without exception we discover in the parents the only valid reasons for the child's difficulties. His disquieting peculiarities are far less the expression of his own inner life than a reflection of disturbing influences in the home Carl Jung, CW 17, Para 107

If the physician has to deal with nervous disorders in a child of this age, he will have to pay serious attention to the psychic state of the parents; to their problems, the way they live and do not live, the aspirations they have fulfilled or neglected, and to the predominant family atmosphere and the method of education. All these psychic conditions influence a child profoundly. In his early years, the child lives in a state of participation mystique with his parents. Time and again it can be seen how he reacts immediately to any important developments in the parental psyche. Needless to say both the parents and the child are unconscious of what is going on. The infectious nature of the parents' complexes can be seen from the effect their mannerisms have on their children. Even when they make completely successful efforts to control themselves, so that no adult could detect the least trace of a complex, the children will get wind of it somehow. I remember a very revealing case of three girls who had a most devoted mother. When they were approaching puberty they confessed shamefacedly to each other that for years they had suffered from horrible dreams about her. They dreamt of her as a witch or a dangerous animal, and they could not understand it at all, since their mother was so lovely and so utterly devoted to them. Years later the mother became insane, and in her insanity would exhibit a sort of lycanthropy in which she crawled about on all fours and imitated the grunting of pigs, the barking of dogs, and the growling of bears Carl Jung, CW 17, Para 107

This is an expression of primitive identity, from which the individual consciousness frees itself only gradually. In this battle for freedom the school plays a not unimportant part, as it is the first milieu the child finds outside his home. School comrades take the place of brothers and sisters, the teacher, if a man, acts as a substitute for the father, and, if a woman, for the mother. It is important that the teacher should be conscious of the role he is playing. He must not be satisfied with merely pounding the curriculum into the child; he must also influence him through his personality. This latter function is at least as important as the actual teaching, if not more so in certain cases. This attitude cannot be produced artificially; it can only come about in a natural way when the teacher does his duty as a man and a citizen. He must be an upright and healthy man himself, for good example still remains the best pedagogic method. But it is also true that the very best method avails nothing if its practitioner does not hold his position on his personal merits, Carl Jung, CW 17, Para 107

It would be different if the only thing that mattered in school life were the methodical teaching of the curriculum. But that is at most only half the meaning of school. The other half is the real psychological education made possible through the personality of the teacher. This education means guiding the child into the larger world and widening the scope of parental training. For however careful the latter is, it can never avoid a certain one-sidedness, as the milieu always remains the same, Carl Jung, CW 17, Para 107

School, on the other hand, is the first impact of the greater world which the child has to meet, and it ought to help him to free himself progressively from the parental environment. The child naturally brings to the teacher the kind of adaptation he has learned from his father; he projects the father-image upon him, with the added tendency to assimilate the personality of the teacher to the father-image. It is therefore necessary for the teacher to adopt the personal approach, or at any rate to leave the door open for such a contact. If the personal relationship of child to teacher is a good one, it matters very little whether the method of teaching is the most up to date. Success does not depend on the method, any more than it is the exclusive aim of school life to stuff the children’s heads with knowledge, but rather to make them real men and women, Carl Jung, CW 17, Para 107

We need not concern ourselves so much with the amount of specific information a child takes away with him from school; the thing of vital importance is that the school should succeed in freeing the young man from unconscious identity with his family and should make him properly conscious of himself. Without this consciousness he will never know what he really wants, but will always remain dependent and imitative, with the feeling of being misunderstood and suppressed, Carl Jung, CW 17, Para 107

The dream is a spontaneous process resulting from the independent activity of the unconscious and is as far removed from our conscious control as, shall we say, the physiological activity of digestion. Therefore, we have in it an absolutely objective process from the nature of which we can draw objective conclusions about the situation as it really is Carl Jung, CW 17, Para 113

That is all very well, you will say, but how in the world is it possible to draw trustworthy conclusions from the fortuitous and chaotic confusion of a dream? To this I hasten to reply that dreams are only apparently fortuitous and chaotic. On closer inspection we discover a remarkable sequence in the dream-images, both in relation to one another and in relation to the content of waking consciousness. This discovery was made by means of a relatively simple procedure which works as follows: Carl Jung, CW 17, Para 114

The body of the dream is divided into its separate portions or images, and all the free associations to each portion are collected. In doing this, we soon become aware of an extremely intimate connection between the dream-images and the things that occupy our thoughts in the waking state, although the meaning of this connection may not be immediately apparent. By collecting all the associations we complete the preliminary part of the dream analysis, thus establishing the context, which shows the manifold connections of the dream with the contents of consciousness and the intimate way in which it is bound up with the tendencies of the personality Carl Jung, CW 17, Para 114

I remember, as a young student, that I used to enjoy the privilege of hearing from one professor how little was known about the real nature of psychic processes, and from another exact what the psyche had to be as a logical necessity. If one studies the origins of modern empirical psychology one is profoundly impressed by the fight which the earliest investigators had to wage against the firmly entrenched scholastic way of thinking. Philosophic thought, powerfully influenced by theology ("queen of sciences"), had a decidedly deductive tendency, and over it there reigned a mass of naïve, idealistic preconceptions which were bound sooner or later to lead to a reaction Carl Jung, CW 17, Para 127

This reaction took the form of the materialism of the nineteenth century, from whose outlook we are not yet completely freed even today. The success of the empirical method is so undeniable that the splendour of its victory has even begotten a materialistic philosophy, which in reality is more a psychological reaction than a justifiable scientific theory. The materialistic outlook is an exaggerated reaction against the medieval idealism and has nothing to do with the empirical method as such Carl Jung, CW 17, Para 127

Thus modern empirical psychology was cradled in an atmosphere of rank materialism. It was first and foremost a physiological psychology, thoroughly empirical in its experimental basis, viewing the psychic process exclusively from outside and mainly with an eye to its physiological manifestations. Such a state of affairs was fairly satisfactory so long as psychology was a department of philosophy or of the natural sciences. So long as it was restricted to the laboratory, psychology could remain purely experimental and could regard the psychic process entirely from outside. Instead of the old dogmatic psychology we now had a philosophical psychology no less academic in its origins Carl Jung, CW 17, Para 128

However, the peace of the academic laboratory was soon to be disturbed by the demands of those who needed psychology for practical purposes. These intruders were the doctors. The neurologist as well as the psychiatrist has to concern himself with psychic disorders and therefore feels the urgent need of a psychology that can be practically applied Carl Jung, CW 17, Para 128

Quite independently of the developments of academic psychology medical men had already discovered a means of access to the human mind and to the psychological treatment of its disorders. This was hypnotism, which grew out of what had been called "mesmerism" in the latter part of the eighteenth century, and "animal magnetism" at the beginning of the nineteenth. The development of hypnotism led, via Charcot, Liébeault, and Bernheim, to the kind of medical psychology represented by Pierre Janet. Another of Charcot's pupils, Freud, in Vienna, used the hypnotic method at first very much in the same way as Janet, but he soon struck out on a different path. Whereas Janet remained for the most part descriptive, Freud penetrated further and more deeply into matters which, to the medical science of those days, hardly seemed worth investigating, namely the morbid fantasies of the patient and their

activity in the realm of the unconscious mind. It would be unjust to imply that Janet overlooked this; indeed the contrary is the case. It is his great merit to have pointed out the existence and the importance of unconscious processes in the psychological structure of nervous and mental disorders. Freud's particular merit lies not in the actual discovery of unconscious activity, but in unveiling the real nature of this activity, and above all in working out a practical method for exploring the unconscious Carl Jung, CW 17, Para 128

Independently of Freud, I too had approached the problem of a practical psychology firstly from the side of experimental psychopathology, employing chiefly the association method, and then from the study of the personality. As Freud made the hitherto neglected morbid fantasies of the patient his special field of research, so I directed my attention more particularly to the reasons why people made certain mistakes in the course of the association experiment. Like the fantasies of hysterics, the disturbances in the association experiment were regarded as valueless and meaningless, a purely fortuitous phenomenon, in a word, as so much materia vilis. I discovered, however, that these disturbances were due to the operation of unconscious processes which I called "feeling-toned complexes." After having, so to speak, put my finger on the same psychological mechanisms as Freud, it was natural that I should become his pupil and collaborator over a period of many years. But while I always recognized the truth of his conclusions so far as the facts were concerned, I could not conceal my doubts as to the validity of his theories. His regrettable dogmatism was the main reason why I felt obliged to part company from him. My scientific conscience would not allow me to lend support to an almost fanatical dogma based on a one-sided interpretation of the facts Carl Jung, CW 17, Para 128

Freud was the first to make the bold attempt to throw open the secret doors of the dream. The discovery that dreams have a meaning, and that there is a way to an understanding of them, is perhaps the most significant and most valuable part of this remarkable edifice called psychoanalysis. I do not wish to belittle Freud's achievement, but I feel I must be fair to all those who have wrestled with the great problems of medical psychology and who, through their labours, have laid the foundations without which neither Freud nor myself would have been able to accomplish our tasks. Thus Pierre Janet, Auguste Forel, Théodore Flournoy, Morton Prince, Eugen Bleuler, deserve gratitude and remembrance whenever we speak of the first steps of medical psychology Carl Jung, CW 17, Para 124

Freud's work has shown that the functional neuroses are causally based on unconscious contents whose nature, when understood, allows us to see how the disease came about. The value of this discovery is as great as the discovery of the specific cause of tuberculosis and other infectious diseases. Moreover, quite apart from the therapeutic importance of analytical psychology, the psychology of the normal has been tremendously enriched, for the understanding of dreams has opened up an almost limitless vista, showing how consciousness develops out of the remotest and darkest depths of the unconscious, while the practical application of the analytical method has enabled us to distinguish typical functions and attitudes in the behaviour of normal individuals Carl Jung, CW 17, Para 130

In so far as psychoanalysis is a branch of medical psychology, it concerns itself solely with abnormal cases and should therefore be reserved for the physician; but dream psychology, studied for the light it throws upon normal human behaviour, will be of ever-increasing interest to thoughtful people generally, and especially to those with educational inclinations.

It is in fact highly desirable that the educator, if he wishes really to understand the mentality of his pupils, should pay attention to the findings of analytical psychology. That, however, presupposes some knowledge of psychopathology, for the abnormal child is far harder to understand than the normal. Abnormality and disease are not far apart, and just as one expects some knowledge of the physical ailments of children from the all-round educated teacher, so one might expect from him a little knowledge of their psychic ailments Carl Jung, CW 17, Para 130

From these congenital and practically incurable, though not ineducable, types we must distinguish the child with arrested mental development. His development is very slow, at times almost imperceptible, and it often needs the expert diagnosis of a skilled psychiatrist to decide whether it is a case of mental defect or not. Such children frequently have the emotional reactions of imbeciles. I was once consulted about a boy of six years old who suffered from violent fits of rage, during which he used to smash his toys and threaten his parents and his nurse in quite a dangerous way. In addition he “refused to speak,” as his parents put it. He was a little fellow, well-fed, but terribly suspicious, malevolent, obstinate, and altogether negative. It was perfectly obvious that he was an imbecile and simply could not speak. He had never learnt how to do so. But his imbecility was not bad enough to account entirely for his inability to speak. His general behaviour pointed to a neurosis Carl Jung, CW 17, Para 133

Whenever a young child exhibits the symptoms of a neurosis one should not waste too much time examining his unconscious. One should begin one’s investigations elsewhere, starting with the mother; for almost invariably the parents are either the direct cause of the child’s neurosis or at least the most important element in it. Thus I found that the child was the only boy among seven girls. The mother was an ambitious, self-willed woman, who took it as an insult when I told her that her son was not normal. She had deliberately repressed all knowledge of the boy’s infirmity; he simply had to be intelligent, and if he was stupid, it was all due to his evil will and malicious obstinacy. Naturally, the boy learnt far less than he would have done had he been lucky enough to possess a reasonable mother; in fact he learnt nothing at all. What is more, he duly became the very things his mother’s own ambition drove him to, namely, malicious and self-willed. Totally misunderstood, and therefore isolated within himself, he developed his fits of rage out of sheer despair. I know of another boy, of fourteen, in much the same family circumstances. He killed his stepfather with an axe during a paroxysm of rage. He too had been pushed too far Carl Jung, CW 17, Para 133

Arrested mental development is found not infrequently in first children, or in children whose parents are estranged through psychic incompatibilities. It may also result from the mother’s illness during pregnancy, or from prolonged labour, or from deformation of the skull and hemorrhage during delivery. If such children are not ruined by educational forcing, they normally attain a relative mental maturity in the course of time, though it may be later than with ordinary children Carl Jung, CW 17, Para 134

The second group comprises Psychopathic Children. In cases of moral insanity the disorder is either congenital or due to organic injury of parts of the brain by wounding or disease. Such cases are incurable. Occasionally they become criminals and they have in them the seeds of habitual criminality Carl Jung, CW 17, Para 135

From this group one must carefully distinguish the child with arrested moral development, the morbidly autoerotic type. These cases often display an alarming amount of egotism

and premature sexual activity; in addition, they are untruthful and unreliable, and almost completely lacking in human feeling and love. As a rule they are illegitimate or adopted children who have unfortunately never been warmed and nourished by the psychic atmosphere of a real father and mother. They suffer from an almost organic lack of something that every child needs as a vital necessity, namely the psychically nourishing care of parents, and especially of a mother. As a result, illegitimate children in particular are always exposed to psychic danger, and it is the moral sphere that suffers first and foremost. Many children can adapt to foster parents, but not all; and those who cannot, develop an extremely self-centred and ruthlessly egotistical attitude for the unconscious purpose of getting for themselves what the real parents have failed to give them. Such cases are not always incurable Carl Jung, CW 17, Para 136

I once saw a boy who violated his four-year-old sister when he was five, tried to kill his father when he was nine, but at the age of eighteen was developing into satisfactory normality, despite a diagnosis of incurable moral insanity. If the unbridled licentiousness to which such cases are sometimes prone is coupled with a good intelligence, and if there is no irreparable break with society, these patients can give up their criminal tendencies by using their heads. Nevertheless, it is to be observed that reason is a very flimsy barrier against pathological proclivities Carl Jung, CW 17, Para 136

The third group consists of Epileptic Children. These cases are unfortunately not uncommon. It is easy enough to recognize a true epileptic attack, but what is called “petit mal” is an exceedingly obscure and complicated condition. Here there are no obvious attacks, only very peculiar and often hardly perceptible alterations of consciousness, which nevertheless pass over into the severe mental disorder of the epileptic with his irritability, ferocity, greediness, his sticky sentimentality, his morbid passion for justice, his egotism, and his narrow range of interests Carl Jung, CW 17, Para 137

It is of course impossible to enumerate here all the manifold forms of epilepsy; but, in order to illustrate its symptomatology, I will mention the case of a small boy who began to behave strangely when he was about seven years old. The first thing to be noticed was that he used to disappear abruptly and was then found hiding in the cellar or in a dark corner of the attic. It was impossible to get him to explain why he ran away so suddenly and hid himself. Sometimes he would leave off playing and bury his face in his mother’s skirts. At first these things happened so rarely that no attention was paid to his odd behaviour, but when he began to do the same thing at school, suddenly leaving his desk and running to the teacher, his family became alarmed. Nobody, however, had thought of the possibility of a serious disease. Occasionally, too, he would stop short for a few seconds in the middle of a game, or even in the middle of a sentence, without any explanation and apparently without even knowing that the lapse had occurred. Gradually he developed a rather disagreeable and irritable character. Sometimes he had fits of rage, and on one occasion he threw a pair of scissors at his little sister with such force that the point pierced the bone of the skull just above the eyes, nearly killing her. As the parents did not think of consulting a psychiatrist, the disease remained unrecognized, and he was treated simply as a bad boy Carl Jung, CW 17, Para 137

At the age of twelve the boy had his first observed epileptic fit, and only then was his disease understood. Despite great difficulties I was able to find out from the boy that when he was about six he began to be seized with terror of some unknown being. When he was alone, he had the feeling that someone unseen was present. Later he came to see a short man with a beard, a man he had never seen before, but whose features he could describe in great detail. This man suddenly appeared before him and frightened him so much that he ran away and

hid himself. It was difficult to discover why the man was so terrifying. The boy was obviously upset about something, which he treated as a dreadful secret. It took me hours to win his confidence, but eventually he confessed. “This man tried to make me take something terrible from him. I can’t tell you what it was, it was frightful. He came nearer and nearer and kept on insisting that I must take it, but I was so frightened that I always ran away and did not take it.” As he said this he turned pale and began to tremble with fear. When at last I succeeded in calming him down, he said, “This man tried to make me take a sin.” “But what sort of a sin?” I asked. The boy stood up, looked suspiciously all round him, and then whispered, “It was murder” Carl Jung, CW 17, Para 137

When he was eight years old he had, as I mentioned above, made a violent attack on his sister. Later, the attacks of fear continued, but the vision changed. The terrible man did not return; but in his stead there appeared the figure of a nun, a sort of nurse. At first her face was veiled, but later it was unveiled, revealing a most terrifying expression, a pale, deathlike face. Between the ages of nine and twelve he was haunted by this figure. The fits of rage, despite his growing irritability, ceased, but the manifest epileptic attacks began to appear instead. Clearly, the vision of the nun signified the changing of the incompatible criminal tendency symbolized by the bearded man into obvious disease Carl Jung, CW 17, Para 137

Sometimes such cases are still mainly functional and not yet organic, so that it is possible to do something for them with psychotherapy. That is why I have mentioned this case in some detail. It may give some idea of what goes on in the child’s mind behind the scenes Carl Jung, CW 17, Para 138

The fourth group comprises the various forms of Psychosis. Although such cases are not common among children, one can find at least the first stages of that pathological mental development which later, after puberty, leads to schizophrenia in all its manifold forms. As a rule these children behave in a strange and even bizarre way; they are incomprehensible, often quite un-get-at-able, hypersensitive, shut in, emotionally abnormal, being either torpid or liable to explode over the most trifling causes Carl Jung, CW 17, Para 139

I once had to examine a boy of fourteen in whom sexual activity had begun suddenly and somewhat prematurely in a rather disquieting way, so that it disturbed his sleep and upset his general health. The trouble began when the boy went to a dance and a certain girl refused to dance with him. He went away in high dudgeon. When he got home he tried to learn his school lessons, but found it was impossible because of a mounting and indescribable emotion compounded of fear, rage, and despair, which took hold of him more and more until at last he rushed out into the garden and rolled on the ground in an almost unconscious condition. After a couple of hours the emotion passed and the sexual trouble began. There were several cases of schizophrenia in this boy’s family. This is a typical pathological emotion characteristic of children with a bad family inheritance Carl Jung, CW 17, Para 140

The fifth group consists of Neurotic Children. It is of course quite beyond the scope of a single lecture to describe all the symptoms and forms of a childhood neurosis. Anything may be found, ranging from abnormally naughty behaviour to definitely hysterical attacks and states. The trouble can be apparently physical, for instance hysterical fever or abnormally low temperature, convulsions, paralysis, pain, digestive disturbances, etc., or it can be mental and moral, taking the form of excitement or depression, lying, sexual perversion, stealing, and so forth Carl Jung, CW 17, Para 141

I remember the case of a little girl of four who had suffered from the most chronic constipation since the first year of her life. She had already undergone every imaginable and unimaginable kind of physical treatment. All were useless, because the doctors overlooked the one important factor in the child's life, namely her mother. As soon as I saw the mother I realized that she was the real cause, and so I suggested treating her and advised her at the same time to give up the child. Another person took the mother's place, and the next day the trouble was gone, and did not return, as I was able to follow up the case for many years afterward. The solution of this problem was quite simple as regards the child, though of course it would not have been so had not the pathogenic influence coming from the mother been removed through analysis. The little girl was a youngest child, the regular pet of a neurotic mother. The latter projected all her phobias onto the child and surrounded her with so much anxious care that she was never free from tension, and such a state is notoriously unfavourable to the peristaltic function Carl Jung, CW 17, Para 141

To analyse children is a most difficult and delicate task. The conditions under which we have to work are altogether different from those governing the analysis of grown-ups. The child has a special psychology. Just as its body during the embryonic period is part of the mother's body, so its mind is for many years part of the parents' mental atmosphere. That explains why so many neuroses of children are more symptoms of the mental condition of the parents than a genuine illness of the child. Only a very little of the child's psychic life is its own; for the most part it is still dependent on that of the parents. Such dependence is normal, and to disturb it is injurious to the natural growth of the child's mind. It is therefore understandable that premature and indelicate enlightenment on the facts of sex can have a disastrous effect on his relations with his parents, and such an effect is almost inevitable if you base your analysis on the dogma that the relations between parents and children are necessarily sexual Carl Jung, CW 17, Para 143

It is no less unjustifiable to give the so-called Oedipus complex the status of a prime cause. The Oedipus complex is a symptom. Just as any strong attachment to a person or a thing may be described as a "marriage," and just as the primitive mind can express almost anything by using a sexual metaphor, so the regressive tendency of a child may be described in sexual terms as an "incestuous longing for the mother." But it is no more than a figurative way of speaking. The word "incest" has a definite meaning, and designates a definite thing, and as a general rule can only be applied to an adult who is psychologically incapable of linking his sexuality to its proper object. To apply the same term to the difficulties in the development of a child's consciousness is highly misleading Carl Jung, CW 17, Para 144

This is not to say that sexual precocity does not exist. But such cases are distinctly exceptional and abnormal, and there is nothing to justify the doctor in extending the concepts of pathology to the sphere of the normal. Just as it is hardly permissible to call blushing a skin disease, or joy a fit of madness, so cruelty is not necessarily sadism, pleasure is not necessarily lust, and firmness is not necessarily sexual repression Carl Jung, CW 17, Para 145

I was called in to deal with four children. In each case the history pointed back unmistakably to the mother's secret. Eventually I learned her story. She was a talented, vivacious woman, who in her young days had received a strict, very one-sided and narrow education. With the utmost severity towards herself and with remarkable strength of character she had adhered all her life to the principles implanted in her and allowed herself no exceptions. She had not long been married when she got to know a friend of her husband's and fell obviously in love with him. It was equally obvious to her that this love was fully reciprocated. But her

principles made no provision for such an eventuality, therefore it had no right to exist. She always behaved as if nothing were amiss, and she kept up the part for over twenty years until the death of this man, with never a word spoken on either side. Her relations with her husband were distant and correct. In later years she suffered from periodic melancholia Carl Jung, CW 17, Para 152

Naturally such a state of affairs could not fail to create a very oppressive atmosphere in the home, and nothing influences children more than these silent facts in the background. They have an extremely contagious effect on the children. The daughters unconsciously imitated their mother's attitude, while the sons sought compensation by remaining, as it were, unconscious lovers, the unconscious love being over-compensated by their conscious rejection of women Carl Jung, CW 17, Para 153

I think that an all-round conscious realization of the situation and its implications would have had a salutary effect. Conscious realization prevents the unmentionable atmosphere, the general cluelessness, the blank disregard of the troublesome object; in short, it stops the painful content from being repressed. And though this may seem to cause the individual more suffering, he is at least suffering meaningfully and from something real Carl Jung, CW 17, Para 154

Repression has the apparent advantage of clearing the conscious mind of worry, and the spirit of all its troubles, but, to counter that, it causes an indirect suffering from something unreal, namely a neurosis. Neurotic suffering is an unconscious fraud and has no moral merit, as has real suffering. Apart, however, from producing a neurosis the repressed cause of the suffering has other effects: it radiates out into the environment and, if there are children, infects them too. In this way neurotic states are often passed on from generation to generation, like the curse of Atreus. The children are infected indirectly through the attitude they instinctively adopt towards their parents' state of mind: either they fight against it with unspoken protest (though occasionally the protest is vociferous) or else they succumb to a paralysing and compulsive imitation. In both cases they are obliged to do, to feel, and to live not as they want, but as their parents want Carl Jung, CW 17, Para 154

The more "impressive" the parents are, and the less they accept their own problems (mostly on the excuse of "sparing the children"), the longer the children will have to suffer from the unlived life of their parents and the more they will be forced into fulfilling all the things the parents have repressed and kept unconscious. It is not a question of the parents having to be "perfect" in order to have no deleterious effects on their children. If they really were perfect, it would be a positive catastrophe, for the children would then have no alternative but moral inferiority, unless of course they chose to fight the parents with their own weapons, that is, copy them. But this trick only postpones the final reckoning till the third generation Carl Jung, CW 17, Para 154

The repressed problems and the suffering thus fraudulently avoided secrete an insidious poison which seeps into the soul of the child through the thickest walls of silence and through the whited sepulchres of deceit, complacency, and evasion. The child is helplessly exposed to the psychic influence of the parents and is bound to copy their self-deception, their insincerity, hypocrisy, cowardice, self-righteousness, and selfish regard for their own comfort, just as wax takes up the imprint of the seal. The only thing that can save the child from unnatural injury is the efforts of the parents not to shirk the psychic difficulties of life by deceitful manoeuvres or by remaining artificially unconscious, but rather to accept them as tasks, to be as honest with

themselves as possible, and to shed a beam of light into the darkest corners of their souls. If they can confess to an understanding ear, so much the better. If for certain reasons they cannot, that is admittedly an aggravation, but not a disadvantage on the contrary, it is often an advantage, for they are then forced to cope unaided with the thing that is most difficult for them Carl Jung, CW 17, Para 154

The collective unconscious is a problem that seldom enters into practical work with children: their problem lies mainly in adapting themselves to their surroundings. Indeed, their connection with the primordial unconsciousness must be severed, as its persistence would present a formidable obstacle to the development of consciousness, which is what they need more than anything else. But if I were discussing the psychology of people beyond middle life, I should have a good deal more to say about the significance of the collective unconscious. You should always bear in mind that our psychology varies not only according to the momentary predominance of certain instinctive impulses and certain complexes, but according to the individual's life phase. You should be careful, therefore, not to impute an adult's psychology to a child. You cannot treat a child as you would an adult. Above all, the work can never be as systematic as with adults. A real, systematic dream-analysis is hardly possible, because with children the unconscious should not be stressed unnecessarily: one can easily arouse an unwholesome curiosity, or induce an abnormal precociousness and self-consciousness, by going into psychological details which are of interest only to the adult Carl Jung, CW 17, Para 211

When you have to handle difficult children, it is better to keep your knowledge of psychology to yourself, as simplicity and common sense are what they need most. Your analytical knowledge should serve your own attitude as an educator first of all, because it is a well-known fact that children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally, we must not be too naïve in this matter: there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better Carl Jung, CW 17, Para 211

The psychology of children's neuroses can only be described very inadequately in general systematic terms, for, with few exceptions, the unique or individual features are overwhelmingly preponderant, as is usually also the case with the neuroses of adults. Here as there diagnoses and classifications have little meaning when weighed against the individual peculiarity of each case Carl Jung, CW 17, Para 212

The mother finally admitted to the psychologist that she and her husband did not get on together but said that they never discussed their difficulties in front of the child, who was completely unconscious of them. The mother wanted a divorce but could not make up her mind to face the upheaval it would involve. So everything remained in midair, and in the meantime the parents made no effort to solve any of the difficulties causing their unhappiness. Both of them had an unduly possessive attachment to the child, who in turn had a terrific father-complex. She slept in her father's room in a little bed next to his and got into his bed in the mornings. She gave the following dream: Carl Jung, CW 17, Para216

Several times she had dreams about Granny. Once Granny was all mouth, wide open.

Another time she dreamt of “a big snake, which came out from under my bed and played with me.” She often spoke of the snake dream and had one or two others like it. The dream about her Granny she told with reluctance, but then confessed that every time her father went away she was frightened he would never come back. She had sized up her parents’ situation and told the psychologist that she knew her mother did not like her father, but she did not want to talk about it, “because it would make them feel bad.” When her father was away on business trips she was always afraid he would leave them. She had also noticed that her mother was always happier then. The mother realized that she was no help to the child, but on the contrary only made her ill by leaving the situation unsolved Carl Jung, CW 17, Para 217

The parents had either to tackle their difficulties together and try to come to a real understanding, or, if this should prove impossible, decide to separate. Eventually, they chose the latter course, and explained the situation to the child. The mother had been convinced that a separation would harm the child, instead of which her health improved as soon as the real situation came out into the open. She was told that she would not be parted from either parent but would have two homes instead; and although a divided home seems a poor arrangement for any child, her relief at no longer being a prey to vague fears and forebodings was so great that she returned to normal health and to real enjoyment of school and play Carl Jung, CW 17, Para 217

A case like this is often a great puzzle to the general practitioner. He looks in vain for an organic cause of the trouble, not knowing that he ought to look elsewhere, for no medical textbook would admit the possibility that psychic difficulties between father and mother could be responsible for the child’s subnormal temperature. But to the analyst such causes are by no means unknown or strange. The child is so much a part of the psychological atmosphere of the parents that secret and unsolved problems between them can influence its health profoundly. The participation mystique, or primitive identity, causes the child to feel the conflicts of the parents and to suffer from them as if they were its own. It is hardly ever the open conflict or the manifest difficulty that has such a poisonous effect, but almost always parental problems that have been kept hidden or allowed to become unconscious. The author of these neurotic disturbances is, without exception, the unconscious. Things that hang in the air and are vaguely felt by the child, the oppressive atmosphere of apprehension and foreboding, these slowly seep into the child’s soul like a poisonous vapour, Carl Jung, CW 17, Para 217

What this child seemed to feel most was the unconscious of her father. If a man has no real relations with his wife, then obviously he seeks another outlet. And if he is not conscious of what he is seeking, or if he represses fantasies of that kind, his interest will regress on the one side to the memory-image of his mother, and on the other side it invariably fastens on his daughter, if there is one. This is what might be called unconscious incest. You can hardly hold a man responsible for his unconsciousness, but the fact remains that in this matter nature knows neither patience nor pity and takes her revenge directly or indirectly through illness and unlucky accidents of all kinds. Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. And to know of anything better is admittedly very difficult Carl Jung, CW 17, Para 218

The dream about the grandmother shows how the unconscious psychology of the father is penetrating that of the child. It is he who wishes to kiss his mother, and the child feels forced to kiss her in the dream. The grandmother who is “all mouth” suggests swallowing and devouring Carl Jung, CW 17, Para 219

This is the manifestation of an archetype, namely that of the deadly, devouring mother. Cf. the fairytales of Red Riding Hood and of Hansel and Gretel, and the South Seas myth of Maui and Hine-nui-te-po, the tribal ancestress who sleeps with her mouth open. Maui creeps into the mouth and is swallowed Carl Jung, CW 17, Para 219

Obviously, the child is in danger of being swallowed by her father’s regressive libido. That is why she dreams of the snake; for the snake, since ancient times, has always been the symbol of danger: of being caught in coils, or swallowed, or poisoned. This case also shows how apt children are to see very much more than their parents suspect. It is of course not possible for parents to have no complexes at all. That would be superhuman. But they should at least come to terms with them consciously; they should make it a duty to work out their inner difficulties for the sake of the children. They should not take the easy road of repressing them in order to avoid painful discussions. The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. It is a thousand times better in every respect for parents frankly to discuss their problems, instead of leaving their complexes to fester in the unconscious Carl Jung, CW 17, Para 219

Nothing is more stunting than the efforts of a mother to embody herself in her child, without ever considering that a child is not a mere appendage, but a new and individual creature, often furnished with a character which is not in the least like that of the parents and sometimes seems to be quite frighteningly alien. The reason for this is that children are only nominally descended from their parents but are actually born from the ancestral stock. Occasionally you have to go back several hundred years to see the family likeness Carl Jung, CW 17, Para 222

The structure of the psyche is not unipolar. Just as sex is a force that sways man with its compelling impulses, so there is a natural force of self-assertion in him which enables him to resist emotional explosions. Even among primitives we find the severest restrictions imposed not only on sex but on other instincts too, without there being any need of the Ten Commandments or of the precepts of the catechism Carl Jung, CW 17, Para 156

All restrictions on the blind operation of sex derive from the instinct of self-preservation, which is what Adler’s self-assertion amounts to in practice. Unfortunately, Adler in his turn goes too far and, by almost entirely neglecting the Freudian point of view, falls into the same error of one-sidedness and exaggeration. His psychology is the psychology of all the self-assertive tendencies in the human psyche. I admit that a one-sided truth has the advantage of simplicity, but whether it is an adequate hypothesis is another matter. We ought to be able to see that there is much in the psyche that depends on sex sometimes, indeed, everything; but that at other times very little depends on sex and nearly everything on the instinct of self-preservation, or the power instinct, as Adler called it Carl Jung, CW 17, Para 156

Both Freud and Adler make the mistake of assuming the continuous operation of one and the same instinct, as though it were a chemical component that was always present in the same quantity, like the two hydrogen atoms in water. If that were the case, man would

be mainly sexual, according to Freud, and mainly self-assertive, according to Adler. But he cannot be both at the same time Carl Jung, CW 17, Para 156

Everyone knows that the instincts vary in intensity. Sometimes sex predominates, sometimes self-assertion or some other instinct. That is the simple fact which both investigators have overlooked. When sex predominates, everything becomes sexualized, since everything then expresses or serves the sexual purpose. When hunger predominates, practically everything has to be explained in terms of food Carl Jung, CW 17, Para 156

Why do we say, “Don’t take him seriously, it’s his bad day today”? Because we know that a man’s psychology can be profoundly altered by a bad mood. This is even more true when dealing with powerful instincts. Freud and Adler can easily be reconciled if only we will take the trouble to regard the psyche not as a rigid and unalterable system, but as a fluid stream of events which change kaleidoscopically under the alternating influence of different instincts. Hence we may have to explain a man on the Freudian basis before his marriage, and on the Adlerian basis afterwards, which common sense has done all along Carl Jung, CW 17, Para 156

As soon as the discussion comes to grips with the problem of instinct, everything gets into a dreadful muddle. How are we to distinguish the instincts from one another? How many instincts are there? What are instincts anyway? Thus you immediately get involved in biology and find yourself in more of a muddle than ever. I would therefore advise restriction to the psychological sphere without any assumptions as to the nature of the underlying biological process. The day may come when the biologist, and maybe even the physiologist, will be able to reach out his hand to the psychologist at the point where they meet after tunnelling from opposite sides through the mountain of the unknown. In the meantime, we must learn to be a little more modest in the face of the psychological facts: instead of knowing so exactly that certain things are “nothing but” sex or “nothing but” the will to power, we should take them more at their face value Carl Jung, CW 17, Para 157

Consider religious experience, for instance. Can science be so sure that there is no such thing as a “religious instinct”? Can we really suppose that the religious phenomenon is nothing but a secondary function based on the repression of sex? Can anyone show us those “normal” peoples or races who are free from such silly repressions? But if no one can point to any race, or even a tribe, which is quite free from religious phenomena, then I really do not see how one can justify the argument that religious phenomena are not genuine and are merely repressions of sex. Moreover, has not history provided us with plenty of examples where sex is actually an integral part of religious experience? The same is true of art, which is likewise supposed to be the result of sexual repressions, although even animals have aesthetic and artistic instincts Carl Jung, CW 17, Para 157

This ridiculous and well-nigh pathological exaggeration of the importance of sex is itself a symptom of the contemporary spiritual unbalance, owing chiefly to the fact that our age lacks a true understanding of sexuality. Whenever an instinct has been underrated, an abnormal overvaluation is bound to follow. And the more unjust the undervaluation the more unhealthy the subsequent overvaluation. As a matter of fact, no moral condemnation could make sex as hateful as the obscenity and blatant vulgarity of those who exaggerate its importance. The intellectual crudeness of the sexual interpretation makes a right valuation of sex impossible. Thus, probably very much against the personal aspirations of Freud himself, the literature that has followed in his wake is effectively carrying on the work of repression. Before Freud nothing was allowed to be sexual, now everything is nothing but sexual Carl Jung, CW 17, Para 157

Father and mother are, whether we know it or not, replaced by something analogous to them if, that is to say, we succeed in detaching ourselves from them at all. The detachment is possible only if we can step on to the next level. For example, the place of the father is now taken by the doctor, a phenomenon which Freud called the “transference.” But in the place of the mother there is substituted the wisdom of a doctrine. And indeed the great prototype in the Middle Ages was the substitution of Mother Church for the family Carl Jung, CW 17, Para 158

In recent times worldly allegiances have taken the place of the spiritual organization of society, for to remain a permanent member of the family has very undesirable psychic consequences and is for that reason rendered impossible even in primitive society by the initiation ceremonies. Man needs a wider community than the family, in whose leading-strings he will be stunted both spiritually and morally. If he is burdened with too much family, if, in later life, his tie to the parents is too strong, he will simply transfer the parental tie to the family he himself has raised (if he ever gets that far), thus creating for his own progeny the same suffocating psychic atmosphere from which he suffered in his youth Carl Jung, CW 17, Para 158

Whatever the shortsighted and doctrinaire rationalist may say about the meaning of culture, the fact remains that there is a culture-creating spirit. This spirit is a living spirit and not a mere rationalizing intellect. Accordingly, it makes use of a religious symbolism superordinate to reason, and where this symbolism is lacking or has met with incomprehension, things can only go badly with us. Once we have lost the capacity to orient ourselves by religious truth, there is absolutely nothing which can deliver man from his original biological bondage to the family, as he will simply transfer his infantile principles, uncorrected, to the world at large, and will find there a father who, so far from guiding him, leads him to perdition Carl Jung, CW 17, Para 159

The first and simplest method is the Association Method. I do not think I need go into details here, as this method has been known for the last fifty years. Its principle is to discover the main complexes through disturbances in the association experiment. As an introduction to analytical psychology and to the symptomatology of complexes, this method is recommended for every beginner Carl Jung, CW 17, Para 175

The second method, Symptom-Analysis, has a merely historical value and was given up by Freud, its originator, long ago. By means of hypnotic suggestion it was attempted to get the patient to reproduce the memories underlying certain pathological symptoms. The method works very well in all cases where a shock, a psychic injury, or a trauma is the chief cause of the neurosis. It was on this method that Freud based his earlier trauma theory of hysteria. But since most cases of hysteria are not of traumatic origin, this theory was soon discarded along with its method of investigation. In a case of shock the method can have a therapeutic effect through “abreaction” of the traumatic content. During and after the first world war it was useful in treating shell-shock and similar disorders Carl Jung, CW 17, Para 176

The third method, Anamnestic Analysis, is of greater importance as a method both of investigation and of therapy. In practice it consists in a careful anamnesis or reconstruction of the historical development of the neurosis. The material elicited in this way is a more or less coherent sequence of facts told to the doctor by the patient, so far as he can remember them. He naturally omits many details which either seem unimportant to him or which he has forgotten. The experienced analyst who knows the usual course of neurotic development will

put questions which help the patient to fill in some of the gaps. Very often this procedure by itself is of great therapeutic value, as it enables the patient to understand the chief factors of his neurosis and may eventually bring him to a decisive change of attitude. It is of course as unavoidable as it is necessary for the doctor not only to ask questions, but to give hints and explanations in order to point out important connections of which the patient is unconscious Carl Jung, CW 17, Para 177

While serving as an officer in the Swiss Army Medical Corps, I often had occasion to use this anamnestic method. For instance, there was a nineteen-year-old recruit who reported sick. When I saw the young man he told me straight out that he was suffering from inflammation of the kidneys and that it was the cause of his pains. I wondered how he knew his diagnosis so definitely, whereupon he said that an uncle of his had the same trouble and the same pains in the back. The examination, however, revealed no trace of organic disease. It was obviously a neurosis. I asked for his previous history. The main fact was that the young man had lost both parents rather early and now lived with the uncle he had just mentioned. This uncle was his foster-father, of whom he was very fond. The day before he reported sick he received a letter from his uncle, telling him that he was laid up again with nephritis. The letter affected him unpleasantly and he threw it away at once, without realizing the true cause of the emotion he was trying to repress. Actually, he was very much afraid lest his foster-father should die, and this put him in mind again of his grief at the loss of his parents. As soon as he realized this he had a violent fit of weeping, with the result that he joined the ranks again next morning. It was a case of identification with the uncle, which was uncovered by the anamnesis. The realization of his suppressed emotions had a therapeutic effect Carl Jung, CW 17, Para 177

A similar case was that of another recruit, who for weeks before I saw him had been having medical treatment for stomach trouble. I suspected that he was neurotic. The anamnesis revealed that the trouble began when he heard the news that his aunt, who was like a mother to him, had to undergo an operation for cancer of the stomach. Here again the uncovering of the hidden connection had curative results. Simple cases of this kind are quite common and are accessible to anamnestic analysis. In addition to the favourable effect produced by the realization of previously unconscious connections, it is usual for the doctor to give some good advice, or encouragement, or even a reproof Carl Jung, CW 17, Para 178

Anamnestic analysis is the best practical method for the treatment of neurotic children. With children you cannot very well apply the method of dream-analysis, as it penetrates deep into the unconscious. In the majority of cases you have simply to clear away certain obstacles, and this can be done without much technical knowledge. Generally speaking, a child's neurosis would be a very simple matter were it not that there is an invariable connection between it and the wrong attitude of the parents. This complication buttresses the child's neurosis against all therapeutic intervention Carl Jung, CW 17, Para 179

The fourth method is the Analysis of the Unconscious. Despite the fact that anamnestic analysis can reveal certain facts of which the patient is unconscious, it is not what Freud would have called "psychoanalysis." In reality there is a remarkable difference between the two methods. The anamnestic method, as I pointed out, deals with conscious contents, or with contents ready for reproduction, while the analysis of the unconscious only begins when the conscious material is exhausted. I beg to point out that I do not call this fourth method "psychoanalysis," as I wish to leave that term entirely to the Freudians. What they understand by psychoanalysis is no mere technique, but a method which is dogmatically bound up with and based upon Freud's sexual theory. When Freud publicly declared that psychoanalysis and

his sexual theory were indissolubly wedded, I was obliged to strike out on a different path, as I was unable to endorse his one-sided views. That is also the reason why I prefer to call this fourth method the analysis of the unconscious Carl Jung, CW 17, Para 180

The anamnestic method often serves as an introduction to the fourth method, [analysis of the unconscious]. By careful examination of his conscious mind you get to know your patient; you establish what the old hypnotists used to call “rapport.” This personal contact is of prime importance, because it forms the only safe basis from which to tackle the unconscious. This is a factor that is frequently overlooked, and when it is neglected it may easily lead to all sorts of blunders. Even the most experienced judge of human psychology cannot possibly know the psyche of another individual, so he must depend upon goodwill, i.e., good contact with the patient, and trust him to tell the analyst when anything goes wrong Carl Jung, CW 17, Para 181

Very often misunderstandings occur right at the beginning of the treatment, sometimes through no fault of the doctor. Owing to the very nature of his neurosis, the patient will harbour all kinds of prejudices which are often the direct cause of his neurosis and help to keep it alive. If these misunderstandings are not thoroughly cleared up, they can easily leave behind them a feeling of resentment which reduces all your subsequent efforts to nothing Carl Jung, CW 17, Para 181

Of course, if you begin the analysis with a fixed belief in some theory which purports to know all about the nature of neurosis, you apparently make your task very much easier; but you are nevertheless in danger of riding roughshod over the real psychology of your patient and of disregarding his individuality. I have seen any number of cases where the cure was hindered by theoretical considerations. Without exception the failure was due to lack of contact. It is only the most scrupulous observation of this rule that can prevent unforeseen catastrophes. So long as you feel the human contact, the atmosphere of mutual confidence, there is no danger; and even if you have to face the terrors of insanity, or the shadowy menace of suicide, there is still that area of human faith, that certainty of understanding and of being understood, no matter how black the night Carl Jung, CW 17, Para 181

It is by no means easy to establish such a contact, and you cannot achieve it at all except by a careful comparison of both points of view and by mutual freedom from prejudice. Mistrust on either side is a bad beginning, and so is the forcible breaking down of resistances through persuasion or other coercive measures. Even conscious suggestion as part of the analytical procedure is a mistake, because the patient’s feeling of being free to make up his own mind must at all costs be preserved Carl Jung, CW 17, Para 181

Whenever I discover the slightest trace of mistrust or resistance I try to take it with the utmost seriousness so as to give the patient a chance to re-establish the contact. The patient should always have a firm foothold in his conscious relation to the doctor, who in his turn needs that contact if he is to be sufficiently informed about the actual state of the patient’s consciousness. He needs this knowledge for very practical reasons. Without it, he would not be able to understand his patient’s dreams correctly. Therefore, not only in the beginning, but during the whole course of an analysis the personal contact must be the main point of observation, because it alone can prevent extremely disagreeable and surprising discoveries, as well as fatal issues so far as is humanly possible. And not only that, it is above all else a means for correcting the false attitude of the patient, in such a way that he does not feel he is being persuaded against his will or actually outwitted Carl Jung, CW 17, Para 181

I should like to give you an illustration of this. A young man of about thirty, obviously very clever and highly intellectual, came to see me, not, he said, for treatment, but only in order to ask one question. He produced a voluminous manuscript, which, so he said, contained the history and analysis of his case. He called it a compulsion neurosis quite correctly, as I saw when I read the document. It was a sort of psychoanalytical autobiography, most intelligently worked out and showing really remarkable insight. It was a regular scientific treatise, based on wide reading and a thorough study of the literature. I congratulated him on his achievement and asked him what he had really come for. "Well," he said, "you have read what I have written. Can you tell me why, with all my insight, I am still as neurotic as ever? In theory I should be cured, as I have recalled even my earliest memories. I have read of many people who, with infinitely less insight than I have, were nevertheless cured. Why should I be an exception? Please tell me what it is I have overlooked or am still repressing" Carl Jung, CW 17, Para 182

I told him I could not at the moment see any reason why his really astonishing insight had not touched his neurosis. "But" I said, "allow me to ask you for a little more information about yourself personally." "With pleasure," he replied. So I went on: "You mention in your autobiography that you often spend the winter in Nice and the summer in St. Moritz. I take it that you are the son of wealthy parents?" "Oh, no," he said, "they are not wealthy at all." "Then no doubt you have made your money yourself?" "Oh, no," he replied, smiling. "But how is it then?" I asked with some hesitation. "Oh, that does not matter," he said, "I got the money from a woman, she is thirty-six, a teacher in a council school." And he added, "It's a liaison, you know" Carl Jung, CW 17, Para 182

As a matter of fact this woman, who was a few years older than himself, lived in very modest circumstances on her meagre earnings as a teacher. She saved the money by stinting herself, naturally in the hope of a later marriage, which this delightful gentleman was not even remotely contemplating. "Don't you think," I asked, "that the fact that you are financially supported by this poor woman might be one of the chief reasons why you are not yet cured?" But he laughed at what he called my absurd moral innuendo, which according him had nothing to do with the scientific structure of his neurosis. "Moreover," he said, "I have discussed this point with her, and we are both agreed that it is of no importance." "So you think that by the mere fact of having discussed this situation you have talked the other fact the fact of your being supported by a poor woman out of existence? Do you imagine you have any lawful right to the money jingling in your pockets?" Whereupon he rose and indignantly left the room, muttering something about moral prejudices. He was one of the many who believe that morals have nothing to do with neurosis and that sinning on purpose is not sinning at all, because it can be intellectualized out of existence Carl Jung, CW 17, Para 182

Obviously, I had to tell this young gentleman what I thought of him. If we could have reached agreement on this point, treatment would have been possible. But if we had begun our work by ignoring the impossible basis of his life, it would have been useless. With views like his only a criminal can adapt to life. But this patient was not really a criminal, only a so-called intellectual who believed so much in the power of reason that he even thought he could unthink a wrong he had committed. I believe firmly in the power and dignity of the intellect, but only if it does not violate the feeling-values. These are not just infantile resistances. This example shows what a decisive factor the personal contact is Carl Jung, CW 17, Para 183

Thus we apply a largely reductive point of view in all cases where it is a question of illu-

sions, fictions, and exaggerated attitudes. On the other hand, a constructive point of view must be considered for all cases where the conscious attitude is more or less normal, but capable of greater development and refinement, or where unconscious tendencies, also capable of development, are being misunderstood and kept under by the conscious mind Carl Jung, CW 17, Para 195

The reductive standpoint is the distinguishing feature of Freudian interpretation. It always leads back to the primitive and elementary. The constructive standpoint, on the other hand, tries to synthesize, to build up, to direct one's gaze forwards. It is less pessimistic than the other, which is always on the look-out for the morbid and thus tries to break down something complicated into something simple. It may occasionally be necessary for the treatment to destroy pathological structures; but treatment consists just as often, or even oftener, in strengthening and protecting what is healthy and worth preserving, so as to deprive the morbidities of any foothold Carl Jung, CW 17, Para 195

You can, if you like, regard not only every dream, but every symptom of illness, every characteristic, every manifestation of life from the reductive point of view, and thus arrive at the possibility of a negative judgment. If you go far enough back in your investigations, then we are all descended from thieves and murderers, and it is easy to show how all humility is rooted in spiritual pride, and every virtue in its corresponding vice. Which point of view he shall decide to adopt in any given case must be left to the insight and experience of the analyst. He will avail himself now of the one and now of the other in accordance with his knowledge of the character and conscious situation of his patient Carl Jung, CW 17, Para 195

As in all practical work with psychology, mere intellect is not enough; one also needs feeling, because otherwise the exceedingly important feeling-values of the dream are neglected. Without these, dream-analysis is impossible. As the dream is dreamed by the whole man, it follows that anyone who tries to interpret the dream must be engaged as a whole man too. "Ars totum requirit hominem," says an old alchemist. Understanding and knowledge there must be, but they should not set themselves up above the heart, which in its turn must not give way to sentiment. All in all, dream-interpretation is an art, like diagnosis, surgery, and therapeutics in general difficult, but capable of being learned by those whose gift and destiny it is Carl Jung, CW 17, Para 198

Such is the material you have to deal with in the first part of a practical analysis. Some of these unconscious contents have the special quality of being actively repressed by the conscious mind. Through the more or less deliberate withdrawal of attention from certain conscious contents, and through active resistance to them, they are eventually expelled from consciousness. A continual mood of resistance keeps these contents artificially below the threshold of potential consciousness. This is a regular occurrence in hysteria. It is the beginning of the personality split which is one of the most conspicuous features of this illness. Despite the fact that repression also occurs in relatively normal individuals, the total loss of repressed memories is a pathological symptom, Carl Jung, CW 17, Para 199

Repression, however, should be clearly distinguished from suppression. Whenever you want to switch your attention from something in order to concentrate it on something else, you have to suppress the previously existing contents of consciousness, because, if you cannot disregard them, you will not be able to change your object of interest. Normally you can go back to the suppressed contents any time you like; they are always recoverable. But if they resist recovery, it may be a case of repression. In that case there must be some interest

somewhere which wants to forget. Suppression does not cause forgetting, but repression definitely does. There is of course a perfectly normal process of forgetting which has nothing to do with repression, Carl Jung, CW 17, Para 199

Repression is an artificial loss of memory, a self-suggested amnesia. It is not, in my experience, justifiable to assume that the unconscious consists wholly or for the greater part of repressed material. Repression is an exceptional and abnormal process, and the most striking evidence of this is the loss of feeling-toned contents, which one might think would persist in consciousness and remain easily recoverable. It can have effects very similar to those produced by concussion and by other brain injuries (e.g., by poisoning), for these cause an equally striking loss of memory. But whereas in the latter case absolutely all memories of a certain period are affected, repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable, CW 17: 199a Carl Jung, CW 17, Para 199

The idea of repression is quite in place here. This phenomenon can be observed most easily in the association experiment, where certain stimulus words hit the feeling-toned complexes. When they are touched, lapses or falsifications of memory (amnesia or paramnesia) are very common occurrences. Generally the complexes have to do with unpleasant things which one would rather forget and of which one has no wish to be reminded. The complexes themselves are the result, as a rule, of painful experiences and impressions, Carl Jung, CW 17, Para 199

These principles are not, in my experience, reversible. But even in the very common phenomenon of repression the antinomial principle is already at work, since the principle "The chief mechanism of neurosis lies in repression" must be reversed because instead of repression we often find its exact opposite, the drawing away of a content, its subtraction or abduction, which corresponds to the "loss of soul" so frequently observed among primitives. "Loss of soul" is not due to repression but is clearly a species of seizure and is therefore explained as sorcery. These phenomena, originally belonging to the realm of magic, have not by any means died out in so-called civilized people Carl Jung, CW 17, Para 204

A general theory of neurosis is therefore a premature undertaking, because our grasp of the facts is still far from complete. Comparative research into the unconscious has only begun Carl Jung, CW 17, Para 205

Prematurely conceived theories are not without their dangers. Thus the theory of repression, whose validity in a definite field of pathology is incontestable up to the point where it has to be reversed! Has been extended to creative processes, and the creation of culture relegated to second place, as a mere ersatz product. At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which is of course an undoubted product of repression in many cases. In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately suspects himself of some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art. These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like the plague, because they are terrified that this monster will gobble up their so-called artistic ability. As if a whole army of psychologists could do anything against the power of a god! Carl Jung, CW 17, Para 206

True productivity is a spring that can never be stopped up. Is there any trickery on earth which could have prevented Mozart or Beethoven from creating? Creative power is mightier than its possessor. If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more. If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke. Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all this psychology is to blame. I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism which makes contemporary art such an unenjoyable problem. Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation. No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious Carl Jung, CW 17, Para 206

There are two distinct ways in which consciousness arises. The one is a moment of high emotional tension, comparable to the scene in Parsifal where the hero, at the very moment of greatest temptation, suddenly realizes the meaning of Amfortas' wound Carl Jung CW 17, Para 207

The other way is a state of contemplation, in which ideas pass before the mind like dream-images. Suddenly there is a flash of association between two apparently disconnected and widely separated ideas, and this has the effect of releasing a latent tension. Such a moment often works like a revelation Carl Jung, CW 17, Para 207

In every case it seems to be the discharge of energy-tension, whether external or internal, which produces consciousness. Many, though not all, of the earliest memories of infancy still retain traces of these sudden flashes of consciousness. Like the records handed down from the dawn of history, some of them are remnants of real happenings, others are purely mythical; in other words, some were objective in origin, and some subjective. The latter are often extremely symbolical and of great importance for the subsequent psychic life of the individual Carl Jung, CW 17, Para 207

The gifted child may even be notoriously absent-minded, have his head full of other things, be indolent, slovenly, inattentive, badly behaved, self-willed, or evoke the impression of being half asleep. From external observation alone it is sometimes difficult to distinguish the gifted child from a mental defective Carl Jung, CW 17, Para 235

Nor should we forget that gifted children are not always precocious, but may on the contrary develop slowly, so that the gift remains latent for a long time. The giftedness can then be spotted only with difficulty. On the other hand too much goodwill and optimism on the part of the teacher can imagine talents that later turn out to be blanks, as in the biography which says: "No signs of genius were observable up to his fortieth yearn or indeed afterwards" Carl Jung, CW 17, Para 236

Sometimes the only thing that helps in diagnosing a gift is careful observation of the child's individuality both in school and at home, which alone enables us to see what is primary disposition and what is secondary reaction. In the gifted child inattentiveness, absent-mindedness, and day-dreaming may prove to be a secondary defense against outside influences, in order that the interior fantasy processes may be pursued undisturbed. Admittedly the mere existence of lively fantasies or peculiar interests is no proof of special gifts, as the same predominance of aimless fantasies and abnormal interests may also be found in the

previous history of neurotics and psychotics Carl Jung, CW 17, Para 237

What does reveal the gift, however, is the nature of these fantasies. For this one must be able to distinguish an intelligent fantasy from a stupid one. A good criterion of judgment is the originality, consistency, intensity, and subtlety of the fantasy structure, as well as the latent possibility of its realization. One must also consider how far the fantasy extends into the child's actual life, for instance in the form of hobbies systematically pursued and other interests Carl Jung, CW 17, Para 237

The psychic disposition of the gifted child always moves in violent contrasts. That is to say, it is extremely rare for the gift to affect all regions of the psyche uniformly. The general rule is that one or the other region will be so little developed as to entitle us to speak of a defect. Above all the degree of maturity differs enormously. In the region of the gift abnormal precocity may prevail, while outside that region the mental attainment may be below normal for a child of that age. Occasionally this gives rise to a misleading picture: one thinks one is dealing with a rather undeveloped and mentally backward child and, in consequence, fails to credit him with any ability above the normal. Or it may be that a precocious intellect is not accompanied by a corresponding development of verbal facility, so that the child is driven to express himself in a seemingly confused or unintelligible way Carl Jung, CW 17, Para 238

While I am on this subject I must not omit to point out that very erroneous views used to be held at one time concerning the gift for mathematics. It was believed that the capacity for logical and abstract thought was, so to speak, incarnate in mathematics and that this was therefore the best discipline if one wanted to think logically. But the mathematical gift, like the musical gift to which it is biologically related, is identical neither with logic nor with intellect, although it makes use of them just as all philosophy and science do. One can be musical without possessing a scrap of intellect, and in the same way astounding feats of calculation can be performed by imbeciles. Mathematical sense can be inculcated as little as can musical sense, for it is a specific gift Carl Jung, CW 17, Para 239

Fortunately, however, many gifts of the gifted child seem to have a peculiar ability to take care of themselves, and the closer a child comes to being a genius the more his creative capacity as the very word "genius" implies acts like a personality far in advance of his years, one might even say like a divine daemon who not only needs no educating, but against whom it is more necessary to protect the child. Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break Carl Jung, CW 17, Para 244

It therefore seems to me better to educate the gifted child along with the other children in a normal class, and not to underline his exceptional position by transferring him to a special class. When all is said and done, school is a part of the great world and contains in miniature all those factors which the child will encounter in later life and with which he will have to come to terms. Some at least of this necessary adaptation can and should be learnt at school. Occasional clashes are not a catastrophe. Misunderstanding is fatal only when chronic, or when the child's sensitivity is unusually acute and there is no possibility of finding another teacher. That often brings favourable results, but only when the cause of the trouble really does lie with the teacher. This is by no means the rule, for in many cases the teacher has to suffer for the ruin wrought by the child's upbringing at home. Far too often parents who were unable to fulfil their own ambitions, embody them in their gifted child, whom they either pamper or else whip up into a showpiece, sometimes very much to his detriment in later years,

as is sufficiently evident from the lives of certain infant prodigies Carl Jung, CW 17, Para 247

A powerful talent, and especially the Danaän gift of genius, is a fateful factor that throws its shadow early before. The genius will come through despite everything, for there is something absolute and indomitable in its nature. The so-called “misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Once, in my professional capacity, I was forced to confront a “genius” of this type with the alternative: “Or perhaps you are nothing but a lazy hound?” It was not long before we found ourselves in whole-hearted agreement on this point Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God’s grace is there from the start, in full strength. But talent is a statistical regularity and does not always have a dynamism to match. Like genius, it is exceedingly diverse in its forms, giving rise to individual differentiations which the educator ought not to overlook; for a differentiated personality, or one capable of differentiation, is of the utmost value to the community Carl Jung, CW 17, Para 248

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For, when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity. Human leadership being fallible, the leader himself has always been, and always will be, subject to the great symbolical principles, even as the individual cannot give his life point and meaning unless he puts his ego at the service of a spiritual authority superordinate to man. The need to do this arises from the fact that the ego never constitutes the whole of a man, but only the conscious part of him. The unconscious part, of unlimited extent, alone can complete him and make him a real totality Carl Jung, CW 17, Para 248

Although the institution of a trained school psychiatrist is thoroughly to be recommended and need not be a mere concession to the craze for what is technically right, I would say, in the light of my own experience, that an understanding heart is everything in a teacher, and cannot be esteemed highly enough. One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child Carl Jung, CW 17, Para 249

Education Through Example. This kind of education can proceed wholly unconsciously and is therefore the oldest and perhaps the most effective form of all. It is aided by the fact that the child is psychologically more or less identical with its environment, and especially with its parents. This peculiarity is one of the most conspicuous features of the primitive psyche, for which the French anthropologist, Lévy-Bruhl, coined the term participation mystique. Because unconscious education through example rests on one of the oldest psychic characteristics, it is effective where all other direct methods fail, as for instance in insanity. Many insane patients have to be made to work in order to keep them from degenerating: to give them advice, or to try to order them about, is in most cases quite useless. But if you just send them along with a group of workers, eventually they get infected by the example of the others and begin to work themselves Carl Jung, CW 17, Para 253

In the last analysis, all education rests on this fundamental fact of psychic identity, and in all cases the deciding factor is this seemingly automatic contagion through example. This is so important that even the best methods of conscious education can sometimes be completely nullified by bad example Carl Jung, CW 17, Para 253

Collective Education. By collective education I do not necessarily mean education en masse (as in schools), but education according to rules, principles, and methods. These three things are necessarily of a collective nature, since it is assumed that they are at least valid for and applicable to the large majority of individuals. It is further assumed that they are effective instruments in the hands of all those who have learnt how to manipulate them. We can take it for granted that this kind of education will not produce anything except what is already contained in its premises, and that the individuals it turns out will be moulded by general rules, principles, and methods Carl Jung, CW 17, Para 254

Collective education is indeed a necessity and cannot be replaced by anything else. We live in a collective world, and we need collective norms just as much as we need a common language. On no account must the principle of collective education be sacrificed for the sake of developing individual idiosyncrasies, however much we may desire to prevent the more valuable ones from being stifled. We must bear in mind that individual uniqueness is not under all circumstances an asset, not even for the individual himself. When we examine the type of child who resists collective education, we often find that these children are afflicted with various psychic abnormalities, either congenital or acquired. Among them I would also include spoiled and demoralized children. Many such children actually work out their own salvation by throwing themselves on the support of a normally functioning group. In this way they achieve a certain degree of uniformity, and can protect themselves from the injurious effects of their own individualities Carl Jung, CW 17, Para 256

I do not at all subscribe to the view that fundamentally man is always good, and that his evil qualities are merely misunderstood good. On the contrary, I hold that there are very many persons who represent such an inferior combination of inherited characteristics that it would be far better both for society and for themselves if they refrained from expressing their individual idiosyncrasies. We can therefore claim with a clear conscience that collective education is, at bottom, of undoubted value, and absolutely sufficient for most people. We must not, however, make it the sovereign principle of education, for there exists a large group of children who require the third form of education, namely individual education Carl Jung, CW 17, Para 256

Individual Education. In applying this method, all rules, principles, and systems must be subordinated to the one purpose of bringing out the specific individuality of the pupil. This aim is directly opposed to that of collective education, which seeks to level out and make uniform. All children who successfully resist this require individual attention. Among these we naturally find the most diverse types. First of all, there are those who are ineducable as a result of pathological degeneration. These generally fall into the category of mental defectives. Then there are others who, far from being ineducable, exhibit special aptitudes, though of a peculiar or one-sided nature Carl Jung, CW 17, Para 257

The most frequent of such peculiarities is the incapacity to understand any form of mathematics not expressed in concrete numbers. For this reason higher mathematics ought always to be optional in schools, since it is in no way connected with the development of logical thinking. For these pupils, mathematics is quite meaningless, and a source of needless

torment. The truth is that mathematics presupposes a definite mental aptitude which by no means everybody possesses and which cannot be acquired. For those who do not possess it, mathematics can only be learnt by rote like a jumble of meaningless words. Such persons may be highly gifted in every other way, and may possess the capacity for logical thinking already, or can acquire it more easily through direct instruction in logic Carl Jung, CW 17, Para 257

First we assemble all the available material which the dreamer himself can give as regards the dream images. We next exclude any statements that depend upon particular theoretical assumptions, for those are generally quite arbitrary attempts at interpretation. We then inquire into the happenings of the previous day, as well as into the mood and the general plans and purposes of the dreamer in the days and weeks preceding the dream. A more or less intimate knowledge of his circumstances and character is of course a necessary prerequisite Carl Jung, CW 17, Para 263

Great care and attention must be given to this preparatory work if we want to get at the meaning of the dream. I have no faith in dream interpretations made on the spur of the moment and concocted out of some preconceived theory. One must be careful not to impose any theoretical assumptions on the dream; in fact, it is always best to proceed as if the dream had no meaning at all, so as to be on one's guard against any possible bias Carl Jung, CW 17, Para 263

Dream-analysis may yield entirely unforeseen results, and facts of an exceedingly disagreeable nature may sometimes come to light whose discussion would certainly have been avoided at all costs had we been able to anticipate them Carl Jung, CW 17, Para 263

We may also get results that are obscure and unintelligible at first, because our conscious standpoint has still not plumbed the secrets of the psyche. In such cases it is better to adopt a waiting attitude than to attempt a forced explanation. In this kind of work one has to put up with a great many question marks Carl Jung, CW 17, Para 263

This gives expression to the view that the ultimate aim and strongest desire of all mankind is to develop that fulness of life which is called personality Carl Jung, CW 17, Para 284

Carl Jung: CW 18 "The Symbolic Life"

[20]The Symbolic Life: Miscellaneous Writings (The Collected Works of C. G. Jung, Volume 18)

For this purpose, the biological parents are replaced by spiritual parents; godfather and godmother represent the intercessio divina through the medium of the Church, which is the visible form of the spiritual kingdom. In the Catholic rite even marriage where we would suppose it to be all-important that this particular man and this particular woman become united and are confronted with each interfered with by the Church; the intercessio sacerdotis prevents the immediate contact of the couple. The priest represents the Church, and the Church is always in between in the form of confession, which is obligatory. This intervention

is not due to the particular cunning of the Church; it is rather her great wisdom, and it is an idea going back to the very origins of Christianity that we are not married merely as man and woman; we are married in Christo, Carl Jung, CW 18 Para 362

I remember the case of a colleague of mine—and I can safely tell you of this case because she is dead—an American woman who came to me under very complicated circumstances. In the beginning she was on her high horse. You know there are peculiar institutions in America called universities and colleges for women; in our technical language we call them animus incubators, and they turn out annually a large number of fearful persons. Now she was such a bird. She was very competent she had got into a disagreeable transference situation. Carl Jung, CW 18, Para 339

The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima … Carl Jung, CW 18, Para 187

"She" [the anima] consists essentially in a certain inferior kind of relatedness to the surroundings and particularly to women … Carl Jung, CW 18, Para 429

… every man "carries Eve, his wife, hidden in his body." It is this feminine element in every man (based on the minority of female genes in his biological make-up) which I have called the anima. Carl Jung, CW 18, Para 429

The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima, because she is the personification of the inferior functions which relate a man to the collective unconscious. Carl Jung, CW 18, Para 187

The great importance of the transference has often led to the mistaken idea that it is absolutely indispensable for a cure, that it must be demanded from the patient, so to speak. But a thing like that can no more be demanded than faith, which is only valuable when it is spontaneous. Enforced faith is nothing but spiritual cramp. Anyone who thinks that he must "demand" a transference is forgetting that this is only one of the therapeutic factors, and that the very word "transference" is closely akin to "projection" a phenomenon that cannot possibly be demanded. I personally am always glad when there is only a mild transference or when it is practically unnoticeable. Far less claim is then made upon one as a person, and one can be satisfied with other therapeutically effective factors. Among these the patient's own insight plays an important part, also his goodwill, the doctor's authority, suggestion, good advice, understanding, sympathy, encouragement, etc. Naturally the more serious cases do not come into this category. Carl Jung, CW 18, Para 359

At the top of the whole picture is the personification of the unconscious, a naked anima-figure who turns her back. That is a typical position; in the beginning of the objectivation of these images the anima-figure often turns herk. Carl Jung, CW 18, Para 412

Since energy never vanishes, the emotional energy that manifests itself in all numinous phenomena does not cease to exist when it disappears from consciousness. . .. It reappears in unconscious manifestations, in symbolic happenings that compensate the disturbance of the conscious psyche. Carl Jung, CW 18, Para 583

Our psyche is profoundly disturbed by the loss o moral and spiritual values that have hitherto kept our lie in order…Our consciousness has deprived itself of the organs by which

the auxiliary contributions of the instincts and the unconscious could be assimilated. These organs were the numinous symbols, held holy by common consent. Carl Jung, CW 18, Para 583

The Pueblo Indians believe that they are the sons of Father Sun, and this belief gives their life a perspective and a goal beyond their individual and limited existence. It leaves ample room for the unfolding of their personality and is infinitely more satisfactory than the certainty that one is and will remain an underdog in a department store. Carl Jung, CW 18, Page 567

"I use another word to designate [Tao]. . .. I call it synchronicity.": It is like this: You are standing on the sea-shore and the waves wash up an old hat, an old box, a shoe, a dead fish, and there they lie on the shore. You say: "Chance, nonsense!" The Chinese mind asks: "What does it mean that these things are together?" The Chinese mind experiments with that being together and coming together at the right moment. Carl Jung, CW 18, Para 143-144

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life. This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW18, Para 1666

"Science is an honest-to-God attempt to get at the truth and its rule is never to assert more than one can prove within reasonable and defensible limits" Carl Jung, CW 18, Para 1671

"I think it is no disadvantage to religious tradition if we can see how far it coincides with psychological experience. On the contrary it seems to me a most welcome aid in understanding religious traditions" Carl Jung, CW 18, Para 1664

It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18, Para 759

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The sun-wheel is an exceedingly archaic idea, perhaps the oldest religious idea there is. We can trace it to the Mesolithic and Paleolithic ages, as the sculptures of Rhodesia prove. Now there were real wheels only in the Bronze Age; in the Paleolithic Age the wheel was not yet invented. The Rhodesian sun-wheel seems to be contemporary with very naturalistic animal-pictures, like the famous rhino with the tick-birds, a masterpiece of observation. The Rhodesian sun-wheel is therefore an original vision, presumably an archetypal sun-image. But this image is not a naturalistic one, for it is always divided into four or eight partitions. This image, a sort of divided circle, is a symbol which you find throughout the whole history of mankind as well as in the dreams of modern individuals. We might assume that the invention of the actual wheel started from this vision. Many of our inventions came from mythological anticipations and primordial images. For instance, the art of alchemy is the mother of modern

chemistry. Our conscious scientific mind started in the matrix of the unconscious mind Carl Jung, CW 18, Para 81

In the dream of the Negro, the man on the wheel is a repetition of the Greek mythological motif of Ixion, who, on account of his offence against men and gods, was fastened by Zeus upon an incessantly turning wheel. I give you this example of a mythological motif in a dream merely in order to convey to you an idea of the collective unconscious. Carl Jung, CW 18, Para 82

The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind not the conscious mind, but the unconscious mind of mankind, where we are all the same. As the body has its anatomical conformity in its two eyes and two ears and one heart and so on, with only slight individual differences, so has the mind its basic conformity. On this collective level we are no longer separate individuals, we are all one. You can understand this when you study the psychology of primitives. The outstanding fact about the primitive mentality is this lack of distinctiveness between individuals, this oneness of the subject with the object, this participation mystique, as Lévy-Bruhl terms it. Primitive mentality expresses the basic structure of the mind, that psychological layer which with us is the collective unconscious, that underlying level which is the same in all. Because the basic structure of the mind is the same in everybody, we cannot make distinctions when we experience on that level. There we do not know if something has happened to you or to me. In the underlying collective level there is a wholeness which cannot be dissected Carl Jung, CW 18, Para 87

I have observed quite a number of the most extraordinary cases of physical illness among psychotherapists, illness which does not fit in with the known medical symptomatology, and which I ascribe to the effect of this continuous onslaught of projections from which the analyst does not discriminate his own psychology. Carl Jung, CW 18, Para 356

I own an antique vase upon which an early Christian marriage is represented. The man and the woman hold each other's hand in the Fish; the Fish is between them, and the Fish is Christ. In this way the couple is united in the Fish. They are separated and united by Christ; Christ is in between, he is the representative of the power which is meant to separate man from merely natural forces, Carl Jung, CW 18 Para 362

This process of separation from nature is undergone in the well-known initiation rites or puberty rites of primitive tribes. When they approach puberty, the boys are called away suddenly. In the night they hear the voice of the spirits, the bull-roarers, and no woman is allowed to appear out of the house, or she is killed instantly. Then the boys are brought out to the bush-house, where they are put through all sorts of gruesome performances. They are not allowed to speak; they are told that they are dead, and then they are told that they are now reborn. They are given new names in order to prove that they are no more the same personalities as before, and so they are no longer the children of their parents. The initiation can even go so far that, after they return, the mothers are not allowed to talk to their sons anymore, because the young men are no longer their children. Formerly, with the Hottentots, the boy had occasionally even to perform incest once with his mother in order to prove that she was not his mother any more, but just a woman like the rest. Carl Jung, CW 18 Para 363

On the day before Easter, the Catholic Church has a special ceremony for the consecration of the baptismal font, the Benedictio Fontis. The merely natural water is exorcised from

the admixture of all malign powers and transformed into the regenerating and purifying fountain of life, the immaculate womb of the divine source. Then the priest divides the water in the fourfold form of the cross, breathes upon it three times, plunges the consecrated Easter candle three times into it, as a symbol of the eternal life, and at the same time his incantation brings the virtue, the power of the Spiritus Sanctus to descend into the font. From this hierosgamos, from the holy marriage between the Spiritus Sanctus and the baptismal water as the womb of the Church, man is reborn in the true innocence of new childhood. The maculation of sin is taken from him and his nature is joined with the image of God. He is no longer contaminated by merely natural forces; he is regenerated as a spiritual being. Carl Jung, CW 18 Para 364

Our corresponding Christian rite has lost much of its importance, but if you study the symbolism of baptism you still see traces of the original meaning. Our birth-chamber is the baptismal font; this is really the piscina, the fish-pond in which one is like a little fish; one is symbolically drowned and then revived. You know that the early Christians were actually plunged into the baptismal font, and this used to be much larger than it is now; in many old churches the baptistry was a building on its own, and it was always built on the ground-plan of a circle Carl Jung, CW 18 Para 364

Modern therapy is not much aware of this, but in ancient medicine it was well known that the raising of the personal disease to a higher and more impersonal level had a curative effect. In ancient Egypt, for instance, when a man was bitten by a snake, the priest-physician was called in, and he took from the temple library the manuscript about the myth of Ra and his mother Isis and recited it. Isis had made a poisonous worm and hidden it in the sand, and the god Ra had stepped on the serpent and was bitten by it, so that he suffered terrible pain and was threatened with death. Therefore the gods caused Isis to work a spell which drew the poison out of him. The idea was that the patient would be so impressed by this narrative that he would be cured. To us this sounds quite impossible Carl Jung, CW 18 Para 230

In the East a great amount of practical therapy is built upon this principle of raising the mere personal ailment into a generally valid situation, and ancient Greek medicine also worked with the same method. Of course the collective image or its application has to be in accordance with the particular psychological condition of the patient Carl Jung, CW 18 Para 231

The myth or legend arises from the archetypal material which is constellated by the disease, and the psychological effect consists in connecting the patient with the general human meaning of his particular situation. Snakebite, for instance, is an archetypal situation, therefore you find it as a motif in any number of tales. If the archetypal situation underlying the illness can be expressed in the right way the patient is cured. If no adequate expression is found, the individual is thrown back upon himself, into the isolation of being ill; he is alone and has no connection with the world. But if he is shown that his particular ailment is not his ailment only, but a general ailment even a god's ailment he is in the company of men and gods, and this knowledge produces a healing effect Carl Jung, CW 18 Para 231

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary

man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again. Carl Jung, CW 18 Para 231

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances. If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money. But if everybody loses his money it is quite another matter and you feel reconciled to it. Carl Jung, CW 18 Para 232

Whenever archetypal figures appear in dreams, especially in the later stages of analysis, I explain to the patient that his case is not particular and personal, but that his psychology is approaching a level which is universally human. That outlook is very important, because a neurotic feels tremendously isolated and ashamed of his neurosis. But if he knows his problem to be general and not merely personal, it makes all the difference Carl Jung, CW 18 Para 233

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The term ’archetype’ is often misunderstood as meaning a certain definite mythological image or motif…on the contrary, [it is] an inherited tendency of the human mind to form representations of mythological motifs—representations that vary a great deal without losing their basic pattern…This inherited tendency is instinctive, like the specific impulse of nest-building, migration, etc. in birds. One finds the representations collectives practically everywhere, characterized by the same or similar motifs. They cannot be assigned to any particular time or region or race. They are without known origin, and they can reproduce themselves even where transmission through migration must be ruled out Carl Jung, CW 18, Para 523.

Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes. Carl Jung, CW 18, Para 218

Question: Is there any difference between archetypal forms and mystical forms? Professor Jung: I make no distinction between them. If you study the phenomenology of mystical experience you will come across some very interesting things. For instance, you all know that our Christian heaven is a masculine heaven and that the feminine element is only tolerated. The Mother of God is not divine, she is only the arch-saint. She intercedes for us at the throne of God but she is not part of the Deity. She does not belong to the Trinity. Carl Jung, CW 18, Para 220

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas. But there are a number of mystical experiences inside the Church whose archetypal character is still visible. Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi. Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church. You have only to think of his relation to animals to understand the difficulty. Animals, like the whole of Nature, were taboo to the Church. Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18 Para ,222

Under every Christian church of the Middle Ages there is a secret place where in old times the mysteries were celebrated. What we now call the sacraments of the Church were the mysteria of early Christianity. In Provencal the crypt is called le musset, which means a secret; the word perhaps originates from mysteria and could mean mystery-place. In Aosta, where they speak a Provençal dialect, there is a musset under the cathedral. Carl Jung, CW 18, Para 254

The crypt is probably taken over from the cult of Mithras. In Mithraism the main religious ceremony took place in a vault half sunk into the earth, and the community remained separated in the main church above. There were peepholes so that they could see and hear the priests and the elect ones chanting and celebrating their rites below, but they were not admitted to them. That was a privilege for the initiates. Carl Jung, CW 18, Para 255

In the Christian church the separation of the baptistry from the main body of the building derives from the same idea, for baptism as well as the communion were mysteria of which one could not speak directly. One had to use a sort of allegorical allusion so as not to betray the secrets. Carl Jung, CW 18, Para 255

The mystery also attached to the name of Christ, which therefore was not allowed to be mentioned; instead, he was referred to by the name of Ichthys, the Fish. You have probably seen reproductions of very early Christian paintings where Christ appears as the Fish. This secrecy connected with the holy name is probably the reason why the name of Christ is not mentioned in an early Christian document of about A.D. 140 known as The Shepherd of Hermas, which was an important part of the body of Christian literature recognized by the Church till about the fifth century. The writer of this book of visions, Hermas, is supposed to have been the brother of the Roman bishop Pius. The spiritual teacher who appears to Hermas is called the Poimen, the Shepherd, and not the Christ. Carl Jung, CW 18, Para 255

You know that every church still has its baptismal font. This was originally the piscina, the pond, in which the initiates were bathed or symbolically drowned. After a figurative death in the baptismal bath they came out transformed quasi modo geniti, as reborn ones. So we can assume that the crypt or baptismal font has the meaning of a place of terror and death and also of rebirth, a place where dark initiations take place. Carl Jung, CW 18 Para 256.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Therefore Asklepios, the god of physicians, is connected with the serpent; you all know his emblem which is still in use. In the temples of Asklepios, the Asklepieia, which were the ancient clinics, there was a hole in the ground, covered by a stone, and in that hole lived the sacred serpent. There was a slot in the stone through which the people who came to the place of healing threw down the fee for the doctors. The snake was at the same time the cashier of the clinic and collector of gifts that were thrown down into its cave. During the great pestilence in the time of Diocletian the famous serpent of the Asklepieion at Epidaurus was brought to Rome as an antidote to the epidemic. It represented the god himself. Carl Jung, CW 18, Para 257

The serpent is not only the god of healing; it also has the quality of wisdom and prophecy. The fountain of Castalia at Delphi was originally inhabited by a python. Apollo fought and overcame the python, and from that time Delphi was the seat of the famous oracle and Apollo its god, until he left half his powers to Dionysus, who later came in from the East. In the underworld, where the spirits of the dead line, snakes and water are always together, as we can read in Aristophanes' The Frogs. The serpent in legend is often replaced by the dragon; the Latin draco simply means snake. Carl Jung, CW 18, Para 258

Very often these caves, like the cave of Castalia, contain springs. These springs played a very important role in the cult of Mithras, from which many elements of the early Church originated. Porphyry relates that Zoroaster, the founder of the Persian religion, dedicated to Mithras a cave containing many springs. Those of you who have been to Germany and seen the Saalburg near Frankfurt will have noticed the spring near the grotto of Mithras. The cult of Mithras is always connected with a spring. There is a beautiful Mithraeum in Provence which has a large piscina with wonderful crystal-clear water, and in the background a rock on which is carved the Mithras Tauroktonosthe bull-killing Mithras. These sanctuaries were always a great scandal to the early Christians. They hated all these natural arrangements because they were no friends of nature. Carl Jung, CW 18, Para 259

This material will give you an idea that the serpent in the cave full of water is an image that was generally known and played a great role in antiquity. As you have noticed, I have chosen all my examples exclusively from antiquity; I could have chosen other parallels from

other civilizations, and you would find it was the same. The water in the depths represents the unconscious. In the depths as a rule is a treasure guarded by a serpent or a dragon. Carl Jung, CW 18, Para 260

In order to recover the treasure the dragon has to be overcome. The treasure is of a very mysterious nature. It is connected with the serpent in a strange way; the peculiar nature of the serpent denotes the character of the treasure as though the two things were one. Often there is a golden snake with the treasure. Gold is something everyone is seeking, so we could say that it looks as if the serpent himself were the great treasure, the source of immense power. Carl Jung, CW 18, Para 260

In early Greek Myths, for instance, the dweller in the cave is a hero, such as Cecrops, the founder of Athens. Above his half man and half woman, a hermaphrodite, but the lower part of his body is a serpent; he is clearly a monster. The same is said of Erechtheus, another mythical king of Athens. Carl Jung, CW 18, Para 260

The longing of the moth is not made pure by reaching for the stars, nor does it cease to be a moth on account of such noble aspirations. Man continues to be man. Carl Jung, CW 18, Para 171

The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, CW 18, Page 452.

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, CW 18, Page 452.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, CW 18, Page 310.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, CW 18, Page 625.

In reply to your kind enquiry about "rules of life," I would like to remark that I have had so much to do with people that I have always endeavored to live by no rules as far as possible. Carl Jung, CW 18, Page 625.

The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. Carl Jung, CW 18, Page 315.

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

Our psychology is a science. Plenty of unqualified persons are sure to push their way in and commit the greatest follies. Our aim is simply and solely scientific knowledge. If religion and morality are blown to pieces in the process, so much the worse for them. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; CW 18; Page 314.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, CW 18, para 1400.

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung. CW 18, Page 61

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung, CW 18, Page 52.

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung, CW 18, Page 122

Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123.

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 1253.

[There is a] continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit. Carl Jung, CW 18, Para, 1551.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, Para, 1551.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Para 1681

I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do. Carl Jung, CW 18, Para 275.

Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277.

e individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, Para 1103.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, CW 18, Page 311.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Page 581.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

For modern psychology, ideas are entities, like animals and plants. Carl Jung, CW 18, Para 742.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened: if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

Human reality is made up of a thousand vulgarities. Carl Jung, CW 18, Para 1354.

A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18,

Para 1346.

Most people need someone to confess to otherwise the basis of experience is not sufficiently real. Carl Jung, CW 18, Para 1811.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval. Carl Jung, citing British Medical Journal (9 February 1952), CW 18, Page 664.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." British Medical Journal (9 February 1952)

When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

The important fact about consciousness is that nothing can be conscious without an ego to which it refers. Carl Jung, CW 18, Para 18.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama. Carl Jung, CW 18, Para 630

A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

An analyst who cannot risk his authority will be sure to lose it. Carl Jung, CW 18, Para 1172

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

The alchemists thought of their opus as a continuation and perfection of creation. Carl Jung, CW 18, Para 1631

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole. Carl Jung, CW 18, Para 1719

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens. Carl Jung, CW 18, Para 1719

What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves, but which happen to us. Carl Jung, CW 18, Para 1719

What sets one man free is another man's prison. Carl Jung, CW 18, Para 163

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification. Carl Jung, CW 18, Para 1705-7

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life. Carl Jung, CW 18, Para 1666

Suffering is not an illness; it is the normal counterpole to happiness. Carl Jung, CW 18, Para 179

It is always possible that what lies in the darkness beyond our consciousness is totally different from anything the most daring speculation could imagine. Carl Jung, CW 18, Para 617

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

It is the face of our own shadow that glowers at us across the iron curtain. Carl Jung, CW 18, Para 85

This general point of view lifts the individual out of himself and connects him with humanity. Carl Jung, CW 18, Para 116

If a man is capable of leading a responsible life himself, then he is also conscious of his duties to the community. Carl Jung, CW 18, Para 56

Childlike faith, when it comes naturally, is certainly a charisma. But when "joyful faith" and "childlike trust" are instilled by religious education, they are no charisma but a gift of the ambiguous gods, because they can be manipulated only too easily and with greater effect by other "saviours" as well. Carl Jung, CW 18

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness. Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692

The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Para 37.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18 Para 10

Nature commits no errors. Carl Jung, CW 18, Para 95

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, CW 18, Para 52

Most people need someone to confess to, otherwise the basis of experience is not sufficiently real. They do not "hear" themselves, cannot contrast themselves with something different, and so they have no outside "control." Everything flows inwards and is answered only by oneself, not by another. It makes an enormous difference whether I confess my guilt only to myself or to another person. Carl Jung, CW 18, Para 17

There is no admonition to repentance unless the patient does it himself, no penance unless—as is almost the rule he has got himself in a thorough mess, and no absolution unless God has mercy on him. Carl Jung, CW 18, Para 17

We cannot demand of our patients a faith which they reject because they do not understand it, or which does not suit them even though we may hold it ourselves. We have to rely on the curative powers inherent in the patient’s own nature, regardless of whether the ideas that emerge agree with any known creed or philosophy. Carl Jung, CW 18, Para 664

In psychology it is very important that the doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. You have to give him a certain amount of freedom. Carl Jung, CW 18, Para 147

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung, CW 18, Para 147

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings. Carl Jung, CW 18, Para 109

Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal. Carl Jung, CW 18, Para 16

Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Carl Jung, CW 18, Para ix

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

It makes an enormous difference whether I confess my guilt only to myself or to another person. Carl Jung, CW 18, Para 17

He is the man who plants a field and before the crop is ripe is off again to a new field. He has ploughed fields behind him and new hopes ahead all the time, and nothing comes off. Carl Jung, CW 18, Para 33.

The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Jung, CW 18, Para 1400.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Jung, CW 18, Para 1400

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time. Carl Jung, CW 18, Para 1572.

We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, CW 18, Page 694.

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, CW 18, Page 695.

We have stripped all things of their mystery and numinosity nothing is holy any longer. Carl Jung, CW 18, Para 94

To find happiness in the spirit one must be possessed of a "spirit" to find happiness in. A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 8

Without wishing it, we human beings are placed in situations in which the great "principles" entangle us in something, and God leaves it to us to find a way out. Carl Jung, CW 18, Para 869

Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Para 37.

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. Carl Jung, CW 18, Para 183

The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Carl Jung, CW 18, Para 473

I am a neutral Swiss and even in my own country I am uninterested in politics, because I am convinced that 99 per cent of politics are mere symptoms and anything but a cure for social evils. Carl Jung, CW 18, Page 564.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung, CW 18, Para 1354.

When I hear such questions, it always makes me think of the Rabbi who was asked how it could be that God often showed himself to people in the olden days but that nowadays one no longer saw him. The Rabbi, replied: "Nor is there anyone nowadays who could stoop so low" Carl Jung, CW 18, Para 600

We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as "distractions" and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology Carl Jung, CW 18, Para 601

In any serious case the choice is limited by the kind of revealed image one has received. Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. In the East you have the dyadic monad Tao and the monadic Anthropos (purusha), Buddha, etc. Carl Jung, CW 18, Para 1611

I make a general distinction between "religion" and a "creed" for the sake of the layman, since it is chiefly he who reads my books and not the academic scholar. Carl Jung, CW 18, Para 1637

Dreams are very often anticipations of future alterations of consciousness. Carl Jung, CW 18, Page 51.

Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility. Carl Jung, CW 18, Page 186.

The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, CW 18, Page 453.

In my humble opinion all this has very much to do with psychology. We have nothing to go by but these images. Without images you could not even speak of divine experiences. You would be completely inarticulate. You only could stammer "mana" and even that would be an image. Since it is a matter of an ineffable experience the image is indispensable. I would

completely agree if you should say: God approaches man in the form of symbols. But we are far from knowing whether the symbol is correct or not Carl Jung, CW 18, Para 1612

Perhaps in a more enlightened era a candidate for governmental office will have to have it certified by a psychiatric commission that he is not a bearer of psychic bacilli. How much this would have spared the world had it been done before 1933!" C.G. Jung, CW 18, par. 1378

If the whole is to change, the individual must change himself. Goodness is an individual gift and an individual acquisition. In the form of mass suggestion it is mere intoxication, which has never yet been counted a virtue. C.G. Jung, CW 18, par. 1378

Goodness is acquired only by the individual as his own achievement. No masses can do it for him. But evil needs masses for its genesis and continued existence. C.G. Jung, CW 18, par. 1378

The scientist knows that no epidemic can be sealed off by a cordon sanitaire unless the individual is prevented from breaking it. Nor can one hope for the cleanliness of a people unless the individual is induced to wash himself daily. C.G. Jung, CW 18, par. 1378

"The master men of the S.S. are all, when segregated each by himself, indescribably small and ugly. But the good man shines like a jewel that was lost in the Sahara." C.G. Jung, CW 18, par. 1378

Whatever we fight about in the outside world is also a battle in our inner selves. For we must finally admit that mankind is not just an accumulation of individuals utterly different from one another but possesses such a high degree of psychological collectivity that in comparison the individual appears merely as a slight variant. How shall we judge of this matter fairly if we cannot admit that it is also our own problem? Anyone who can admit this will first seek the solution in himself, and this in fact is the way all the great solutions begin. Carl Jung, CW 18, Para 313

Modern psychology can affirm that for many people this problem arises in the second half of life, when the unconscious often makes itself felt in a very insistent way. The unconscious is the land of dreams, and according to the primitive view the land of dreams is also the land of the dead and of the ancestors. From all we know about it, the unconscious does in fact seem to be relatively independent of space and time, nor is there anything objectionable in the idea that consciousness is surrounded by the sea of the unconscious, just as this world is contained in “Orthos.” The unconscious is of unknown extent and is possibly of greater importance than consciousness. At any rate, the role which consciousness plays in the life of primitives and primates is insignificant compared with that of the unconscious. The events in our modern world, as we see humanity blindly staggering from one catastrophe to the next, are not calculated to strengthen anyone’s belief in the value of consciousness and the freedom of the will. Consciousness should of course be of supreme importance, for it is the only guarantee of freedom and alone makes it possible for us to avoid disaster. But this, it seems, must remain for the present a pious hope. Carl Jung, CW 18, Para 754

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these

communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man's greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It's only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion. Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme. They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The activity of the collective unconscious manifests itself not only in compensatory effects in the lives of individuals, but also in the mutation of dominant ideas in the course of the centuries. This can be seen most clearly in religion, and, to a lesser extent, in the various philosophical, social, and political ideologies. It appears in most dangerous form in the sudden rise and spread of psychic epidemics, as for instance in the witch hunts in Germany at the end of the fourteenth century, or in the social and political utopias of the twentieth century. How far the collective unconscious may be considered the efficient cause of such movements, or merely their material cause, is a question for ethnologists and psychologists to decide; but certain experiences in the field of individual psychology indicate the possibility of a spontaneous activity of archetypes. These experiences usually concern individuals in the second half of life, when it not infrequently happens that drastic changes of outlook are thrust upon them by the unconscious as a result of some defect in their conscious attitude. While the activity of the personal unconscious is confined to compensatory changes in the personal sphere, the changes effected by the collective unconscious have a collective aspect: they alter our view of the world, and, like a contagion, infect our fellow men. (Hence the astonishing effects of certain psychopaths on society!) Carl Jung, CW 18, Para 1161

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung, CW 18, Para 1400.

One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age. How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come! Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4

We must be able to let things happen in the psyche. For us, this is an art of which most people know nothing. Consciousness is forever interfering, helping, correcting, and negating, never leaving the psychic processes to grow in peace. It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has

become the innermost experience and possession of the individual. Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the heart. The needful thing is not to know the truth but to experience it. Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7

If you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man’s nature is given a hearing. Carl Jung, CW 18, Para xii

Why is it that we are especially interested in psychology just now? The answer is that everyone is in desperate need of it. Humanity seems to have reached a point where the concepts of the past are no longer adequate, and we begin to realize that our nearest and dearest are actually strangers to us, whose language we no longer understand. It is beginning to dawn on us that the people living on the other side of the mountain are not made up exclusively of red-headed devils who are responsible for all the evil on this side of the mountain. A little of this uneasy suspicion has filtered through into the relations between the sexes; not everyone is utterly convinced that everything good is in "me" and everything evil in "you." Already we can find super-moderns who ask themselves in all seriousness whether there may not be something wrong with us, whether perhaps we are too unconscious, too antiquated, and whether this may not be the reason why when confronted with difficulties in sexual relationships we still continue to employ with disastrous results the methods of the Middle Ages if not those of the caveman. Carl Jung, CW 18, Para xi

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

International relations turned into the most exaggerated nationalism, and the very God of the earth, the ultima ratio of all things worldly—money—developed a more and more fictitious character never dreamt of before. Carl Jung, CW 18, Para 1306

There is no psychology yet of such infinitely complex matters as economics or politics. Carl Jung, CW 18, Para 1307

I don't consider myself competent to deal with the ultimate meaning of our world crisis. Carl Jung, CW 18, Para 1307

You call a certain phenomenon a symptom when it is obvious that it does not function as a logical means to an end but rather stands out as a mere result of chiefly causal conditions without any obvious purposiveness. Carl Jung, CW 18, Para 1309

Thus the yellow colour of the skin in a case of jaundice is a phenomenon with no purposiveness and we therefore call it a symptom, as contrasted with the war-paint of a Red Indian which is a purposive part of the war ceremonial. Carl Jung, CW 18, Para 1309

The whole of a nation never reacts like a normal modern individual, but always like a primitive group being. Carl Jung, CW 18, Para

Man in the group is always unreasonable, irresponsible, emotional, erratic, and unreliable. Crimes the individual alone could never stand are freely committed by the group being. Carl Jung, CW 18, Para

The State is the psychological mirror-image of the democracy monster. As the nation always rises as one man, the State is just as good as one man. Carl Jung, CW 18, Para

It, the State, is not like a Roman Caesar, enslaving prisoners of war on the lower strata of the population; it squeezes its contributions out of the most vital and most gifted individuals of its domain, making slaves of them for its own wasteful devices. Carl Jung, CW 18, Para

It [The State] does not know that energy only works when accumulated. Its energy is money. Carl Jung, CW 18, Para 110

It seems that "democracy" was a suitable name only in the very youth of the State-ghost. In order to support its boundless ambitions two brand-new "isms" had to be invented: Socialism and Communism. Carl Jung, CW 18, Para

Money value is fast becoming a fiction guaranteed by the State. Money becomes paper and everybody convinces everybody else that the little scraps are worth something because

the State says so. Carl Jung, CW 18, Para 110

As far back as 1918 I published a paper in which I called the attention of my contemporaries to an astounding development in the German edition of the collective unconscious. Carl Jung, CW 18, Para

I had caught hold of certain collective dreams of Germans which convinced me that they portrayed the beginning of a national regression analogous to the regression of a frightened and helpless individual, becoming first infantile and then primitive or archaic. Carl Jung, CW 18, Para

I saw Nietzsche's "blond beast" looming up, with all that it implies. I felt sure that Christianity would be challenged and that the Jews would be taken to account. Carl Jung, CW 18, Para

Germany was the first country to experience the miracles worked by democracy's ghost, the State. She saw her money becoming elastic and expanding to astronomical proportions and then evaporating altogether. Carl Jung, CW 18, Para 110

The whole educated middle class was utterly ruined, but the State was on top, putting on more and more of the "-istic" rouge as war-paint. Carl Jung, CW 18, Para

Through Communism in Russia, through National Socialism in Germany, through Fascism in Italy, the State became all-powerful and claimed its slaves' body and soul. Carl Jung, CW 18, Para

Democracy became its own mirror-image, its own ghost, while the ghost became appallingly real, an all-embracing mystical presence and personality that usurped the throne a pious theocratic Christianity had hoped God would take. Carl Jung, CW 18, Para

The old totalitarian claim of the Civitas Dei is now voiced by the State: one sheep as good as another and the whole herd crowded together, guarded by plain-clothed and uniformed wolf-dogs, utterly deprived of all the rights which the man on the island who called himself a democracy had dreamt of. Carl Jung, CW 18, Para

And a new miracle happened. Out of nowhere certain men came, and each of them said like Louis XIV, "L'etat c'est moi." Carl Jung, CW 18, Para

But he comes from Braunau, a little town that has already produced two famous mediums—the Schneider brothers. (Harry Price has written a book about one of them.) Hitler is presumably the third and the most efficient medium from Braunau. Carl Jung, CW 18, Para

When the State-spirit speaks through him, he sends forth a voice of thunder and his word is so powerful that it sweeps together crowds of millions like fallen autumn leaves. Carl Jung, CW 18, Para 1328

But if you carefully study what President Roosevelt is up to and what the famous N.R.A. meant to the world of American commerce and industry, then you get a certain idea of how near the great State in America is to becoming Roosevelt's incarnation. Carl Jung, CW 18, Para 1328

Just as Christianity had a cross to symbolize its essential teaching, so Hitler has a swastika, a symbol as old and widespread as the cross. Carl Jung, CW 18, Para 1328

And just as it was a star over Bethlehem that announced the incarnation of God, so Russia has a red star, and instead of the Dove and the Lamb a hammer and sickle, and instead of the sacred body a place of pilgrimage with the mummy of the first witness. Carl Jung, CW 18, Para 1328

Hitler's picture has been erected upon Christian altars. There are people who confess on their tombstones that they died in peace since their eyes had beheld not the Lord but the Fuhrer. Carl Jung, CW 18, Para 1329

You find in neo-paganism the most beautiful Wotanistic symbolism, Indo-germanic speculation, and so on. Carl Jung, CW 18, Para 1329

In North Germany there is a sect that worships Christ in the form of a rider on a white horse. Carl Jung, CW 18, Para 1329

It does not go as far as collective hallucinations, though the waves of enthusiasm and even ecstasy are running high. Carl Jung, CW 18, Para 1329

Nations in a condition of collective misery behave like neurotic or even psychotic individuals. Carl Jung, CW 18, Para 1330

It is usually the doctor treating a patient who unwittingly assumes the role of the projected figure. Carl Jung, CW 18, Para 1330

By transference the doctor appears in the guise of the father, for instance, as that personality who symbolizes superior power and intelligence, a guarantee of security and a protection against overwhelming dangers. Carl Jung, CW 18, Para 1330

In Hindu literature you also find the terms padma (lotus) and chakra, meaning the flowerlike centres of different localizations of consciousness. Carl Jung, CW 18, Para 1331

In Tantrism and Lamaism it is used as an instrument of concentration and as a means of uniting the individual consciousness, the human ego-personality, with the superior divine personality of the non-ego, i.e., of the unconscious. Carl Jung, CW 18, Para 1332

Mandalas often have the character of rotating figures. One such figure is the swastika. Carl Jung, CW 18, Para 1332

When Nietzsche wrote his prophetic masterpiece, Thus Spake Zarathustra, he certainly had not the faintest notion that the superman he had created out of his personal misery and inefficiency would become a prophetic anticipation of a Fuhrer or Duce. Carl Jung, CW 18, Para 1333

Hitler and Mussolini are more or less ordinary human beings, but ones who, curiously enough, assume that they themselves know what to do in a situation which practically nobody understands. Carl Jung, CW 18, Para 1333

They [Hitler & Mussolini] seem to have the superhuman courage or the equally superhuman recklessness to shoulder a responsibility which apparently nobody else is willing or able to carry. Carl Jung, CW 18, Para 1333

Only a superman could be entrusted with faculties that are equal to the difficulties of the actual situation. Carl Jung, CW 18, Para 1333

But we know that mystical experience as well as identification with an archetypal figure lend almost superhuman force to the ordinary man. Not in vain do the Germans call their Fuhrer "our Joan of Arc." Carl Jung, CW 18, Para 1333

I am told that Hitler locked himself in his room for three days and nights when his whole staff beseeched him not to leave the League of Nations. When he appeared again he said without any explanation, "Gentlemen, Germany must leave the League." Carl Jung, CW 18, Para 1333

Hitler's unconscious seems to be female. Mussolini's Latin and very masculine temperament does not allow a comparison with Hitler. Carl Jung, CW 18, Para 1334

As an Italian he [Mussolini] is imbued with Roman history, and indeed in every gesture he betrays his identity with the Caesar. Carl Jung, CW 18, Para 1334

It is most characteristic what rumour has to say about him. I am told—I don't know whether there is any truth in it or not—that not very long ago he [Mussolini] appeared at a reception in the Roman toga and the golden laurel wreath of the Caesar, creating a panic that could only be hushed up by the most drastic measures. Carl Jung, CW 18, Para 1334

Gossip is surely a bad thing, but I confess I always find it interesting because it is often the only means of getting information about a public figure. Carl Jung, CW 18, Para 1334

Gossip does not need to be true in order to be of value. Carl Jung, CW 18, Para 1334

Then if it [Gossip] gives an entirely twisted picture of a man, it clearly shows the way in which his persona, that is his public appearance, functions. Carl Jung, CW 18, Para 1334

Most of the biography of a public figure consists of the persona's history and often of very little individual truth. Carl Jung, CW 18, Para 1334

The problems of modern life are too urgent to remain the playthings of shortsighted partisans. Carl Jung, CW 18, Para 1335

The religions might indeed be considered as psychotherapeutic systems which assist our understanding of instinctual disturbances, for these are not a recent phenomenon but have existed from time immemorial. Carl Jung, CW 18, Page 519

The psyche consists not only of the contents of consciousness, which derive from sensory impressions, but also of ideas apparently based on perceptions which have been modified in a peculiar way by preexistent and unconscious formative factors, i.e., by the archetypes. Carl Jung, CW 18, Page 519

The psyche can therefore be said to consist of consciousness plus the unconscious. Carl Jung, CW 18, Page 519

This leads us to conclude that part of the psyche is explicable in terms of recent causes, but that another part reaches back into the deepest layers of our racial history. Carl Jung, CW 18, Page 519

All religious and metaphysical concepts rest upon archetypal foundations, and, to the extent that we are able to explore them, we can cast at least a superficial glance behind the scenes of world history and lift a little the veil of mystery which hides the meaning of metaphysical ideas. Carl Jung, CW 18, Page 519

Metaphysics is, as it were, a physics or physiology of the archetypes, and its dogmas formulate the insights that have been gained into the nature of these dominants—the unconscious leit-motifs that characterize the psychic happenings of a given epoch. Carl Jung, CW 18, Page 519

The archetype is "metaphysical" because it transcends consciousness. Carl Jung, CW 18, Page 519

Preoccupation with historical subjects may at first glance seem to be merely a physician's personal hobby, but to the psychotherapist it is a necessary part of his mental equipment. Carl Jung, CW 18, Page 518

In Italy it is the Fascio, and in Germany the S.S. is fast on the way to becoming something like a religious order of knights that is going to rule a colony of sixty million natives. Carl Jung, CW 18, Para 1336

In the history of the world there has never been a case where order was established with sweet reasonableness in a chaos. Carl Jung, CW 18, Para 1336

Chaos yields only to enforced order. Carl Jung, CW 18, Para 1336

In the dictator and his oligarchical hierarchy the State-ghost appears in the flesh. Carl Jung, CW 18, Para 1337

Disorder is destructive. Order is always a cage. Carl Jung, CW 18, Para 1338

Freedom is the prerogative of a minority and it is always based on the disadvantage of others. Carl Jung, CW 18, Para 1338

Switzerland, the oldest democracy in the world, calls herself a free country because no foreigner ever enjoyed a liberty to her disadvantage until America and Great Britain went off the gold standard. Since then we have felt like victims. Carl Jung, CW 18, Para 1338

If we are stumbling into an era of dictators, Caesars, and incarnated States, we have accomplished a cycle of two thousand years and the serpent has again met with its own tail. Carl Jung, CW 18, Para 1342

Then our era will be a near replica of the first centuries a.d., when Caesar was the State

and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Para 1342

Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Pages 567-581

Even as Christianity challenged the Roman Imperium, enthroned ambitious Roman bishops as Pontifices Romani, and perpetuated the great Empire in the theocracy of the Church and the Holy Roman Empire, so the Duce has produced once more all the stage scenery of the Imperium which will soon reach from Ethiopia to the Pillars of Hercules as of old. Carl Jung, CW 18, Para 1328

Again it is Germany that gives us some notion of the underlying archetypal symbolism brought up by the eruption of the collective unconscious. Carl Jung, CW 18, Para 1329

The onslaught on Christianity is obvious; it would not even need corroboration through a neo-pagan movement incorporating three million people. This movement can only be compared with the archetypal material exhibited by a case of paranoid schizophrenia. Carl Jung, CW 18, Para 576

This unconscious attempt plays a great role in the general personification of the State. It gives it its ghostlike quality and bestows upon it the faculty of incarnating itself in a human personality. Carl Jung, CW 18, Para 1331

The almost personal authority and apparent efficiency of the State are, in a sense, nothing else than the unconscious constellation of a superior instinctual personality which compensates the obvious inefficiency of the conscious ego-personality. Carl Jung, CW 18, Para 1330

The persona is never the true character; it is a composite of the individual’s behaviour and of the role attributed to him by the public. Carl Jung, CW 18, Para 1334

Since Socialism and Communism merely enhance the attributes of democracy, i.e., of a Constitution where there is a ruler without subjects and subjects without a ruler, they only serve to hollow out the meaning of Parliament, of government, of money, and of the so-called rights of the free citizen. Carl Jung, CW 18, Para 1334

Any human judgment, no matter how great its subjective" conviction, is liable to error, particularly judgments concerning transcendental subjects. Carl Jung, CW 18, Para 1584

It is our judgment that introduces the element of deception. Carl Jung, CW 18, Para 1584

The unconscious is neutral, rather like nature. Carl Jung, CW 18, Para 1586

It is the task of consciousness to select the right place where you are not too near and not too far from water; but the water is indispensable. Carl Jung, CW 18, Para 1586

A metaphysical being does not as a rule speak through the telephone to you; it usually communicates with man through the medium of the soul, in other words, our unconscious, or rather through its transcendental ’psychoid" basis. Carl Jung, CW 18, Para 1586

Science is made by man, which does not mean that there are not occasionally acts of grace permitting transgression into realms beyond. Carl Jung, CW 18, Para 1591

I merely hold that metaphysics cannot be an object of science, which does not mean that numinous experiences do not happen frequently, particularly in the course of an analysis or in the life of a truly religious individual. Carl Jung, CW 18, Para 1591

Here Basil the Great would say, "Of course that is so, but all evil comes from man and not from God," forgetting altogether that the serpent in Paradise was not made by man, and that Satan is one of the sons of God, prior to man. Carl Jung, CW 18, Para 1593

Even the God of the New Testament is still irascible and vengeful to such a degree that he needs the self-sacrifice of his son to quench his wrath. Carl Jung, CW 18, Para 1593

He is the Father or Creator of Satan as well as of Christ. Certainly if God the Father were nothing else than a loving Father, Christ’s cruel sacrificial death would be thoroughly superfluous. Carl Jung, CW 18, Para 1593

What Victor White writes about the assimilation of the shadow is not to be taken seriously. Being a Catholic priest he is bound hand and foot to the doctrine of his Church and has to defend every syllogism. Carl Jung, CW 18, Para 1594

Being a doctor I am never too certain about my moral judgments. Carl Jung, CW 18, Para 1594

What God is in himself nobody knows; at least I don’t. Carl Jung, CW 18, Para 1595

Only a thing that changes and evolves, lives, but static things mean spiritual death. Carl Jung, CW 18, Para 1595

I would completely agree if you should say: God approaches man in the form of symbols. Carl Jung, CW 18, Para 1612

The privatio boni cannot be compared to the quaternity, because it is not a revelation. On the contrary, it has all the earmarks of a "doctrine," a philosophical invention. Carl Jung, CW 18, Para 1613

Of course I am pleading the cause of the thinking man, and, inasmuch as most people do not think, of a small minority. Carl Jung, CW 18, Para 1616

As I have said, it makes a great and vital difference to man whether or not he considers himself as the source of evil, while maintaining that all good stems from God. Carl Jung, CW 18, Para 1617

The dogma of the Virgin Birth does not abolish the fact that "God" in the form of the Holy Ghost is Christ’s father. Carl Jung, CW 18, Para 1619

Christ is on the contrary the innocent and blameless victim without the macula peccati, therefore not really a human being who has to live without the benefit of the Virgin Birth and is crucified in a thousand forms. Carl Jung, CW 18, Para 1620

Penitence or remorse follows the deviation from the superior will. Carl Jung, CW 18, Para 1627

Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633

To be alone with God is highly suspect, and mind you, it is, because the will of God can be terrible and can isolate you from your family and your friends and, if you are courageous or foolish enough, you may end up in the lunatic asylum. Carl Jung, CW 18, Para 1637

Nothing shields you better against the solitude and forlornness of the divine experience than community. Carl Jung, CW 18, Para 1637

The self has always been, and will be, your innermost centre and periphery, your scintilla and punctum solis. It is even biologically the archetype of order and—dynamically—the source of life. Carl Jung, CW 18, Para 1638

Yet without dualism there is no cognition at all, because discrimination is impossible. Carl Jung, CW 18, Para 1639

We cannot even conceive of a thing that is not a form of energy, and energy is inevitably based upon opposites. Carl Jung, CW 18, Para 1640

Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. He does not believe in the tenets of the bee's philosophy. When I show the parallels between dreams and Gnostic fantasies I believe in neither. Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642

I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643

I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643

The sacrificium intellectus is a sweet drug for man's all-embracing spiritual laziness and inertia. Carl Jung, CW 18, Para 1643

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the

integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. Carl Jung, CW 18, Para 1647

The Catholic Church has almost succeeded in adding femininity to the masculine Trinity. Carl Jung, CW 18, Para 1657

As God lives in everybody in the form of the scintilla of the self, man could see his "daemonic," i.e., ambivalent, nature in himself and thus he could understand how he is penetrated by God or how God incarnates in man. Carl Jung, CW 18, Para 1660

The bill of the Christian era is presented to us: we are living in a world rent in two from top to bottom; we are confronted with the H-bomb and we have to face our own shadows. Carl Jung, CW 18, Para 1661

We are threatened with universal genocide if we cannot work out the way of salvation by a symbolic death. Carl Jung, CW 18, Para 1661

I don’t presume to know what the psyche is; I only know that there is a psychic realm in which and from which such manifestations start. Carl Jung, CW 18, Para 1586

We find numberless images of God, but we cannot produce the original. Carl Jung, CW 18, Para 1589

Psychology to me is an honest science that recognizes its own boundaries, and I am not a philosopher or a theologian who believes in his ability to step beyond the epistemological barrier. Carl Jung, CW 18, Para 1591

I believe firmly in the intrinsic value of the human attempt to gain understanding, but I also recognize that the human mind cannot step beyond itself, although divine grace may and probably does allow at least glimpses into a transcendental order of things. Carl Jung, CW 18, Para 1589

In so far as the human mind and its necessities issue from the hands of the Creator, we must assume that moral judgment was provided by the same source. Carl Jung, CW 18, Para 1604

As I am not making a metaphysical judgment, I cannot help remarking that at least in our empirical world the opposites are inexorably at work and that, without them, this world would not exist. Carl Jung, CW 18, Para 1640

If man were positively the origin of all evil, he would possess a power equal or almost equal to that of the good, which is God. Carl Jung, CW 18, Para 1593

The self is not the ego, it symbolizes the totality of man and he is obviously not whole without God. Carl Jung, CW 18, Para 1624

"Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641

For the patient's mental health it is all-important that he gets some proper understanding of the numina the collective unconscious produces, and that he assigns the proper place to them. Carl Jung, CW 18, Para 1591

I must confess that I myself could find access to religion only through the psychological understanding of inner experiences, whereas traditional religious interpretations left me high and dry. Carl Jung, CW 18, Para 1643

It was only psychology that helped me to overcome the fatal impressions of my youth that everything untrue, even immoral, in our ordinary empirical world must be believed to be the eternal truth in religion. Carl Jung, CW 18, Para 1643

In spite of the fact that the Church long ago discouraged the idea of a quaternity, the fact remains that Church symbolism abounds in quaternity allusions. Carl Jung, CW 18, Para 1606

Protestantism is free to ignore the spiritual problems raised by our time, but it will remove itself from the battlefield and thereby lose its contact with life. Carl Jung, CW 18, Para 1608

Faith on the contrary—as it seems to me—maintains the conviction that the projection is a reality. Carl Jung, CW 18, Para 1635

Being a natural and spontaneous symbol, the quaternity has everything to do with human psychology, while the trinitarian symbol (though equally spontaneous) has become cold, a remote abstraction. Carl Jung, CW 18, Para 1609

It makes an enormous practical difference whether your dominant idea of totality is three or four. Carl Jung, CW 18, Para 1610

Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. Carl Jung, CW 18, Para 1611

I don't pretend to be able to explain the actual condition of the world, but it is plain to any unprejudiced mind that the forces of evil are dangerously near to a victory over the powers of good. Carl Jung, CW 18, Para 1593

One should listen to the inner voice attentively, intelligently and critically (Probate spiritus!), because the voice one hears is the influxus divinus consisting, as the Acts of John aptly state, of "right" and "left" streams, i.e., of opposites. Carl Jung, CW 18, Para 1662

If one depreciates the unconscious one blocks the channels through which the aqua gratiae flows, but one certainly does not incapacitate the devil by this method. Carl Jung, CW 18, Para 1586

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Carl Jung, CW 18, Para 1589

If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. Carl Jung, CW 18, Para 1589

I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Para 1589

As the general manifestations of the unconscious are ambivalent or even ambiguous ("It is a fearful thing to fall into the hands of the living God," Heb. 10:31), decision and discriminating judgment are all-important. Carl Jung, CW 18, Para 1588

As one habitually identifies the "psyche" with what one knows of it, it is assumed that one can call certain (supposed or believed) metaphysical entities non-psychic. Carl Jung, CW 18, Para 1649

It seems to me of paramount importance that Protestantism should integrate psychological experience, as for instance Jacob Boehme did. Carl Jung, CW 18, Para 1654

Inasmuch as out of evil good may come, and out of good evil, we do not know whether creation is ultimately good or a regrettable mistake and God's suffering. Carl Jung, CW 18, Para 1654

If we seek genuine psychological understanding of the human being of our own time, we must know his spiritual history absolutely. Carl Jung, CW 18, Para 1833

The urgent therapeutic necessity of confronting the individual with his own dark side is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Carl Jung, CW 18, Para 1517

Behind the shadow, however, the deeper layers of the unconscious come forward, those which, so far as we are able to ascertain, consist of archetypal, sometimes instinctive, structures, so-called 'patterns of behaviour." Carl Jung, CW 18, Para 1830

True "redemption" comes about only when he is led back to that deepest and innermost source of life which is generally called God. Carl Jung, CW 18, Para 1745

Jesus was the channel for a new and direct experience of God, and how little this depends on external conditions is amply demonstrated by the history of Christianity. Carl Jung, CW 18, Para 1745

In this sense, too, Judas would be his [Christ's] dark brother, since in the story of the Temptation the devil of worldly power stepped up to Jesus in much the same way as Mara tempted the Buddha. Carl Jung, CW 18, Para 1747

Although I owe not a little to philosophy and have benefited by the rigorous discipline of its methods of thought, I nevertheless feel in its presence that holy dread which is inborn in every observer of facts. Carl Jung, CW 18, Para 1730

We know that children often have dreams dealing with the unconfessed problems of their parents. Carl Jung, CW 18, Para 1804

From the Indian standpoint our psychology looks like a "dialectical" yoga. Carl Jung, CW 18, Para 1817

For the greatest enigma in the world, and the one that is closest to us, is man himself. Carl Jung, CW 18, Para 1729

It is exceedingly probable that the psyche is analogous to the body and is capable of having as many diseases. Carl Jung, CW 18, Para 1777

We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. Carl Jung, The Earth Has a Soul: The Nature Writings of C.G. Jung, p. 154-155

The supposed vacuum of a merely subjective psychic space becomes filled with objective figures, having wills of their own, and is seen to be a cosmos that conforms to law, and among these figures the ego takes its place in transfigured form. Carl Jung, CW 18, Para 1720

We also meet this phenomenon in alchemy, where a woman adept often plays the role of the soror mystica (Zosimos and Theosebeia, Nicolas Flamel and Peronelle, John Pordage and Jane Leade, and in the nineteenth century Mr. South and his daughter, Mrs. Atwood) Carl Jung, CW 18, Para 1703

This is not a "scientific" book [Answer to Job] but a personal confrontation with the traditional Christian world view, occasioned by the impact of the new dogma of the Assumption. Carl Jung, CW 18, Page 662

Although in human beings the archetype represents a collective and almost universal mode of action and reaction, its activity cannot as a rule be predicted; one never knows when an archetype will react, and which archetype it will be. Carl Jung, CW 18, Page 1492

And before raising the cry that modern psychology destroys religious ideas by "psychologizing" them, we should reflect that it is just this psychology which is trying to renew the connection with the realities of the psyche, lest consciousness should flutter about rootlessly and helplessly in the void, a prey to every imaginable intellectualism. Carl Jung, CW 18, Page 1495

One must be deeply and directly moved by the strangeness, one might almost say by the incomprehensibility, of the Eastern psyche. Carl Jung, CW 18, Para 1483

Knowledge of Eastern psychology provides the indispensable basis for a critique of Western psychology, as indeed for any objective understanding of it. Carl Jung, CW 18, Para 1483

Gnosticism is still an obscure affair and in need of explanation, despite the fact that sundry personages have already approached it from the most diverse angles and tried their hands at explanations with doubtful success. Carl Jung, CW 18, Para 1478

But the philologist or theologian who concerns himself with Gnosticism generally possesses not a shred of psychiatric knowledge, which must always be called upon in explaining extraordinary mental phenomena. Carl Jung, CW 18, Para 1479

The explanation of Gnostic ideas "in terms of themselves," i.e., in terms of their historical foundations, is futile, for in that way they are reduced only to their less developed forestages but not understood in their actual significance. Carl Jung, CW 18, Page 1479

The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis. Carl Jung, CW 18, Page 1480

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

As a Christian I have to share the burden of my brother's wrongness, and that is most heavy when I do not know whether in the end he is not more right than I. Carl Jung, CW 18, Para 1466

I hold it to be immoral, in any case entirely unchristian, to put my brother in the wrong (i.e., to call him fool, ass, spiteful, obdurate, etc.) simply because I suppose myself to be in possession of the absolute truth. Carl Jung, CW 18, Para 1466

I hold all confessionalism to be completely unchristian. Carl Jung, CW 18, Para 1466

If I possessed the absolute truth I could do nothing further than to press into my patient's hand a book of devotion or confessional guidance, just what is no longer of any help to him. Carl Jung, CW 18, Page 1467

Whoever talks in today's world of an absolute and single truth is speaking in an obsolete dialect and not in any way in the language of mankind. Carl Jung, CW 18, Page 1468

Christianity possesses good tidings from God, but no textbook of a dogma with claim to totality. Carl Jung, CW 18, Page 1468

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. Carl Jung, CW 18, Para 1404

Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man's greatest danger to man, for the simple reason that there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes. Carl Jung, CW 18, Para 1358

It is therefore in the highest degree desirable that a knowledge of psychology should spread so that men can understand the source of the supreme dangers that threaten them. Carl Jung, CW 18, Para 1358

Not by arming to the teeth, each for itself, can the nations defend themselves in the long run from the frightful catastrophes of modern war. Carl Jung, CW 18, Para 1358

But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459

I am no prophet, and I cannot predict the future of our society. Carl Jung, CW 18, Para 1460

Thanks to the mass media and the cheap sensationalism offered by the cinema, radio, and newspapers, and thousands of amusements of all kinds, life in the recent past has rapidly been approaching a condition that was not far removed from the hectic American tempo. Carl Jung, CW 18, Para 1343

All time-saving devices, amongst which we must count easier means of communication and other conveniences, do not, paradoxically enough, save time but merely cram our time so full that we have no time for anything. Carl Jung, CW 18, Para 1343

The essence of culture is continuity and conservation of the past; craving for novelty produces only anti-culture and ends in barbarism. Carl Jung, CW 18, Para 1343

Unfortunately our world, or perhaps the moral structure of man, is so constituted that no progress and no improvement are consistently good, since sooner or later the corresponding misuse will appear which turns the blessing into a curse. Carl Jung, CW 18, Para 1344

One has only to think of the spiritual devastation that has already been wrought by materialism, the invention of would-be intellectuals equipped with truly infantile arguments. Carl Jung, CW 18, Para 1345

To remove the ideal from the material to the spiritual world is a tricky business, because material happiness is something tangible (if ever it is attained), and the spirit an invisible thing which it is difficult to find or to demonstrate. Carl Jung, CW 18, Para 1346

An attainable sausage is as a rule more illuminating than a devotional exercise; in other words, to find happiness in the spirit one must be possessed of a "spirit" to find happiness in. Carl Jung, CW 18, Para 1346

A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Carl Jung, CW 18, Para 1346

But at all times there are only very few who are convinced from the bottom of their hearts that material happiness is a danger to the spirit, and who are able to renounce the world for its sake. Carl Jung, CW 18, Para 1346

One man, because of his inner weakness, needs encouragement; another, because of his inner assurance, needs the restraint of austerity. Carl Jung, CW 18, Para 1349

Austerity enforces simplicity, which is true happiness. Carl Jung, CW 18, Para 1349

But to live simply, without regret and bitterness, is a moral task which many people will find very hard. Carl Jung, CW 18, Para 1349

We are on our guard against contagious diseases of the body, but we are exasperatingly careless when it comes to the even more dangerous collective diseases of the mind. Carl Jung, CW 18, Para 1301

It is quite obvious that all human beings have father and mother complexes, and it therefore means nothing if we discern traces of a father or mother complex in a great work of art; just as little as would the discovery that Goethe had a liver and two kidneys like any other mortal. Carl Jung, CW 18, Para 1723

And before raising the cry that modern psychology destroys religious ideas by "psychologizing" them, we should reflect that it is just this psychology which is trying to renew the connection with the realities of the psyche, lest consciousness should flutter about rootlessly and helplessly in the void, a prey to every imaginable intellectualism. Carl Jung, CW 18, Page 1495

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

It is therefore in the highest degree desirable that a knowledge of psychology should spread so that men can understand the source of the supreme dangers that threaten them. Carl Jung, CW 18, Para 1358

But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459

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The community is not anything good in itself, as it gives countless weaklings a wonderful opportunity to hide behind each other and palm off their own incompetence on their fellows. Carl Jung, CW 18, Para 1352

Community at all costs, I fear, produces the flock of sheep that infallibly attracts the wolves. Carl Jung, CW 18, Para 1354

About 50 per cent of politics is definitely obnoxious inasmuch as it poisons the utterly incompetent mind of the masses. Carl Jung, CW 18, Para 1301

It is a truism that there are never facts enough, but, on the other hand, there is only one human brain, which only too easily gets swamped by the boundless flood of material. Carl Jung, CW 18, Para 1296

Yet the primitive is far from being illogical and is just as far from being "animistic." Carl Jung, CW 18, Para 1297

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. Carl Jung, CW 18, Para 1292

But the most beautiful truth—as history has shown a thousand times over-—is of no use at all unless it has become the innermost experience and possession of the individual. Carl Jung, CW 18, Para 1292

Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Carl Jung, CW 18, Para 1292

Most people know very well how things should be, but who can point the way to get there? Carl Jung, CW 18, Para 1292

Absolute assertions belong to the realm of faith—or of immodesty. Carl Jung, CW 18, Para 1294

I owe my relations to China and to Richard Wilhelm simply and solely to certain psychological discoveries. Carl Jung, CW 18, Para 1286

As soon as the Romans, beginning with the campaigns of Pompey, made themselves the political masters of Asia Minor, Rome became inundated with Hellenistic-Asiatic syncretism. Carl Jung, CW 18, Para 1287

I do not know how much the spiritual and political decline of Spain and Portugal had to do with their conquest of the primitive South American continent, but the fact remains

that the two countries which first established their rule in East Asia, namely Holland and England, were also the first to be thoroughly infected with theosophy. Carl Jung, CW 18, Para 1287

For instance, in dreams we think in very much the same way as the primitive thinks consciously. Carl Jung, CW 18, Para 1290

With primitives, waking life and dream life are less divided than with us—so little, in fact, that it is often difficult to find out whether what a primitive tells you was real or a dream. Carl Jung, CW 18, Para 1290

The psychological peculiarities of the Americans exhibit features that would be accessible to psychoanalysis, since they point to intense sexual repression. Carl Jung, CW 18, Para 1284

The motif of the anima is developed in its purest and most naive form in Rider Haggard. Carl Jung, CW 18, Para 1280

It is a symptom of profound unconsciousness that our scientific age has lost sight of the paramount importance of the psyche as a fundamental condition of human existence. Carl Jung, CW 18, Para 1278

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Carl Jung, CW 18, Para 1278

I know of so many who, opening one of my books and, stumbling upon a number of Latin quotations, shut it with a bang, because Latin suggests history and therefore death and unreality. Carl Jung, CW 18, Para 1264

No matter how much we are of today, there has been a yesterday, which was just as real, just as human and warm, as the moment we call Now, which—alas—in a few hours will be a yesterday as dead as the first of January anno Domini 1300. Carl Jung, CW 18, Para 1266

The psyche is not only of today, it reaches right back to prehistoric ages. Has man really changed in ten thousand years? Have stags changed their antlers in this short lapse of time? Carl Jung, CW 18, Para 1266

Instincts are the most conservative determinants of any kind of life. The mind is not born a tabula rasa. Like the body, it has its predetermined individual aptitudes: namely, patterns of behaviour. Carl Jung, CW 18, Para 1271

I have called the psychological manifestations of instinct archetypes." Carl Jung, CW 18, Para 1271

Thus Communism is an archaic, highly insidious pattern of life which characterizes primitive social groups. Carl Jung, CW 18, Para 1272

The instinct to survive is aroused as a reaction against the tendency to mass suicide represented by the H-bomb and the underlying political schism of the world. Carl Jung, CW 18, Para 1274

Three of her symptoms, which all affected the respiratory activity, could be traced back to a trauma at the age of puberty, an attempted rape, when the full impact of the man's body had compressed the thorax. Carl Jung, CW 18, Para 1045

Its [Wittel's Book] motto is: "Human beings must live out their sexuality, otherwise their lives will be warped." Carl Jung, CW 18, Para 926

We have to realize, quite dispassionately, that whatever we fight about in the outside world is also a battle in our inner selves. Carl Jung, CW 18, Para 927

But anyone who has learnt to examine the background of his own thoughts and actions and has acquired a lasting and salutary impression of the way our unconscious biological impulses warp our logic, will soon lose his delight in gladiatorial shows and public disputation, and will perform them in himself and with himself. Carl Jung, CW 18, Para 928

Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 929

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

The core of the individual is a mystery of life, which dies when it is "grasped." Carl Jung, Schmid-Guisan Letters, Pages 145-146

Stimulated by Breuer's discovery of a psychological connection, Freud bridged this large gap in our knowledge by his method of psychanalysis, and he demonstrated that a determining psychological factor can be found for every symptom. Carl Jung, CW 18, Para 945

By dint of his theory of psychological determination, Freud has become very important for psychiatry, especially for the elucidation of the symptoms, so far completely unintelligible, of dementia praecox. Carl Jung, CW 18, Para 922

Anyone who has been able to profit by Freud's writings will read with great interest how the sensitive soul of the poet gradually freed itself from the crushing weight of mother-love and its attendant emotional conflicts, and how as a result the hidden source of poetic creativity began to flow. Carl Jung, CW 18, Para 796

For modern psychology, ideas are entities, like animals and plants. Carl Jung, CW 18, Para 742

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Para 745

In general, the heart seems to have a more reliable memory for what benefits the psyche than does the head, which has a rather unhealthy tendency to lead an "abstract" existence, and easily forgets that its consciousness is snuffed out the moment the heart fails in its duty. Carl Jung, CW 18, Para 744

Reason becomes unreason when separated from the heart, and a psychic life void of

universal ideas sickens from undernourishment. Carl Jung, CW 18, Para 745

The Buddha said: "These four are the foodstuffs, ye bhikkus, which sustain the creatures that are born, and benefit the creatures that seek rebirth. The first is edible food, coarse or fine; touch is the second; the thinking capacity of the mind is the third; and the fourth is consciousness. Carl Jung, CW 18, Pages 309-311

All mythological ideas are essentially real, and far older than any philosophy. Carl Jung, CW 18, Para 742

Immortality cannot be proved any more than can the existence of God, either philosophically or empirically. Carl Jung, CW 18, Para 743

Equally, it seems to me that the doctor of the soul should not go along with the fashionable stupidities but should remind his patient what the normal structural elements of the psyche are. Carl Jung, CW 18, Para 744

The East has one big myth—which we call an illusion in the vain hope that our superior judgment will make it disappear. Carl Jung, CW 18, Para 563

Because he cannot discover God's throne in heaven with a telescope or radar or establish for certain that dear father or mother are still about in a more or less corporeal form, he assumes that such ideas are not "true." Carl Jung, CW 18, Para 565

Myths, however, consist of symbols that were not invented but happened. Carl Jung, CW 18, Para 568

It was not the man Jesus who created the myth of the God-man; it had existed many centuries before. Carl Jung, CW 18, Para 568

In many cases emotion and symbol are actually one and the same thing. Carl Jung, CW 18, Para 570

No understanding is gained by memorizing words, for symbols are the living facts of life. Carl Jung, CW 18, Para 571

Psychology cannot establish any metaphysical "truths," nor does it try to. Carl Jung, CW 18, Para 742

We are so used to the rational surface of our world that we cannot imagine anything untoward happening within the confines of common sense. Carl Jung, CW 18, Para 466

If the warning of the dream is not heeded, real accidents take its place. Carl Jung, CW 18, Para 471

There are cases of dreams repeating themselves from the days of childhood to the advanced years of adult life. Carl Jung, CW 18, Para 478

A symbol does not disguise, it reveals in time. Carl Jung, CW 18, Para 383

Therefore I always advise my pupils: "Learn as much as you can about symbolism and forget it all when you are analysing a dream." Carl Jung, CW 18, Para 483

I had given up hypnotic treatment for this very reason, because I did not want to impose my will on others. Carl Jung, CW 18, Para 492

For the first time it dawned on me that before we construct general theories about man and his psyche we should learn a great deal more about the real human being, rather than an abstract idea of Homo sapiens. Carl Jung CW 18, Pages 203-215

Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots. Carl Jung, CW 18, Page 23.

It is absolutely certain that if a Christ should reappear in the world he would be interviewed and photographed by the press and would not live longer than one month. He would die being fed up with himself, as he would see himself banalized beyond all endurance. He would be killed by his own success, morally and physically. Carl Jung, CW 18, Para 1461

Gilgamesh is really an arriviste par excellence, [pusher, upstart, unscrupulous person], a man of ambitious plans, and a great king and hero. All the men are working for him like slaves to build a town with mighty walls Carl Jung, CW 18, Para 235

The women [of the town] feel neglected and complain to the gods [representations of the unconscious] about their reckless tyrant. So the gods decide that something has to be done about it Carl Jung, CW 18, Para 235

Translated into psychological language this means Gilgamesh is using his consciousness only, his head has wings and is detached from the body, and his body is going to say something about it Carl Jung, CW 18, Para 235

It will react with a neurosis, that is, by constellating a very opposite factor. How is this neurosis described in the poem? The gods decide to “call up,” that is to make, a man like Gilgamesh. They create Enkidu; yet he is in some ways different. The hair of his head is long, he looks like a cave-man, and he lives with the wild animals in the plains and drinks from the water-wells of the gazelles Carl Jung, CW 18, Para 235

Gilgamesh, being normal so far, has a perfectly normal dream about the intention of the gods. He dreams that a star falls down on his back, a star like a mighty warrior, and Gilgamesh is wrestling with him but cannot shake himself free. Finally he overcomes him and puts him down at his mother’s feet, and the mother “makes him equal” to Gilgamesh. The mother is a wise woman and interprets the dream for Gilgamesh so that he is ready to meet the danger Carl Jung, CW 18, Para 235

Enkidu is meant to fight Gilgamesh and bring him down, but Gilgamesh in a very clever way makes him his friend. He has conquered the reaction of his unconscious by cunning and will-power and he persuades his opponent that they are really friends and that they can work together. Now things are going worse than ever Carl Jung, CW 18, Para 235

Although right in the beginning Enkidu has an oppressive dream, a vision of the underworld

where the dead line, Gilgamesh is preparing for a great adventure. Like heroes, Gilgamesh and Enkidu start out together to overcome Humbaba, a terrible monster whom the gods have made guardian of their sanctuary on the cedar mountain. His voice roars like the tempest, and everyone who approaches the wood is overcome by weakness Carl Jung, CW 18, Para 236

giant Humbaba guards the garden of Ishtar. Gilgamesh conquers the giant and wins Ishtar, whereupon Ishtar immediately makes sexual advances to her deliverer Carl Jung, CW 18, Para 396

Man becomes human through conquering his animal instinctuality. a solution already anticipated in the Gilgamesh Epic by the hero's renunciation of the terrible Ishtar Carl Jung, CW 18, Para 398

Now the gods decide to interfere, or rather it is a goddess, Ishtar, who tries to defeat Gilgamesh. The ultimate principle of the unconscious is the Eternal Feminine, and Ishtar, with true feminine cunning, makes wonderful promises to Gilgamesh if he will become her lover: he would be like a god and his power and wealth would increase beyond measure Carl Jung, CW 18, Para 237

But Gilgamesh does not believe a word of it, he refuses with insulting words and reproaches her for all her faithlessness and cruelty towards her lovers. Ishtar in her rage and fury persuades the gods to create an enormous bull, which descends from the heavens and devastates the country Carl Jung, CW 18, Para 237

A great fight begins, and hundreds of men are killed by the poisonous breath of the divine bull. But again Gilgamesh, with the help of Enkidu, slay him, and the victory is celebrated Carl Jung, CW 18, Para 237

Ishtar, overcome by rage, descends to the wall of the city, and now Enkidu himself commits an outrage against her. He curses her and throws the member of the dead bull in her face Carl Jung, CW 18, Para 238

This is the climax, and now the peripeteia sets in. Enkidu has more dreams of an ominous nature and becomes seriously ill and dies Carl Jung, CW 18, Para 238

This means that the conscious separates from the unconscious altogether; the unconscious withdraws from the field, and Gilgamesh is now alone and overcome with grief Carl Jung, CW 18, Para 239

He can hardly accept the loss of his friend, but what torments him most is the fear of death. He has seen his friend die and is faced with the fact that he is mortal too. One more desire tortures him to secure immortality Carl Jung, CW 18, Para 239

He sets out heroically to find the medicine against death, because he knows of an old man, his ancestor, who has eternal life and who lives far away in the West Carl Jung, CW 18, Para 239

So the journey to the underworld, the Nekyia, begins, and he travels to the West like the sun, through the door of the heavenly mountain. He overcomes enormous difficulties, and even the gods do not oppose his plan, although they tell him that he will seek in vain Carl

Jung, CW 18, Para 239

Finally he comes to his destination and persuades the old man to tell him of the remedy. At the bottom of the sea he acquires the magic herb of immortality, the pharmakon athanasias, and he is bringing the herb home. Although he is tired of travelling he is full of joy because he has the wonderful medicine and does not need to be afraid of death any more Carl Jung, CW 18, Para 239

But while he is refreshing himself by bathing in a pool, a snake smells out the herb of immortality and steals it from him Carl Jung, CW 18, Para 239

After his return, he takes up new plans for the fortification of his city, but he finds no peace. He wants to know what happens to man after death and he finally succeeds in evoking Enkidu's spirit, which comes up from a hole in the earth and gives Gilgamesh very melancholy information Carl Jung, CW 18, Para 239

With this the epos ends. The ultimate victory is won by the cold-blooded animal [the unconscious] Carl Jung, CW 18, Para 239

Thus the Gilgamesh Epic describes the psychology of the power-complex testament to the fact that complexes are characteristic expressions of the psyche we find unmistakable traces of them in all peoples and in all epochs Carl Jung, CW 18, Para 209

The consciousness derived from that localization in the brain therefore probably retains these qualities of sensation and orientation. Peculiarly enough, the French and English psychologists of the early seventeenth and eighteenth centuries tried to derive consciousness from the senses as if it consisted solely of sense data. That is expressed by the famous formula Nihil est in intellectu quod non fuerit in sensu ["There is nothing in the mind that was not in the senses."] You can observe something similar in modern psychological theories. Freud, for instance, does not derive the conscious from sense data, but he derives the unconscious from the conscious, which is along the same rational line Carl Jung, CW 18, Para 14

I would put it the reverse way [from Freud]: I would say the thing that comes first is obviously the unconscious and that consciousness really arises from an unconscious condition Carl Jung, CW 18, Para 15

In early childhood we are unconscious; the most important functions of an instinctive nature are unconscious, and consciousness is rather the product of the unconscious. It is a condition which demands a violent effort. You get tired from being conscious. You get exhausted by consciousness. It is an almost unnatural effort. When you observe primitives, for instance, you will see that on the slightest provocation or with no provocation whatever they doze off, they disappear. They sit for hours on end, and when you ask them, "What are you doing? What are you thinking?" they are offended, because they say, "Only a man that is crazy think she has thoughts in his head. We do not think." If they think at all, it is rather in the belly or in the heart. Certain Negro tribes assure you that thoughts are in the belly because they only realize those thoughts which actually disturb the liver, intestines, or stomach. In other words, they are conscious only of emotional thoughts. Emotions and affects are always accompanied by obvious physiological innervations Carl Jung, CW 18, Para 15

The Pueblo Indians told me that all Americans are crazy, and of course I was somewhat

astonished and asked them why. They said, “Well, they say they think in their heads. No sound man thinks in the head. We think in the heart.” They are just about in the Homeric age, when the diaphragm (phren = mind, soul) was the seat of psychic activity. That means a psychic localization of a different nature. Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. As the Pueblo Indians are sun-worshippers, I tried the argument of St. Augustine on them. I told them that God is not the sun but the one who made the sun. They could not accept this because they cannot go beyond the perceptions of their senses and their feelings. Therefore consciousness and thought to them are localized in the heart. To us, on the other hand, psychic activities are nothing. We hold that dreams and fantasies are localized “down below,” therefore there are people who speak of the sub-conscious mind, of the things that are below consciousness Carl Jung, CW 18, Para 16

These peculiar localizations play a great role in so-called primitive psychology, which is by no means primitive. For instance if you study Tantric Yoga and Hindu psychology you will find the most elaborate system of psychic layers, of localizations of consciousness up from the region of the perineum to the top of the head. These “centres” are the so-called chakras, and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga Carl Jung, CW 18, Para 17

The important fact about consciousness is that nothing can be conscious without an ego to which it refers. If something is not related to the ego then it is not conscious. Therefore you can define consciousness as a relation of psychic facts to the ego. What is that ego? The ego is a complex datum which is constituted first of all by a general awareness of your body, of your existence, and secondly by your memory data; you have a certain idea of having been, a long series of memories. Those two are the main constituents of what we call the ego. Therefore you can call the ego a complex of psychic facts. This complex has a great power of attraction, like a magnet; it attracts contents from the unconscious, from that dark realm of which we know nothing; it also attracts impressions from the outside, and when they enter into association with the ego they are conscious. If they do not, they are not conscious Carl Jung, CW 18, Para 18

My idea of the ego is that it is a sort of complex. Of course, the nearest and dearest complex which we cherish is our ego. It is always in the centre of our attention and of our desires, and it is the absolutely indispensable centre of consciousness. If the ego becomes split up, as in schizophrenia, all sense of values is gone, and also things become inaccessible for voluntary reproduction because the centre has split and certain parts of the psyche refer to one fragment of the ego and certain other contents to another fragment of the ego. Therefore, with a schizophrenic, you often see a rapid change from one personality into another Carl Jung, CW 18, Para 19

You can distinguish a number of functions in consciousness. They enable consciousness to become oriented in the field of ectopsychic facts and endopsychic facts. What I understand by the ectopsyche is a system of relationship between the contents of consciousness and facts and data coming in from the environment. It is a system of orientation which concerns my dealing with the external facts given to me by the function of my senses. The endopsyche, on the other hand, is a system of relationship between the contents of consciousness and postulated processes in the unconscious Carl Jung, CW 18, Para 20

Therefore the first function on that endopsychic side is memory. The function of memory, or reproduction, links us up with things that have faded out of consciousness, things that became subliminal or were cast away or repressed. What we call memory is this faculty to reproduce unconscious contents, and it is the first function we can clearly distinguish in its relationship between our consciousness and the contents that are actually not in view Carl Jung, CW 18, Para 39

The second endopsychic function is a more difficult problem. We are now getting into deep waters because here we are coming into darkness. I will give you the name first: the subjective components of conscious functions. I hope I can make it clear. For instance, when you meet a man you have not seen before, naturally you think something about him. You do not always think things you would be ready to tell him immediately; perhaps you think things that are untrue, that do not really apply. Clearly, they are subjective reactions. The same reactions take place with things and with situations Carl Jung, CW 18, Para 40

Every application of a conscious function, whatever the object might be, is always accompanied by subjective reactions which are more or less inadmissible or unjust or inaccurate. You are painfully aware that these things happen in you, but nobody likes to admit that he is subject to such phenomena. He prefers to leave them in the shadow, because that helps him assume that he is perfectly innocent and very nice and honest and straightforward and "only too willing," etc., you know all the phrases. As a matter of fact, one is not Carl Jung, CW 18, Para 40

One has any amount of subjective reactions, but it is not quite becoming to admit these things. These reactions I call the subjective components. They are a very important part of our relations to our own inner side. There things get definitely painful Carl Jung, CW 18, Para 40

That is why we dislike entering this shadow-world of the ego. We do not like to look at the shadow-side of ourselves; therefore there are many people in our civilized society who have lost their shadow altogether, they have got rid of it. They are only two-dimensional; they have lost the third dimension, and with it they have usually lost the body Carl Jung, CW 18, Para 40

The body is a most doubtful friend because it produces things we do not like; there are too many things about the body which cannot be mentioned. The body is very often the personification of this shadow of the ego. Sometimes it forms the skeleton in the cupboard, and everybody naturally wants to get rid of such a thing. I think this makes sufficiently clear what I mean by subjective components. They are usually a sort of disposition to react in a certain way, and usually the disposition is not altogether favourable Carl Jung, CW 18, Para 40

You know the James-Lange theory of affect. I take emotion as affect; it is the same as "something affects you." It does something to you. it interferes with you. Emotion is the thing that carries you away. You are thrown out of yourself; you are beside yourself as if an explosion had moved you out of yourself and put you beside yourself. There is a quite tangible physiological condition which can be observed at the same time. So the difference would be this: feeling has no physical or tangible physiological manifestations, while emotion is characterized by an altered physiological condition Carl Jung, CW 18, Para 46

You know that the James-Lange theory of affect says that you only get really emotional

when you are aware of the physiological alteration of your general condition. You can observe this when you are in a situation where you would most probably be angry. You know you are going to be angry, and then you feel the blood rushing up into your head, and then are really angry, but not before. Before, you only know you are going to be angry, but when the blood rushes up into your head you are caught by your own anger, immediately the body is affected, and because you realize that you are getting excited, you are twice as angry as you ought to be. Then you are in a real emotion Carl Jung, CW 18, Para 46

But when you have feeling you have control. You are on top of the situation, and you can say, "I have a very nice feeling or a very bad feeling about it." Everything is quiet and nothing happens. You can quietly inform somebody, "I hate you," very nicely. But when you say it spitefully you have an emotion. To say it quietly will not cause an emotion, either in yourself or in the other person. Emotions are most contagious, they are the real carriers of mental contagion Carl Jung, CW 18, Para 46

Professor Jung: It is a question of degree. If you have a value which is overwhelmingly strong for you it will become an emotion at a certain point, namely, when it reaches such an intensity as to cause a physiological innervation. All our mental processes probably cause slight physiological disturbances which are so small that we have not the means to demonstrate them. But we have a pretty sensitive method by which to measure emotions, or the physiological part of them, and that is the psychogalvanic effect. It is based on the fact that the electrical resistance of the skin decreases under the influence of emotion. It does not decrease under the influence of feeling Carl Jung, CW 18, Para 48

I will give you an example. I made the following experiment with my former Professor at the Clinic. He functioned as my test partner, and I had him in the laboratory under the apparatus for measuring the psychogalvanic effect. I told him to imagine something which was intensely disagreeable to him but of which he knew I was not aware, something unknown to me yet known to him and exceedingly painful. So he did. He was well acquainted with such experiments and gifted with great power of concentration, so he concentrated on something, and there was almost no visible disturbance of the electrical resistance of the skin; the current did not increase at all. Then I thought I had a hunch. That very morning I had observed certain signs of something going on and I guessed it must be hellishly disagreeable to my chief. So I thought, "I am going to try something." I simply said to him, "Was not that the case of So-and-So?" mentioning the name. Instantly there was a deluge of emotion. That was the emotion; the former reaction was the feeling Carl Jung, CW 18, Para 49

You experience sometimes what you call "pathological" emotions, and there you observe most peculiar contents coming through as emotion: thoughts you have never thought before, sometimes terrible thoughts and fantasies. For instance, some people when they are very angry, instead of having the ordinary feelings of revenge and so on, have the most terrific fantasies of committing murder, cutting off the arms and legs of the enemy, and such things. Those are invading fragments of the unconscious, and if you take a fully developed pathological emotion it is really a state of eclipse of consciousness when people are raving mad for a while and do perfectly crazy things. That is an invasion. That would be a pathological case, but fantasies of this kind can also occur within the limits of normal. I have heard innocent people say, "I could cut him limb from limb," and they actually do have these bloody fantasies; they would "smash the brains" of people, they imagine doing what in cold blood is merely said as a metaphor. When these fantasies get vivid and people are afraid of themselves, you speak of invasion Carl Jung, CW 18, Para 65

Professor Jung: It does not need to be a psychosis at all. It does not need to be pathological; you can observe such things in normal people when they are under the sway of a particular emotion. I once went through a very strong earthquake. It was the first time in my life I experienced an earthquake. I was simply overcome by the idea that the earth was not solid and that it was the skin of a huge animal that had shaken itself as a horse does. I was simply caught by that idea for a while. Then I came out of the fantasy remembering that that is exactly what the Japanese say about earthquakes: that the big salamander has turned over or changed its position, the salamander that is carrying the earth. Then I was satisfied that it was an archaic idea which had jumped into my consciousness. I thought it was remarkable; I did not quite think it was pathological Carl Jung, CW 18, Para 67

According to a Japanese legend, the namazu, a kind of catfish of monstrous size, carries on its back most of Japan, and when annoyed it moves its head or tail, thus provoking earthquakes. The legend is often depicted in Japanese art Carl Jung, CW 18, Para 67

For instance, people who are lively, sanguine, nice and kind in the manic phase, and do not think very much, suddenly become very thoughtful when the depression comes on, and then they have obsessive thoughts, and vice versa. I know several cases of intellectuals who have a manic-depressive disposition. In the manic phase they think freely, they are productive and very clear and very abstract. Then the depressive phase comes on, and they have obsessive feelings; they are obsessed by terrible moods, just moods, not thoughts. Those are, of course, psychological details. You see these things most clearly in cases of men of forty and a little bit more who have led a particular type of life, an intellectual life or a life of values, and suddenly that thing goes under and up comes just the contrary. There are very interesting cases like that Carl Jung, CW 18, Para 61

We have the famous literary illustrations, Nietzsche for instance. He is a most impressive example of a change of psychology into its opposite at middle age. In younger years he was the aphorist in the French style; in later years, at 38, in Thus Spake Zarathustra, he burst out in a Dionysian mood which was absolutely the contrary of everything he had written before Carl Jung, CW 18, Para 61

You know the James-Lange theory of affect. I take emotion as affect; it is the same as "something affects you." It does something to you it interferes with you. Emotion is the thing that carries you away. You are thrown out of yourself; you are beside yourself as if an explosion had moved you out of yourself and put you beside yourself. There is a quite tangible physiological condition which can be observed at the same time. So the difference would be this: feeling has no physical or tangible physiological manifestations, while emotion is characterized by an altered physiological condition Carl Jung, CW 18, Para 46

You know that the James-Lange theory of affect says that you only get really emotional when you are aware of the physiological alteration of your general condition. You can observe this when you are in a situation where you would most probably be angry. You know you are going to be angry, and then you feel the blood rushing up into your head, and then are really angry, but not before. Before, you only know you are going to be angry, but when the blood rushes up into your head you are caught by your own anger, immediately the body is affected, and because you realize that you are getting excited, you are twice as angry as you ought to be. Then you are in a real emotion Carl Jung, CW 18, Para 46

But when you have feeling you have control. You are on top of the situation, and you can say, “I have a very nice feeling or a very bad feeling about it.” Everything is quiet and nothing happens. You can quietly inform somebody, “I hate you,” very nicely. But when you say it spitefully you have an emotion. To say it quietly will not cause an emotion, either in yourself or in the other person. Emotions are most contagious, they are the real carriers of mental contagion Carl Jung, CW 18, Para 46

Professor Jung: It is a question of degree. If you have a value which is overwhelmingly strong for you it will become an emotion at a certain point, namely, when it reaches such an intensity as to cause a physiological innervation. All our mental processes probably cause slight physiological disturbances which are so small that we have not the means to demonstrate them. But we have a pretty sensitive method by which to measure emotions, or the physiological part of them, and that is the psychogalvanic effect. It is based on the fact that the electrical resistance of the skin decreases under the influence of emotion. It does not decrease under the influence of feeling Carl Jung, CW 18, Para 48

I will give you an example. I made the following experiment with my former Professor at the Clinic. He functioned as my test partner, and I had him in the laboratory under the apparatus for measuring the psychogalvanic effect. I told him to imagine something which was intensely disagreeable to him but of which he knew I was not aware, something unknown to me yet known to him and exceedingly painful. So he did. He was well acquainted with such experiments and gifted with great power of concentration, so he concentrated on something, and there was almost no visible disturbance of the electrical resistance of the skin; the current did not increase at all. Then I thought I had a hunch. That very morning I had observed certain signs of something going on and I guessed it must be hellishly disagreeable to my chief. So I thought, “I am going to try something.” I simply said to him, “Was not that the case of So-and-So?” mentioning the name. Instantly there was a deluge of emotion. That was the emotion; the former reaction was the feeling Carl Jung, CW 18, Para 49

If you are all alienists and I present to you a certain case, then you might say that that man is insane. I would say that that man is not insane for this reason, that as long as he can explain himself to me in such a way that I feel I have a contact with him that man is not crazy. To be crazy is a very relative conception Carl Jung, CW 18, Para 72

For instance, when a Negro behaves in a certain way we say, “Oh well, he’s only a Negro,” but if a white man behaves in the same way we say, “That man is crazy,” because a white man cannot behave like that. A Negro is expected to do such things but a white man does not do them. To be “crazy” is a social concept; we use social restrictions and definitions in order to distinguish mental disturbances Carl Jung, CW 18, Para 72

The sun-wheel is an exceedingly archaic idea, perhaps the oldest religious idea there is. We can trace it to the Mesolithic and Paleolithic ages, as the sculptures of Rhodesia prove. Now there were real wheels only in the Bronze Age; in the Paleolithic Age the wheel was not yet invented. The Rhodesian sun-wheel seems to be contemporary with very naturalistic animal-pictures, like the famous rhino with the tick-birds, a masterpiece of observation. The Rhodesian sun-wheel is therefore an original vision, presumably an archetypal sun-image. But this image is not a naturalistic one, for it is always divided into four or eight partitions. This image, a sort of divided circle, is a symbol which you find throughout the whole history of mankind as well as in the dreams of modern individuals. We might assume that the invention of the actual wheel started from this vision. Many of our inventions came from mythological

anticipations and primordial images. For instance, the art of alchemy is the mother of modern chemistry. Our conscious scientific mind started in the matrix of the unconscious mind Carl Jung, CW 18, Para 81

In the dream of the Negro, the man on the wheel is a repetition of the Greek mythological motif of Ixion, who, on account of his offence against men and gods, was fastened by Zeus upon an incessantly turning wheel. I give you this example of a mythological motif in a dream merely in order to convey to you an idea of the collective unconscious Carl Jung, CW 18, Para 82

The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind not the conscious mind, but the unconscious mind of mankind, where we are all the same. As the body has its anatomical conformity in its two eyes and two ears and one heart and so on, with only slight individual differences, so has the mind its basic conformity. On this collective level we are no longer separate individuals, we are all one. You can understand this when you study the psychology of primitives. The outstanding fact about the primitive mentality is this lack of distinctiveness between individuals, this oneness of the subject with the object, this participation mystique, as Lévy-Bruhl terms it. Primitive mentality expresses the basic structure of the mind, that psychological layer which with us is the collective unconscious, that underlying level which is the same in all. Because the basic structure of the mind is the same in everybody, we cannot make distinctions when we experience on that level. There we do not know if something has happened to you or to me. In the underlying collective level there is a wholeness which cannot be dissected Carl Jung, CW 18, Para 87

The German nation is characterized by the fact that its feeling function is inferior, it is not differentiated. If you say that to a German he is offended. I should be offended too. He is very attached to what he calls “Gemütlichkeit.” A room full of smoke in which everybody loves everybody that is gemütlich and that must not be disturbed. It has to be absolutely clear, just one note and no more. That is la clarté germanique du sentiment, and it is inferior. On the other hand, it is a gross offence to a Frenchman to say something paradoxical, because it is not clear. An English philosopher has said, “A superior mind is never quite clear.” That is true, and also superior feeling is never quite clear. You will only enjoy a feeling that is above board when it is slightly doubtful, and a thought that does not have a slight contradiction in it is not convincing Carl Jung, CW 18, Para 96

Everything that is highly toned is rather difficult to handle. If, for instance, something is very important to me, I begin to hesitate when I attempt to do it, and you have probably observed that when you ask me difficult questions I cannot answer them immediately because the subject is important and I have a long reaction time. I begin to stammer, and my memory does not supply the necessary material. Such disturbances are complex disturbances even if what I say does not come from a personal complex of mine. It is simply an important affair, and whatever has an intense feeling-tone is difficult to handle because such contents are somehow associated with physiological reactions, with the processes of the heart, the tonus of the blood vessels, the condition of the intestines, the breathing, and the innervation of the skin Carl Jung, CW 18, Para 148

Whenever there is a high tonus it is just as if that particular complex had a body of its own, as if it were localized in my body to a certain extent, and that makes it unwieldy, because something that irritates my body cannot be easily pushed away because it has its roots in my

body and begins to pull at my nerves. Something that has little tonus and little emotional value can be easily brushed aside because it has no roots. It is not adherent or adhesive Carl Jung, CW 18, Para 148

That leads me to something very important the fact that a complex with its given tension or energy has the tendency to form a little personality of itself. It has a sort of body, a certain amount of its own physiology. It can upset the stomach. It upsets the breathing, it disturbs the heart in short, it behaves like a partial personality. For instance, when you want to say or do something and unfortunately a complex interferes with this intention, then you say or do something different from what you intended. You are simply interrupted, and your best intention gets upset by the complex, exactly as if you had been interfered with by a human being or by circumstances from outside. Under those conditions we really are forced to speak of the tendencies of complexes to act as if they were characterized by a certain amount of will-power Carl Jung, CW 18, Para 149

When you speak of will-power you naturally ask about the ego. Where then is the ego that belongs to the will-power of the complexes? We know our own ego-complex, which is supposed to be in full possession of the body. It is not but let us assume that it is a centre in full possession of the body, that there is a focus which we call the ego, and that the ego has a will and can do something with its components. The ego also is an agglomeration of highly toned contents, so that in principle there is no difference between the ego-complex and any other complex Carl Jung, CW 18, Para 149

Because complexes have a certain will-power, a sort of ego, we find that in a schizophrenic condition they emancipate themselves from conscious control to such an extent that they become visible and audible. They appear as visions; they speak in voices which are like the voices of definite people. This personification of complexes is not in itself necessarily a pathological condition. In dreams, for instance, our complexes often appear in a personified form. And one can train oneself to such an extent that they [dream figures] become visible or audible also in a waking condition. It is part of a certain yoga training to split up consciousness into its components, each of which appears as a specific personality. In the psychology of our unconscious there are typical figures that have a definite life of their own Carl Jung, CW 18, Para 150

All this is explained by the fact that the so-called unity of consciousness is an illusion. It is really a wish-dream. We like to think that we are one; but we are not, most decidedly not. We are not really masters in our house. We like to believe in our will-power and in our energy and in what we can do; but when it comes to a real show-down we find that we can do it only to a certain extent, because we are hampered by those little devils the complexes. Complexes are autonomous groups of associations that have a tendency to move by themselves, to live their own life apart from our intentions. I hold that our personal unconscious, as well as the collective unconscious, consists of an indefinite, because unknown, number of complexes or fragmentary personalities Carl Jung, CW 18, Para 151

This idea explains a lot. It explains, for instance, the simple fact that a poet has the capacity to dramatize and personify his mental contents. When he creates a character on the stage, or in his poem or drama or novel, he thinks it is merely a product of his imagination; but that character in a certain secret way has made itself. Any novelist or writer will deny that these characters have a psychological meaning, but as a matter of fact you know as well as I do that they have one. Therefore you can read a writer’s or novelist’s mind when you study the characters he creates Carl Jung, CW 18, Para 152

Free association means that you open yourself to any amount and kind of associations and they naturally lead to your complexes. But then, you see, I do not want to know the complexes of my patients. That is uninteresting to me. I want to know what the dreams have to say about complexes, not what the complexes are. I want to know what a man's unconscious is doing with his complexes, I want to know what he is preparing himself for. That is what I read out of the dreams Carl Jung, CW 18, Para 171

I do not apply the method of free association because my goal is not to know the complexes; I want to know what the dream is. Therefore I handle the dream as if it were a text which I do not understand properly, say a Latin or a Greek or a Sanskrit text, where certain words are unknown to me or the text is fragmentary, and I merely apply the ordinary method any philologist would apply in reading such a text Carl Jung, CW 18, Para 172

My idea is that the dream does not conceal; we simply do not understand its language. For instance, if I quote to you a Latin or a Greek passage some of you will not understand it, but that is not because the text dissimulates or conceals; it is because you do not know Greek or Latin. Likewise, when a patient seems confused, it does not necessarily mean that he is confused, but that the doctor does not understand his material. The assumption that the dream wants to conceal is a mere anthropomorphic idea. No philologist would ever think that a difficult Sanskrit or cuneiform inscription conceals. There is a very wise word of the Talmud which says that the dream is its own interpretation. The dream is the whole thing, and if you think there is something behind it, or that the dream has concealed something, there is no question but that you simply do not understand it Carl Jung, CW 18, Para 172

Their feeling is still contaminated with the mother, is still in the mother, identical with the mother, and they have mothers' feelings; they have wonderful feelings for babies, for the interiors of houses and nice rooms and for a very orderly home. It sometimes happens that these individuals, when they have turned forty, discover a masculine feeling and then there is trouble Carl Jung, CW 18, Para 186

The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima, because she is the personification of the inferior functions which relate a man to the collective unconscious. The collective unconscious as a whole presents itself to a man in feminine form. To a woman it appears in masculine form, and then I call it the animus. I chose the term anima because it has always been used for that very same psychological fact. The anima as a personification of the collective unconscious occurs in dreams over and over again. I have made long statistics about the anima figure in dreams. In this way one establishes these figures empirically Carl Jung, CW 18, Para 187

I hold and when I say I hold I have certain reasons for saying so that representations of psychic facts in images like the snake or the lizard or the crab or the mastodon or analogous animals also represent organic facts. For instance, the serpent very often represents the cerebro-spinal system, especially the lower centres of the brain, and particularly the medulla oblongata and spinal cord. The crab, on the other hand, having a sympathetic system only, represents chiefly the sympathicus and para-sympathicus of the abdomen; it is an abdominal thing. So if you translate the text of the dream it would read: if you go on like this your cerebro-spinal system and your sympathetic system will come up against you and snap you up. That is in fact what is happening. The symptoms of his neurosis express the rebellion of the sympathetic functions and of the cerebro-spinal system against his conscious attitude

Carl Jung, CW 18, Para 194

The crab-lizard brings up the archetypal idea of the hero and the dragon as deadly enemies. But in certain myths you find the interesting fact that the hero is not connected with the dragon only by his fight. There are, on the contrary, indications that the hero is himself the dragon. In Scandinavian mythology the hero is recognized by the fact that he has snake's eyes. He has snake's eyes because he is a snake. There are many other myths and legends which contain the same idea. Cecrops, the founder of Athens, was a man above and a serpent below. The souls of heroes often appear after death in the form of serpents Carl Jung, CW 18, Para 195

But unlike the mythical hero he does not fight the dragon with a weapon, but with a wand. He says, "From its effect on the monster it seems that it is a magical wand." He certainly does dispose of the crab in a magical way. The wand is another mythological symbol. It often contains a sexual allusion, and sexual magic is a means of protection against danger. You may remember, too, how during the earthquake at Messina nature produced certain instinctive reactions against the overwhelming destruction Carl Jung, CW 18, Para 197

The wand is an instrument, and instruments in dreams mean what they actually are, the devices of man to concretize his will. For instance, a knife is my will to cut; when I use a spear I prolong my arm, with a rifle I can project my action and my influence to a great distance; with a telescope I do the same as regards my sight. An instrument is a mechanism which represents my will, my intelligence, my capability, and my cunning. Instruments in dreams symbolize an analogous psychological mechanism. Now this dreamer's instrument is a magic wand. He uses a marvellous thing by which he can spirit away the monster, that is, his lower nervous system. He can dispose of such nonsense in no time, and with no effort at all Carl Jung, CW 18, Para 198

The first dream occurred in the middle of August, and she told me this: "I see a wheel, and it is rolling down a road and it burns me." That was all I could get out of her. I wanted her to draw a picture of it the next day, but she did not want to be bothered, so I left it. The other dream was about a week ago, and this time it was "a beetle that was pinching me." That was all I could get about it. I do not know whether you would like to comment on them. The only thing I would like to add is that she knows the difference between a beetle and a crab. She is very fond of animals Carl Jung, CW 18, Para 202

Professor Jung: You have to consider that it is very difficult and not quite fair to comment on dreams of someone one does not know; but I will tell you as much as one can see from the symbolism. The beetle would, according to my idea, have to do with the sympathetic system. Therefore I should conclude from that dream that there are certain peculiar psychological processes going on in the child, which touch upon her sympathetic system, and this might arouse some intestinal or other abdominal disorder. The most cautious statement one could make would be to say that there is a certain accumulation of energy in the sympathetic system which causes slight disturbances. This is also borne out by the symbol of the fiery wheel. The wheel in her dream seems to be a sun-symbol, and in Tantric philosophy fire corresponds to the so-called manipura chakra, which is localized in the abdomen. In the prodromal symptoms of epilepsy you sometimes find the idea of a wheel revolving inside. This too expresses a manifestation of a sympathetic nature. The image of the revolving wheel reminds us of the wheel upon which Ixion was crucified. The dream of the little girl is an archetypal dream, one of those strange archetypal dreams children occasionally have Carl Jung, CW 18, Para 203

I explain these archetypal dreams of children by the fact that when consciousness begins to dawn, when the child begins to feel that he is, he is still close to the original psychological world from which he has just emerged: a condition of deep unconsciousness. Therefore you find with many children an awareness of the contents of the collective unconscious, a fact which in some Eastern beliefs is interpreted as reminiscence of a former existence. Tibetan philosophy, for instance, speaks of the “Bardo” existence and of the condition of the mind between death and birth. The idea of former existence is a projection of the psychological condition of early childhood. Very young children still have an awareness of mythological contents, and if these contents remain conscious too long, the individual is threatened by an incapacity for adaptation; he is haunted by a constant yearning to remain with or to return to the original vision. There are very beautiful descriptions of these experiences by mystics and poets Carl Jung, CW 18, Para 204

Usually at the age of four to six the veil of forgetfulness is drawn upon these experiences. However, I have seen cases of ethereal children, so to speak, who had an extraordinary awareness of these psychic facts and were living their life in archetypal dreams and could not adapt. Recently I saw a case of a little girl of ten who had some most amazing mythological dreams. Her father consulted me about these dreams. I could not tell him what I thought because they contained an uncanny prognosis. The little girl died a year later of an infectious disease. She had never been born entirely Carl Jung, CW 18, Para 205

They have two categories of children. The majority of them, when they come to the institution, feel ever so much better, they develop very nicely and normally and they eventually grow out of whatever their original evil was Carl Jung, CW 18, Para 209

The other category, the minority, become hysterical when they try to be nice and normal. Those are the born criminals whom you cannot change. They are normal when they do wrong. We also do not feel quite right when we are behaving perfectly, we feel much better when we are doing a bit of wrong. That is because we are not perfect. The Hindus, when they build a temple, leave one corner unfinished; only the gods make something perfect, man never can. It is much better to know that one is not perfect, then one feels much better. So it is with these children, and so it is with our patients Carl Jung, CW 18, Para 209

It is wrong to cheat people out of their fate and to help them to go beyond their level. If a man has it in him to be adapted, help him by all means; but if it is really his task not to be adapted, help him by all means not to be adapted, because then he is all right Carl Jung, CW 18, Para 209

Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes. Carl Jung, CW 18, Para 218

Professor Jung: I make no distinction between them. If you study the phenomenology of mystical experience you will come across some very interesting things. For instance, you all know that our Christian heaven is a masculine heaven and that the feminine element is only tolerated. The Mother of God is not divine, she is only the arch-saint. She intercedes for us at the throne of God but she is not part of the Deity. She does not belong to the Trinity Carl Jung, CW 18, Para 220

In hysteria the dissociated personalities are still in a sort of interrelation, so that you always get the impression of a total person. With a hysterical case you can establish a rapport, you get a feeling reaction from the whole person. There is only a superficial division between certain memory compartments, but the basic personality is always present Carl Jung, CW 18, Para 224

In the case of schizophrenia that is not so. There you encounter only fragments, there is nowhere a whole. Therefore, if you have a friend or a relative whom you have known well and who becomes insane, you will get a tremendous shock when you are confronted with a fragmentary personality which is completely split up. You can only deal with one fragment at a time; it is like a splinter of glass. You do not feel the continuity of the personality any longer. While with a hysterical case you think: if I could only wipe away that sort of obscuration or that sort of somnambulism then we should have the sum-total of the personality. But with schizophrenia it is a deep dissociation of personality; the fragments cannot come together any more Carl Jung, CW 18, Para 224

A woman had been twice in a lunatic asylum with a typical schizophrenic attack. When she was brought to me she was better, but still in a state of hallucination. I saw that it was possible to reach the split-off parts. Then I began to go through every detail of the experiences which she had had in the lunatic asylum with her; we went through all the voices and all the delusions, and I explained every fact to her so that she could associate them with her consciousness. I showed her what these unconscious contents were that came up during her insanity, and because she was an intelligent person, I gave her books to read so that she acquired a great deal of knowledge, chiefly mythological knowledge, by which she herself could stitch the parts together. The breaking lines were still there, of course, and whenever afterwards she had a new wave of disintegration I told her to try to draw or paint a picture of that particular situation in order to have a picture of the whole of herself which objectified her condition, and so she did. She brought me quite a number of pictures she had made, which had helped her whenever she felt she was falling apart again Carl Jung, CW 18, Para 226

In this way I have kept her afloat for about twelve years, and she has had no more attacks which necessitated her seclusion in an asylum. She could always manage to ward off the attacks by objectifying their contents. She told me, moreover, that when she had made such a picture she went to her books and read a chapter about some of its main features, in order to bring it into general connection with mankind, with what people know, with the collective consciousness, and then she felt right again. She said she felt adapted and she was no longer at the mercy of the collective unconscious Carl Jung, CW 18, Para 226

The myth or legend arises from the archetypal material which is constellated by the disease, and the psychological effect consists in connecting the patient with the general human meaning of his particular situation. Snakebite, for instance, is an archetypal situation, therefore you find it as a motif in any number of tales. If the archetypal situation underlying the illness can be expressed in the right way the patient is cured. If no adequate expression is found, the individual is thrown back upon himself, into the isolation of being ill; he is alone and has no connection with the world. But if he is shown that his particular ailment is not his ailment only, but a general ailment even a god’s ailment he is in the company of men and gods, and this knowledge produces a healing effect Carl Jung, CW 18, Para 231

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again Carl Jung, CW 18, Para 231

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances. If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money. But if everybody loses his money it is quite another matter and you feel reconciled to it Carl Jung, CW 18, Para 232

Mythological dreams therefore are felt by us as a very alien element. But this is not so with a mentality nearer to the primordial psyche. Primitives pay great attention to such dreams and call them “big dreams” in contradistinction to ordinary ones. They feel that they are important and contain a general meaning. Therefore in a primitive community the dreamer feels bound to announce a big dream to the assembly of men, and a palaver is held over it Carl Jung, CW 18, Para 250

Such dreams were also announced to the Roman Senate. There is a story of a senator’s daughter in the first century B.C. who dreamed that the goddess Minerva had appeared to her and complained that the Roman people were neglecting her temple. The lady felt obliged to report the dream to the Senate, and the Senate voted a certain sum of money for the restoration of the temple Carl Jung, CW 18, 250

A similar case is told of Sophocles, when a precious golden vessel had been stolen from the temple of Herakles. The god appeared to Sophocles in a dream and told him the name of the thief. After the third repetition of the dream, Sophocles felt obliged to inform the Areopagus. The man in question was seized, and in the course of the investigation he confessed and brought back the vessel Carl Jung, CW 18, Para 250

These mythological or collective dreams have a character which forces people instinctively to tell them. This instinct is quite appropriate, because such dreams do not belong to the individual; they have a collective meaning. They are true in themselves in general, and in particular they are true for people in certain circumstances. That is the reason why in antiquity and in the Middle Ages dreams were held in great esteem. It was felt that they expressed a collective human truth Carl Jung, CW 18, Para 250

The cave or underworld represents a layer of the unconscious where there is no discrimination at all, not even a distinction between the male and the female, which is the first differentiation primitives make. They distinguish objects in this way, as we still do occasionally. Some keys, for instance, have a hole in the front, and some are solid. They are often called male and female keys. You know the Italian tiled roofs. The convex tiles are placed above and the concave ones underneath. The upper ones are called monks and the under ones the nuns. This is not an indecent joke to the Italians, but the quintessence of discrimination Carl Jung, CW 18, Para 261

When the unconscious brings together the male and the female, things become utterly indistinguishable and we cannot say any more whether they are male or female, just as Cecrops came from such a mythical distance that one could not say whether he was man or woman, human or serpent. So we see that the bottom of the cistern in our dream is characterized by a complete union of opposites. This is the primordial condition of things, and at the same time a most ideal achievement, because it is the union of elements eternally opposed. Conflict has come to rest, and everything is still or once again in the original state of indistinguishable harmony. You find the same idea in ancient Chinese philosophy. The ideal condition is named Tao, and it consists of the complete harmony between heaven and earth Carl Jung, CW 18, Para 262

On one side it is white with a black spot, and on the other it is black with a white spot. The white side is the hot, dry, fiery principle, the south; the black side is the cold, humid, dark principle, the north. The condition of Tao is the beginning of the world where nothing has yet begun and it is also the condition to be achieved by the attitude of superior wisdom. The idea of the union of the two opposite principles of male and female, is an archetypal image Carl Jung, CW 18, Para 262

When the dreamer comes to these symbols he reaches the layer of complete unconsciousness, which is represented as the greatest treasure. It is the central motif in Wagner's Parsifal that the spear should be restored to the Grail because they belong eternally together. This union is a symbol of complete fulfilment eternity before and after the creation of the world, a dormant condition. That is probably the thing which the desire of man is seeking. That is why he ventures into the cave of the dragon, to find that condition where consciousness and the unconscious are so completely united that he is neither conscious nor unconscious. Whenever the two are too much separated, consciousness seeks to unite them again by going down into the depths where they once were one. Thus you find in Tantric Yoga or Kundalini Yoga an attempt to reach the condition where Shiva is in eternal union with Shakti. Shiva is the eternally unextended point, and he is encircled by the female principle, Shakti, in the form of a serpent Carl Jung, CW 18, Para 263

We have traces of an analogous symbolism in Christian reports about the ancient mysteries. There is a report by a Bishop Asterios about Eleusis, and it says that every year the priest made the katabasis or descent into the cave. And the priest of Apollo and the priestess of Demeter, the earth mother, celebrated the hierosgamos, the sacred nuptials, for the fertilization of the earth. This is a Christian statement which is not substantiated. The initiates of the Eleusinian mysteries were sworn to the strictest secrecy; if they betrayed anything, they were punished with death. So we have practically no knowledge of their rites. We know, on the other hand, that during the mysteries of Demeter certain obscenities took place because they were thought good for the fertility of the earth. The distinguished ladies of Athens assembled, with the priestess of Demeter presiding. They had a good meal and

plenty of wine and afterwards performed the rite of the aischrologia. That is, they had to tell indecent jokes. This was considered a religious duty because it was good for the fertility of the next season Carl Jung, CW 18, Para 264

A similar rite took place in Bubastis in Egypt at the time of the Isis mysteries. The inhabitants of the villages on the upper Nile came down in parties, and the women on the barges used to expose themselves to the women on the banks of the Nile. It was probably done for the same reason as the aischrologia, to ensure the fertility of the earth. You can read about it in Herodotus. In southern Germany as late as the nineteenth century, in order to increase the fertility of the soil, the peasant used to take his wife to his fields and have intercourse with her in a furrow. This is called sympathetic magic Carl Jung, CW 18, Para 264

The bowl is a vessel that receives or contains and is therefore female. It is a symbol of the body which contains the anima, the breath and liquid of life, while the dagger has piercing, penetrating qualities and is therefore male. It cuts, it discriminates and divides, and so is a symbol of the masculine Logos principle Carl Jung, CW 18, Para 265

In our dream the dagger is said to be the key to Toledo. The idea of the key is often associated with the mysteries in the cave. In the cult of Mithras there is a peculiar kind of god, the key god Aion, whose presence could not be explained; but I think it is quite understandable. He is represented with the winged body of a man and the head of a lion, and he is encoiled by a snake which rises up over his head. You have a figure of him in the British Museum. He is Infinite Time and Long Duration; he is the supreme god of the Mithraic hierarchy and creates and destroys all things, the durée créatrice of Bergson. He is a sun-god. Leo is the zodiacal sign where the sun dwells in summer, while the snake symbolizes the winter or wet time. So Aion, the lion-headed god with the snake round his body, again represents the union of opposites, light and darkness, male and female, creation and destruction. The god is represented as having his arms crossed and holding a key in each hand. He is the spiritual father of St. Peter, for he too holds the keys. The keys which Aion is holding are the keys to the past and future Carl Jung, CW 18, Para 266

The ancient mystery cults are always connected with psychopompic deities. Some of these deities are equipped with the keys to the underworld, because as the guardians of the door they watch over the descent of the initiates into the darkness and are the leaders into the mysteries. Hecate is one of them Carl Jung, CW 18, Para 267

Projection is a general psychological mechanism that carries over subjective contents of any kind into the object. For instance, when I say, “The colour of this room is yellow,” that is a projection, because in the object itself there is no yellow; yellow is only in us. Colour is our subjective experience as you know. The same when I hear a sound, that is a projection, because sound does not exist in itself; it is a sound in my head, it is a psychic phenomenon which I project Carl Jung, CW 18, Para 313

Transference is usually a process that happens between two people and not between a human subject and a physical object, though there are exceptions; whereas the more general mechanism of projection, as we have seen, can just as well extend to physical objects. The mechanism of projection, whereby subjective contents are carried over into the object and appear as if belonging to it, is never a voluntary act, and transference, as a specific form of projection, is no exception to this rule. You cannot consciously and intentionally project, because then you know all the time that you are projecting your subjective contents; therefore

you cannot locate them in the object, for you know that they really belong to you Carl Jung, CW 18, Para 314

Transference, strictly, as I have already said, is a projection which happens between two individuals and which, as a rule, is of an emotional and compulsory nature. Emotions in themselves are always in some degree overwhelming for the subject, because they are involuntary conditions which override the intentions of the ego. Moreover, they cling to the subject, and he cannot detach them from himself. Yet this involuntary condition of the subject is at the same time projected into the object, and through that a bond is established which cannot be broken, and exercises a compulsory influence upon the subject Carl Jung, CW 18, Para 316

Emotions are not detachable like ideas or thoughts, because they are identical with certain physical conditions and are thus deeply rooted in the heavy matter of the body. Therefore the emotion of the projected contents always forms a link, a sort of dynamic relationship, between the subject and the object and that is the transference. Naturally, this emotional link or bridge or elastic string can be positive or negative, as you know Carl Jung, CW 18, Para 317

The projection of emotional contents always has a peculiar influence. Emotions are contagious, because they are deeply rooted in the sympathetic system; hence the word "sympathicus." Any process of an emotional kind immediately arouses similar processes in others. When you are in a crowd which is moved by an emotion, you cannot fail to be roused by that same emotion. Suppose you are in a country where a language is spoken which you don't understand, and somebody makes a joke and people laugh, then you laugh too in an idiotic way, simply because you can't refrain from laughing. Also when you are in a crowd which is politically excited you can't help being excited too, even when you do not share their opinion at all, because emotion has this suggestive effect. The French psychologists have dealt with this "contagion mentale;" there are some very good books on the subject, especially The Crowd: A Study of the Popular Mind, by Le Bon Carl Jung, CW 18, Para 318

In psychotherapy, even if the doctor is entirely detached from the emotional contents of the patient, the very fact that the patient has emotions has an effect upon him. And it is a great mistake if the doctor thinks he can lift himself out of it. He cannot do more than become conscious of the fact that he is affected. If he does not see that he is too aloof and then he talks beside the point. It is even his duty to accept the emotions of the patient and to mirror them. That is the reason why I reject the idea of putting the patient upon a sofa and sitting behind him. I put my patients in front of me and I talk to them as one natural human being to another, and I expose myself completely and react with no restriction Carl Jung, CW 18, Para 319

I remember very well a case of an elderly woman of about fifty-eight a doctor too from the United States. She arrived in Zurich in a state of utter bewilderment. She was so confused at first I thought her half crazy, until I discovered that she had been in an analysis. She told me certain things she had done in her bewilderment, and it was quite obvious that she would never have done these things if her analyst had been a human being and not a mystical cipher who was sitting behind her, occasionally saying a wise word out of the clouds and never showing an emotion. So she go quite lost in her own mists and did some foolish things which he could easily have prevented her from doing if he had behaved like a human being Carl Jung, CW 18, Para 320

One always has to answer people in their main function, otherwise no contact is established. So, in order to be able to show my patients that their reactions have arrived in my system, I have to sit opposite them so that they can read the reactions in my face and can see that I am listening Carl Jung, CW 18, Para 321

The emotions of patients are always slightly contagious, and they are very contagious when the contents which the patient projects into the analyst are identical with the analyst's own unconscious contents. Then they both fall into the same dark hole of unconsciousness and get into the condition of participation. This is the phenomenon which Freud has described as counter-transference. It consists of mutual projecting into each other and being fastened together by mutual unconsciousness. Participation, as I have told you, is a characteristic of primitive psychology, that is, of a psychological level where there is no conscious discrimination between subject and object. Mutual unconsciousness is of course most confusing both to the analyst and to the patient; all orientation is lost, and the end of such an analysis is disaster Carl Jung, CW 18, Para 322

Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects. Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor. Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest. If the analyst does not keep in touch with his unconscious objectively, there is no guarantee whatever that the patient will not fall into the unconscious of the analyst Carl Jung, CW 18, Para 323

One has, of course, all sorts of ideas about transference, and we are all somewhat prejudiced by the definition which Freud has given; one is inclined to think that it is always a matter of erotic transference. But my experience has not confirmed the theory that it is erotic contents or infantile things exclusively that are projected. According to my experience, anything can be a matter for projection, and the erotic transference is just one of the many possible forms of transference. There are many other contents in the human unconscious which are also of a highly emotional nature, and they can project themselves just as well as sexuality. All activated contents of the unconscious have the tendency to appear in projection. It is even the rule that an unconscious content which is constellated shows itself first as a projection. Any activated archetype can appear in projection, either into an external situation, or into people, or into circumstances in short, into all sorts of objects. There are even transferences to animals and to things Carl Jung, CW 18, Para 324

The intensity of the transference relationship is always equivalent to the importance of its contents to the subject. If it is a particularly intense transference, we can be sure that the contents of the projection, once they are extracted and made conscious, will prove to be just as important to the patient as the transference was. When a transference collapses it does not vanish into the air; its intensity, or a corresponding amount of energy, will appear in another place, for instance in another relationship, or in some other important psychological form. For the intensity of the transference is an intense emotion which is really the property of the patient. If the transference is dissolved, all that projected energy falls back into the subject, and he is then in possession of the treasure which formerly, in the transference, had simply been wasted Carl Jung, CW 18, Para 327

Now we have to say a few words about the aetiology of the transference. Transference can be an entirely spontaneous and unprovoked reaction, a sort of “love at first sight.” Of course transference should never be misunderstood as love; it has nothing to do with love whatever. Transference only misuses love. It may appear as if transference were love, and inexperienced analysts make the mistake of taking it for love, and the patient makes the same mistake and says that he is in love with the analyst. But he is not in love at all Carl Jung, CW 18, Para 328

Occasionally a transference can even spring up before the first sight, that is before or outside the treatment. And if it happens to a person who does not come for analysis afterwards, we cannot find out the reasons. But this shows all the more that it has nothing whatever to do with the real personality of the analyst Carl Jung, CW 18, Para 329

Usually a transference establishes itself only during the analysis. Very often it is caused by a difficulty in making contact, in establishing emotional harmony between the doctor and the patient what the French psychologists at the time of hypnotic and suggestion therapy used to call “le rapport.” A good rapport means that the doctor and patient are getting on well together, that they can really talk to each other and that there is a certain amount of mutual confidence Carl Jung, CW 18, Para 331

This often happens to people who habitually resist other human beings either because of an inferiority complex or because of megalomania, or for other reasons and who are psychologically very isolated. Then, out of fear of getting lost, their nature causes a violent effort of the emotions to attach themselves to the analyst. They are in despair that perhaps he too will not understand them; so they try to propitiate either the circumstances, or the analyst, or their own unwillingness by a sort of sexual attraction Carl Jung, CW 18, Para 332

All these compensatory phenomena can be turned round and be applied to the analyst as well. Suppose, for instance, that an analyst has to treat a woman who does not particularly interest him, but suddenly he discovers that he has a sexual fantasy about her. Now I don’t wish it on analysts that they should have such fantasies, but if they do they had better realize it, because it is important information from their unconscious that their human contact with the patient is not good, that there is a disturbance of rapport. Therefore the analyst’s unconscious makes up for the lack of a decent human rapport by forcing a fantasy upon him in order to cover the distance and to build a bridge. These fantasies can be visual, they can be a certain feeling or a sensation a sexual sensation, for instance. They are invariably a sign that the analyst’s attitude to the patient is wrong, that he overvalues him or undervalues him or that he does not pay the right attention. That correction of his attitude can also be expressed by dreams. So if you dream of a patient, always pay attention and try to see whether the dream is showing you where you may be wrong. Patients are tremendously grateful when you are honest in that respect, and they feel it very much when you are dishonest or neglectful Carl Jung, CW 18, Para 333

There is another reason for over-compensation by transference in the case of patients with an utterly auto-erotic attitude; patients who are shut away in auto-erotic insulation and have a thick coat of armour, or a thick wall and moat around them. Yet they have a desperate need for human contact, and they naturally begin to crave for a human being outside the walls. But they don’t do anything about it. They won’t lift a finger, and neither will they allow anybody to approach them, and from this attitude they get a terrible transference. Such transferences cannot be touched, because the patients are too well defended on all

sides. On the contrary, if you try to do something about the transference, they feel it as a sort of aggression, and they defend themselves still more. So you must leave these people to roast in their own fat until they are satisfied and come voluntarily out of their fortress. Of course they will complain like anything about your lack of understanding and so on, but the only thing you can do is to be patient and say, “Well, you are inside, you show nothing, and as long as you don’t show anything I can do nothing either” Carl Jung, CW 18, Para 338

In such a case the transference can come almost to the boiling point, because only a strong flame will cause the person to leave his castle. Of course that means a great outburst; but the outburst must be borne quietly by the doctor, and the patient will later on be very thankful that he has not been taken literally Carl Jung, CW 18, Para 339

These initial dreams are often most instructive. Therefore I always ask a new patient when he first comes to me: “Did you know some time ago that you were coming? Have you met me before? Have you had a dream lately, perhaps last night?” because if he did, it gives me most valuable information about his attitude. And when you keep in close touch with the unconscious you can turn many a difficult corner. A transference is always a hindrance; it is never an advantage. You cure in spite of the transference, not because of it Carl Jung, CW 18, Para 349

Those are some of the reasons for a transference. The general psychological reason for projection is always an activated unconscious that seeks expression. The intensity of the transference is equivalent to the importance of the projected content. A strong transference of a violent nature corresponds to a fiery content; it contains something important, something of great value to the patient. But as long as it is projected, the analyst seems to embody this most precious and important thing. He can’t help being in this unfortunate position, but he has to give that value back to the patient, and the analysis is not finished until the patient has integrated the treasure. So, if a patient projects the saviour complex into you, for instance, you have to give back to him nothing less than a saviour whatever that means. But you are not the saviour most certainly not Carl Jung, CW 18, Para 352

It is a typical occupational hazard of the psychotherapist to become psychically infected and poisoned by the projections to which he is exposed. He has to be continually on his guard against inflation. But the poison does not only affect him psychologically; it may even disturb his sympathetic system. I have observed quite a number of the most extraordinary cases of physical illness among psychotherapists, illness which does not fit in with the known medical symptomatology, and which I ascribe to the effect of this continuous onslaught of projections from which the analyst does not discriminate his own psychology. The peculiar emotional condition of the patient does have a contagious effect. One could almost say it arouses similar vibrations in the nervous system of the analyst, and therefore, like alienists, psychotherapists are apt to become a little queer. One should bear that problem in mind. It very definitely belongs to the problem of transference Carl Jung, CW 18, Para 356

I remember a patient I had to treat over a period of nine years. I saw him only for a few weeks each year, as he lived abroad. From the start I knew what his real trouble was, but I also saw how the least attempt to get closer to the truth was met by a violent reaction and a self-defense that threatened complete rupture between us. Whether I liked it or not, I had to do my best to maintain the rapport and to follow his inclination, supported by his dreams, though this led the discussion away from the central problem that, according to all reasonable expectations, should have been discussed. It went so far that I often accused myself of leading

my patient astray, and only the fact that his condition slowly but clearly improved prevented me from confronting him brutally with the truth Carl Jung, CW 18, Para 515

In the tenth year, however, the patient declared himself cured and freed from all symptoms. I was surprised and ready to doubt his statement, because theoretically he could not be cured. Noticing my astonishment, he smiled and said: "And now I want to thank you quite particularly for your unfailing tact and patience in helping me to circumvent the painful cause of my neurosis. I am now ready to tell you everything about it. If I had been able to do so I would have told you right out at the first consultation. But that would have destroyed my rapport with you, and where would I have been then? I would have been morally bankrupt and would have lost the ground from under my feet, having nothing to stand on. In the course of the years I have learnt to trust you, and as my confidence grew my condition improved. I improved because my belief in myself was restored, and now I am strong enough to discuss the problem that was destroying me" Carl Jung, CW 18, Para 516

He then made a devastatingly frank confession, which showed me the reasons for the peculiar course our treatment had followed. The original shock had been such that he could not face it alone. It needed the two of us, and that was the therapeutic task, not the fulfilment of theoretical presuppositions Carl Jung, CW 18, Para 517

From cases like this I learnt to follow the lines already indicated in the material presented by the patient and in his disposition, rather than commit myself to general theoretical considerations that might not be applicable to that particular case. The practical knowledge of human nature I have accumulated in the course of sixty years has taught me to regard each case as a new experience, for which, first of all, I have to seek the individual approach. Sometimes I have not hesitated to plunge into a careful study of infantile events and fantasies; at other times I have begun at the top, even if this meant soaring into a mist of most unlikely metaphysical speculations. It all depends on whether I am able to learn the language of the patient and follow the gropings of his unconscious towards the light. Some demand one thing and some another. Such are the differences between individuals Carl Jung, CW 18, Para 518

Meaning and purposefulness are not prerogatives of the conscious mind; they operate through the whole of living nature. There is no difference in principle between organic and psychic formations. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process Carl Jung, CW 18, Para 512

Thus, through dreams, intuitions, impulses, and other spontaneous happenings, instinctive forces influence the activity of consciousness. Whether that influence is for better or worse depends on the actual contents of the unconscious Carl Jung, CW 18, Para 512

If the dream contains too many things that normally ought to be conscious, then its function becomes twisted and prejudiced; motives appear that are not based on true instincts but owe their activity to the fact that they have been consigned to the unconscious by repression or neglect. They overlay, as it were, the normal unconscious psyche and distort its natural symbol-producing function Carl Jung, CW 18, Para 512

Obviously the dream was telling the young man what he ought to do, and the old man what he was still doing. While it encouraged the hesitant young man, the old one would be only too glad to risk the jump. But that still-flickering spirit of adventure was just his greatest trouble Carl Jung, CW 18, Para 519

This example shows how the interpretation of dreams and symbols depends largely on the individual disposition of the dreamer. Symbols have not one meaning only but several, and often they even characterize a pair of opposites, as does, for instance, the stella matutina, the morning star, which is a well-known symbol of Christ and at the same time of the devil (Lucifer). The same applies to the lion. The correct interpretation depends on the context, i.e., the associations connected with the image, and on the actual condition of the dreamer's mind Carl Jung, CW 18, Para 520

But if archetypes were ideas that originated in our conscious mind or were acquired by it, one would certainly understand them, and would not be astonished and bewildered when they appear in consciousness. I can remember many cases of people who have consulted me because they were baffled by their own or their children's dreams. The reason was that the dreams contained images that would not be traced to anything they remembered, and they could not explain where their children could have picked up such strange and incomprehensible ideas Carl Jung, CW 18, Para 524

These people were highly educated persons, sometimes psychiatrists themselves. One of them was a professor who had a sudden vision and thought he was crazy. He came to me in a state of complete panic. I simply took a four-hundred-year-old volume from the shelf and showed him an old woodcut that depicted his vision. "You don't need to be crazy," I told him. "They knew all about your vision four hundred years ago." Whereupon he sat down entirely deflated but once more normal Carl Jung, CW 18, Para 524

Our conscious thoughts often concern themselves with the future and its possibilities, and so does the unconscious and its dreams. There has long been a world-wide belief that the chief function of dreams is prognostication of the future. In antiquity, and still in the Middle Ages, dreams played their part in medical prognosis. I can confirm from a modern dream the prognosis, or rather precognition, in an old dream quoted by Artemidoros of Daldis, in the second century A.D. He relates that a man dreamt he saw his father die in the flames of a house on fire. Not long afterwards, he himself died of a phlegmone (fire, high fever), presumably pneumonia. Now it so happened that a colleague of mine was suffering from a deadly gangrenous fever in fact, a phlegmone. A former patient of his, who had no knowledge of the nature of the doctor's illness, dreamt that the doctor was perishing in a great fire. The dream occurred three weeks before the doctor died, at a time when he had just entered hospital and the disease was only at its beginning. The dreamer knew nothing but the bare fact that the doctor was ill and had entered hospital Carl Jung, CW 18, Para 544

They [instincts] are thus forced to assert themselves in an indirect way, through what Janet called automatisms. These take the form of symptoms in the case of a neurosis or, in normal cases, of incidents of various kinds, like unaccountable moods, unexpected forgetfulness, mistakes in speech, and so on. Such manifestations show very clearly the autonomy of the archetypes Carl Jung, CW 18, Para 560

It is easy to believe that one is master in one's own house, but, as long as we are unable to control our emotions and moods, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into our arrangements and decisions, we are certainly not the masters. On the contrary, we have so much reason for uncertainty that it will be better to look twice at what we are doing Carl Jung, CW 18, Para 560

The former [natural] symbols are derived from the unconscious contents of the psyche, and they therefore represent an enormous number of variations on the basic archetypal motifs. In many cases, they can be traced back to their archaic roots, i.e., to ideas and images that we meet in the most ancient records and in primitive societies. In this respect, I should like to call the reader's attention to such books as Mircea Eliade's study of shamanism, where a great many illuminating examples may be found Carl Jung, CW 18, Para 578

"Cultural" symbols, on the other hand, are those that have expressed "eternal truths" or are still in use in many religions. They have gone through many transformations and even a process of more or less conscious elaboration, and in this way have become the représentations collectives of civilized societies. Nevertheless, they have retained much of their original numinosity, and they function as positive or negative "prejudices" with which the psychologist has to reckon very seriously Carl Jung, CW 18, Para 579

Nobody can dismiss these numinous factors on merely rational grounds. They are important constituents of our mental make-up and vital forces in the building up of human society, and they cannot be eradicated without serious loss. When they are repressed or neglected, their specific energy disappears into the unconscious with unpredictable consequences. The energy that appears to have been lost revives and intensifies whatever is uppermost in the unconscious tendencies, perhaps, that have hitherto had no chance to express themselves, or have not been allowed an uninhibited existence in our consciousness. They form an ever-present destructive "shadow." Even tendencies that might be able to exert a beneficial influence turn into veritable demons when they are repressed. This is why many well-meaning people are understandably afraid of the unconscious, and incidentally of psychology Carl Jung, CW 18, Para 580

If, for instance, one has to deal with a dream in which the number 13 occurs, the question is: Does the dreamer habitually believe in the unfavourable nature of the number, or does the dream merely allude to people who still indulge in such superstitions? The answer will make a great difference to the interpretation. In the former case, the dreamer is still under the spell of the unlucky 13, and therefore will feel most uncomfortable in room no. 13 or sitting at a table with thirteen people. In the latter case, 13 may not be more than a chiding or disparaging remark. In one case it is a still numinous representation; in the other it is stripped of its original emotionality and has assumed the innocuous character of a mere piece of indifferent information Carl Jung, CW 18, Para 588

This illustrates the way in which archetypes appear in practical experience. In the first case they appear in their original form they are images and at the same time emotions. One can speak of an archetype only when these two aspects coincide. When there is only an image, it is merely a word-picture, like a corpuscle with no electric charge. It is then of little consequence, just a word and nothing more. But if the image is charged with numinosity, that is, with psychic energy, then it becomes dynamic and will produce consequences Carl Jung, CW 18, 589

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. The word alone is a mere abstraction, an exchangeable coin in intellectual commerce. But the archetype is living matter. It is not limitlessly exchangeable but always belongs to the economy of a living individual, from which it cannot be detached and used arbitrarily for different ends. It cannot be explained in just any way, but only in the

one that is indicated by that particular individual. Thus the symbol of the cross, in the case of a good Christian, can be interpreted only in the Christian way unless the dream produces very strong reasons to the contrary, and even then the specifically Christian meaning should not be lost sight of Carl Jung, CW 18, Para 589

The mere use of words is futile if you do not know what they stand for. This is particularly true in psychology, where we speak of archetypes like the anima and animus, the wise old man, the great mother, and so on. You can know about all the saints, sages, prophets, and other godly men, and all the great mothers of the world, but if they are mere images whose numinosity you have never experienced, it will be as if you were talking in a dream, for you do not know what you are talking about. The words you use are empty and valueless, and they gain life and meaning only when you try to learn about their numinosity, their relationship to the living individual. Then only do you begin to understand that the names mean very little, but that the way they are related to you is all-important Carl Jung, CW 18, Para 590

The symbol-producing function of our dreams is an attempt to bring original mind back to consciousness, where it has never been before, and where it has never undergone critical self-reaction. We have been that mind, but we have never known it. We got rid of it before understanding it. It rose from its cradle, shedding its primitive characteristics like cumbersome and valueless husks. It looks as if the unconscious represented the deposit of these remnants. Dreams and their symbols continually refer to them, as if they intended to bring back all the old primitive things from which the mind freed itself in the course of its evolution: illusions, childish fantasies, archaic thought-forms, primitive instincts. This is in reality the case, and it explains the resistance, even fear and horror, one experiences in approaching the unconscious. One is shocked less by the primitivity of its contents than by their emotionality. They are not merely neutral or indifferent, they are so charged with affect that they are often exceedingly uncomfortable. They can even cause real panic, and the more they are repressed the more they spread through the whole personality in the form of a neurosis Carl Jung, CW 18, Para 591

It is just their emotionality, however, that gives them such a vital importance. It is as if a man who has lived through a period of life in an unconscious state should suddenly realize that there is a gap in his memory that important events seem to have taken place that he cannot remember. In so far as he assumes that the psyche is an exclusively personal affair (and this is the usual assumption), he will try to retrieve the apparently lost infantile memories. But the gaps in his childhood memories are merely the symptoms of a much greater loss, the loss of the primitive psyche the psyche that lived and functioned before it was reflected by consciousness Carl Jung, CW 18, Para 592

As the evolution of the embryonic body repeats its prehistory, so the mind grows up through the series of its prehistoric stages. Dreams seem to consider it their main task to bring back a sort of recollection of the prehistoric as well as the infantile world, right down to the level of the most primitive instincts, as if such memories were a priceless treasure. And these memories can indeed have a remarkably healing effect in certain cases, as Freud saw long ago Carl Jung, CW 18, Para 593

This observation confirms the view that an infantile memory-gap (a so-called amnesia) amounts to a definite loss and that its recovery brings an increase in vitality and well-being. Since we measure a child’s psychic life by the paucity and simplicity of its conscious contents, we do not appreciate the far-reaching complexities of the infantile mind that stem from its original identity with the prehistoric psyche. That “original mind” is just as much present

and still functioning in the child as the evolutionary stages are in the embryo. If the reader remembers what I said earlier about the child who made a present of her dreams to her father, he will get a good idea of what I mean Carl Jung, CW 18, Para 593

In infantile amnesia, one finds strange admixtures of mythological fragments that also often appear in later psychoses. Images of this kind are highly numinous and therefore very important. If such recollections reappear in adult life, they may in some cases cause profound psychological disturbances, while in other people they can produce astonishing cures or religious conversions. Often they bring back a piece of life, missing for a long time, that enriches the life of an individual Carl Jung, CW 18, Para 594

The recollection of infantile memories and the reproduction of archetypal modes of psychic functioning create a wider horizon and a greater extension of consciousness, provided that one succeeds in assimilating and integrating the lost and regained contents. Since they are not neutral, their assimilation will modify the personality, even as they themselves will have to undergo certain alterations Carl Jung, CW 18, Para 595

In this part of the individuation process the interpretation of symbols plays an important practical role; for the symbols are natural attempts to reconcile and reunite often widely separated opposites, as is apparent from the contradictory nature of many symbols. It would be a particularly obnoxious error in this work of assimilation if the interpreter were to take only the conscious memories as “true” or “real,” while considering the archetypal contents as merely fantastic representations Carl Jung, CW 18, Para 595

Dreams and their ambiguous symbols owe their forms on the one hand to repressed contents and on the other two archetypes. They thus have two aspects and enable one to interpret in two ways: one lays the emphasis either on their personal or on their archetypal aspect. The former shows the morbid influence of repression and infantile wishes, while the latter points to the sound instinctive basis Carl Jung, CW 18, Para 595

Not only is the existence of archetypes denied, but even those people who do admit their existence usually treat them as if they were mere images and forget that they are living entities that make up a great part of the human psyche. As soon as the interpreter strips them of their numinosity, they lose their life and become mere words. It is then easy enough to link them together with other mythological representations, and so the process of limitless substitution begins; one glides from archetype to archetype, everything means everything, and one has reduced the whole process to absurdity. All the corpses in the world are chemically identical, but living individuals are not Carl Jung, CW 18, Para 596

It is true that the forms of archetypes are to a considerable extent interchangeable, but their numinosity is and remains a fact. It represents the value of an archetypal event. This emotional value must be kept in mind and allowed for throughout the whole intellectual process of interpretation. The risk of losing it is great, because thinking and feeling are so diametrically opposed that thinking abolishes feeling-values and vice versa. Psychology is the only science that has to take the factor of value (feeling) into account, since it forms the link between psychic events on the one hand, and meaning and life on the other Carl Jung, CW 18, Para 596

As a philosophical and metaphysical concept, the unconscious occurs fairly early, for instance as “petites perceptions” in Leibniz, “eternal unconscious” in Schelling, “unconscious Will” in Schopenhauer and as the “divine Absolute” in von Hartmann Carl Jung, CW 18, Para

1143

In the academic psychology of the nineteenth century, the unconscious occurs as a basic theoretical concept in Theodor Lipps, who defines it as the “psychic reality which must necessarily be thought to underlie the existence of a conscious content;” and in F. H.W. Myers and William James, who stress the importance of an unconscious psyche. With Theodor Fechner, the unconscious becomes an empirical concept. Nevertheless, the empirical approach to the unconscious may properly be said to date from quite recent times, since up to the turn of the century the psyche was usually identified with consciousness, and this made the idea of the unconscious appear untenable (Wundt) Carl Jung, CW 18, Para 1144

Freud later expanded the concept of the unconscious by calling it the “id” in contradistinction to the conscious ego. (The term derives from Groddeck.) The id represents the natural unconscious dynamism of man, while the ego forms that part of the id which is modified under the influence of the environment or is replaced by the reality principle. In working out the relations between the ego and the id, Freud discovered that the ego contains not only conscious but also unconscious contents, and he was therefore compelled to frame a concept to characterize the unconscious portion of the ego, which he called the “super-ego” or “ego-ideal.” He regarded this as the representative of the parental authority, as the successor of the Oedipus complex, that impels the ego to restrain the id. It manifests itself as conscience, which, invested with the authority of collective morality, continues to display the character of the father. The super-ego accounts for the activity of the censor in dreams Carl Jung, CW 18, Para 1152

Although Alfred Adler is usually included among the founders of depth psychology, his school of individual psychology represents only a partial continuation of the line of research initiated by his teacher Freud. Confronted with the same empirical material, Adler considered it from an entirely different point of view. For him, the primary aetiological factor was not sexuality but the power-drive. The neurotic individual appeared to him to be in conflict with society, with the result that his spontaneous development was blocked. On this view the individual never exists for himself alone; he maintains his psychic existence only within the community Carl Jung, CW 18, Para 1153

In contrast to the emphasis Freud laid on instinctual strivings, Adler stressed the importance of environmental factors as possible causes of neurosis. Neurotic symptoms and disturbances of personality were the result of a morbidly intensified valuation of the ego, which, instead of adapting to reality, develops a system of “guiding fictions.” This hypothesis gives expression to a finalistic viewpoint diametrically opposed to the causal-reductive method of Freud, in that it emphasizes the direction towards a goal Carl Jung, CW 18, Para 1153

Each individual chooses a guiding line as a basic pattern for the organization of all psychic contents. Among the possible guiding fictions, Adler attached special importance to the winning of superiority and power over others, the urge “to be on top.” The original source of this misguided ambition lies in a deep-rooted feeling of inferiority, necessitating an over-compensation in the form of security. A primary organ-inferiority, or inferiority of the constitution as a whole, often proves to be an aetiological factor. Environmental influences in early childhood play their part in building up this psychic mechanism, since it is then that the foundations are laid for the development of the guiding fiction. The fiction of future superiority is maintained by tendentiously distorting all valuations and giving undue importance to being “on top” as opposed to “underneath,” “masculine” as opposed to “feminine,” a tendency

which finds its clearest expression in the so-called “masculine protest” Carl Jung, CW 18, Para 1153

In 1907 Jung became personally acquainted with Freud, and derived from him a wealth of insights, particularly in regard to dream psychology and the treatment of neurosis. But in certain respects he arrived at views which differed from those of Freud. Experience did not seem to him to justify Freud’s sexual theory of neurosis, and still less that of schizophrenia. The conception of the unconscious needed to be broadened, inasmuch as the unconscious was not just a product of repression but was the creative matrix of consciousness Carl Jung, CW 18, Para 1156

Equally, he [Jung] was of the opinion that the unconscious could not be explained in personalistic terms, as a merely personal phenomenon, but that it was also in part collective. Accordingly, he rejected the view that it possessed a merely instinctual nature, as well as rejecting the wish-fulfillment theory of dreams. Instead, he emphasized the compensatory function of the unconscious processes and their teleological character Carl Jung, CW 18, Para 1156

For the wish-fulfillment theory he substituted the concept of development of personality and development of consciousness, holding that the unconscious does not consist only of morally incompatible wishes but is largely composed of hitherto undeveloped, unconscious portions of the personality which strive for integration in the wholeness of the individual Carl Jung, CW 18, Para 1156

In the neurotic, this process of realization is manifested in the conflict between the relatively mature side of the personality and the side which Freud rightly described as infantile. The conflict has at first a purely personal character and can be explained personalistically, as the patients themselves do, and moreover in a manner which agrees both in principle and in detail with the Freudian explanation. Their standpoint is a purely personal and egoistic one, and takes no account of the collective factors, this being the very reason why they are ill Carl Jung, CW 18, Para 1156

In schizophrenics, on the other hand, the collective contents of the unconscious predominate strongly in the form of mythological motifs. Freud could not subscribe to these modifications of his views, so Jung and he parted company Carl Jung, CW 18, Para 1156

The unconscious is a living psychic entity which, it seems, is relatively autonomous, behaving as if it were a personality with intentions of its own. At any rate it would be quite wrong to think of the unconscious as mere “material,” or as a passive object to be used or exploited. Equally, its biological function is not just a mechanical one, in the sense that it is merely complementary to consciousness. It has far more the character of compensation, that is, an intelligent choice of means aiming not only at the restoration of the psychic equilibrium but at an advance towards wholeness Carl Jung, CW 18, Para 1418

The reaction of the unconscious is far from being merely passive; it takes the initiative in a creative way, and sometimes its purposive activity predominates over its customary reactivity Carl Jung, CW 18, Para 1418

As a partner in the process of conscious differentiation, it does not act as a mere opponent, for the revelation of its contents enriches consciousness and assists differentiation. A

hostile opposition takes place only when consciousness obstinately clings to its one-sidedness and insists on its arbitrary standpoint, as always happens when there is a repression and, in consequence, a partial dissociation of consciousness Carl Jung, CW 18, Para 1418

Such being the behaviour of the unconscious, the process of coming to terms with it, in the ethical sense, acquires a special character. The process does not consist in dealing with a given “material,” but in negotiating with a psychic minority (or majority, as the case may be) that has equal rights Carl Jung, CW 18, Para 1419

For this reason the author [Jung] compares the relation to the unconscious with a parliamentary democracy, whereas the old ethic unconsciously imitates, or actually prefers, the procedure of an absolute monarchy or a tyrannical one-party system. Through the new ethic, the ego-consciousness is ousted from its central position in a psyche organized on the lines of a monarchy or totalitarian state, its place being taken by wholeness or the Self, which is now recognized as central. The Self was of course always at the centre, and always acted as the hidden director Carl Jung, CW 18, Para 1419

Gnosticism long ago projected this state of affairs into the heavens, in the form of a metaphysical drama: ego-consciousness appearing as the vain demiurge, who fancies himself the sole creator of the world and the Self as the highest, unknowable God, whose emanation the demiurge is. The union of conscious and unconscious in the individuation process, the real core of the ethical problem, was projected in the form of a drama of redemption and, in some Gnostic systems, consisted in the demiurge’s discovery and recognition of the highest God Carl Jung, CW 18, Para 1419

This parallel may serve to indicate the magnitude of the problem we are concerned with, and to throw into relief the special character of the confrontation with the unconscious on an ethic plane. The problem is indeed a vital one. This may explain why the question of a new ethic is of such serious and urgent concern to the author, [Jung], who argues his case with a boldness and passion well matched by his penetrating insight and thoughtfulness Carl Jung, CW 18, Para 1420

One has only to think of the Jewish-Gnostic presuppositions in Paul’s writings and of the immense influence of the “gnostic” gospel of John. Apart also from these important witnesses, and in spite of being persecuted, branded as heresy, and pronounced dead within the realm of the Church, Gnosticism did not die out at once by any means Carl Jung, CW 18, Para 1480

Gnosticism’s philosophical and psychological aspects went on developing in alchemy up to the time of Goethe, and the Jewish syncretism of the age of Philo found its continuation within orthodox Judaism in the Kabbala. Both these trends, if not exactly forestages of the modern psychology of the unconscious, are at all events well-nigh inexhaustible sources of knowledge for the psychologist. This is no accident inasmuch as parallel phenomena to the empirically established contents of the collective unconscious underlie the earliest Gnostic systems. The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis Carl Jung, CW 18, Para 1480

If the tradition were concerned with a person characterized rather by individual and more or less unique traits, to whom few or no legends, miraculous deeds, and exploits or relations or

parallels with mythological figures were attached, there would be no reason to suppose the presence of an archetype Carl Jung, CW 18, Para 1519

If on the other hand the biography of the person concerned contains mythical motifs and parallels, and if posterity has added elements that are clearly mythological, then there is no longer any doubt that we are dealing with an archetype Carl Jung, CW 18, Para 1519

It is unnecessary to continue this long list of phenomena of assimilation which follow without interruption, so to speak, from the remotest times to our own day. This proves irrefutably that Elijah is a living archetype. In psychology, we call it a constellated archetype, that is to say one that is more or less generally active, giving birth to new forms of assimilation. One of these phenomena was the choice of Carmel for the foundation of the first convent in the twelfth century. The mountain had long been a numinous place as the seat of the Canaanite deities Baal and Astarte. (Cf. the duality of Elijah, the transformation into a hetaira.) YHWH supplants them as inhabitant of the sacred place (Eli-yah like Khadir a kind of personification of YHWH or Allah. Cf. the temperament and the fire of the prophet!). The numinous inhabitant of Carmel is chosen as the patron of the order. The choice is curious and unprecedented Carl Jung, CW 18, Para 1529

According to the empirical rule, an archetype becomes active and chooses itself when a certain lack in the conscious sphere calls for a compensation on the part of the unconscious. What is lacking on the conscious side is the immediate relation with God: in so far as Elijah is an angelic being fortified with divine power, having the magic name of Eli-YHWH, delivered from corruptibility, omniscient and omnipresent, he represents the ideal compensation not only for Christians but for Jews and Moslems also Carl Jung, CW 18, Para 1529

The mastermen of the S.S. are all, when segregated each by himself, indescribably small and ugly. But the good man shines like a jewel that was lost in the Sahara. C.G. Jung, CW 18, par. 1378

Psychotherapeutic practice and the historical approach . . . [are not] two incommensurable things. In psychological reality . . . we are constantly coming upon phenomena that reveal their historical character as soon as their causality is examined a little more closely. Psychic modes of behaviour are, indeed, of an eminently historical nature. The psychotherapist has to acquaint himself not only with the personal biography of his patient, but also with the mental and spiritual assumptions prevalent in his milieu, both present and past, where traditional and cultural influences play a part and often a decisive one. Carl Jung, CW 18, Page vii

…mentally my greatest adventure had been the study of Kant and Schopenhauer. Carl Jung, CW 18, Page 213

Question: Do you occasionally resort to stimulants of any kind (alcohol, morphine, hashish, etc.)? Answer: Oh no! Never! A new idea is intoxicating enough. Carl Jung, CW 18, Page 787

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Tao Te Ching "The Way and Its Power" Tao Te Ching (2022-09-03 03:32)

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1

The Way that can be told of is not an Unvarying Way;
The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the ten thousand creatures, each after its kind.
Truly, “Only he that rids himself forever of desire can see the Secret Essences”;
He that has never rid himself of desire can see only the Outcomes.
These two things issued from the same mould, but nevertheless are different in name.
This “same mould” we can but call the Mystery,
Or rather the “Darker than any Mystery”,
The Doorway whence issued all Secret Essences.

2

It is because every one under Heaven recognizes beauty as beauty,
That the idea of ugliness exists.
And equally if every one recognized virtue as virtue,
this would merely create fresh conceptions of wickedness.
For truly, Being and Not-being grow out of one another;
Difficult and easy complete one another.
Long and short test one another;
High and low determine one another.
Pitch and mode give harmony to one another.
Front and back give sequence to one another.
Therefore the Sage relies on actionless activity,
Carries on wordless teaching,
But the myriad creatures are worked upon by him;
He does not disown them.
He rears them, but does not lay claim to them,
Controls them, but does not lean upon them,
Achieves his aim, but does not call attention to what he does;
And for the very reason that he does not call attention to what he does
He is not ejected from fruition of what he has done.

---

[3]up

3

If we stop looking for “persons of superior morality” (hsien) to put in power,
There will be no more jealousies among the people.
If we cease to set store by products that are hard to get,
There will be no more thieves.
If the people never see such things as excite desire,
Their hearts will remain placid and undisturbed.
Therefore the Sage rules
By emptying their hearts
And filling their hearts?
Weakening their intelligence
And toughening their sinews

Ever striving to make the people knowledgeless and desireless.
Indeed he sees to it that if there be any who have knowledge,
They dare not interfere.
Yet through his actionless activity all things are duly regulated.

The Way is like an empty vessel
That yet may be drawn from
Without ever needing to be filled.
It is bottomless; the very progenitor of all things in the world.
In it all sharpness is blunted,
All tangles untied,
All glare tempered,
All dust soothed.
It is like a deep pool that never dries.
Was it too the child of something else?
We cannot tell.
But as a substanceless image it existed before the Ancestor.

---

[4]up

5

Heaven and Earth are ruthless;
To them the Ten Thousand things are but as straw dogs.
The Sage too is ruthless;
To him the people are but as straw dogs.
Yet Heaven and Earth and all that lies between
Is like a bellows
In that it is empty, but gives a supply that never fails.
Work it, and more comes out.
Whereas the force of words is soon spent.

Far better is it to keep what is in the heart.

---

[5]up

6

The Valley Spirit never dies.
It is named the Mysterious Female.
And the doorway of the Mysterious Female
Is the base from which Heaven and Earth sprang.
It is there within us all the while;
Draw upon it as you will, it never runs dry.

---

[6]up

7

Heaven is eternal, the Earth everlasting.
How come they to be so?
It is because they do not foster their own lives;
That is why they live so long.
Therefore the Sage
Puts himself in the background; but is always to the fore.
Remains outside; but is always there.
Is it not just because he does not strive for any personal end

That all his personal ends are fulfilled?

---

[7]up

8

The highest good is like that of water.
The goodness of is that it benefits the ten thousand creatures;
Yet itself does not scramble,
But is content with the places that all men disdain.
It is this makes water so near to the Way.
And if men think the ground the best place for building a house upon,
If among thoughts they value those that are profound,
If in friendship they value gentleness,
In words, truth; in government, good order;
In deeds, effectiveness; in actions, timeliness -
In each case it is because they prefer what does not lead to strife,
And therefore does not go amiss.

---

[8]up

9

Stretch a bow to the very full,
And you will wish you had stopped in time;

Temper a sword-edge to its very sharpest,
And you will find it soon grows dull.
When bronze and jade fill your hall.
It can no longer be guarded.
Wealth and place breed insolence.
That brings ruin in its train.
When your work is done, then withdraw!
Such is Heaven’s Way.

---

[9]up

10

Can you keep the unquiet physical-soul from straying,
Hold fast to the Unity, and never quit it?
Can you, when concentrating your breath,
Make it soft like that of a little child?
Can you wipe and cleanse your vision of the Mystery till all is without blur?
Can you love the people and rule the land,
Yet remain unknown?
Can you in opening and shutting the heavenly gates play always the female part?
Can your mind penetrate every corner of the land,
But you yourself never interfere?
Rear them, then, feed them,
Rear them, but do not lay claim to them.
Control them, but never lean upon them;
Be chief among them, but do not manage them.
This is called the Mysterious Power.

---

[10]up

11

We put thirty spokes together and call it a wheel;
But it is on the space where there is nothing
That the usefulness of the wheel depends.
We turn clay to make a vessel;
But it is on the space where there is nothing
That the usefulness of the vessel depends.
We pierce doors and windows to make a house;
And it is on these spaces where there is nothing
That the usefulness of the house depends.
Therefore just as we take advantage of what is,
We should recognize the usefulness of what is not.

---

[11]up

12

The fives colours confuse the eye,
The fives sounds dull the ear,
The five tastes spoil the palate.
Excess of hunting and chasing
Makes minds go mad.
Products that are hard to get
Impede their owner’s movements.
Therefore the Sage
Considers the belly not the eye.
Truly, “he rejects that but takes this”.

---

[12]up

13

Favour and disgrace goad as it were to madness;
High rank hurts keenly as our bodies hurt.”

What does it mean to say that favour and disgrace goad as it were to madness?
It means that when a rule’s subjects get it they turn distraught,
When they lose it they turn distraught.
That is what is meant to by saying favour and disgrace goad as it were to madness.
What does it mean to say that high rank hurts keenly as our bodies hurt?
The only reason that we suffer hurt is that we have bodies;
If we had no bodies, how could we suffer?

Therefore we may accept the saying:
“He who in dealing with the empire regards his high rank
As through it were his body is the best person to be entrusted with rules;
He who in dealing with the empire loves his subjects as one should love one’s body
Is the best person to whom one commit the empire.”

---

[13]up

14

Because the eye gazes but can catch no glimpse of it,
It is called elusive.

Because the ear listens but cannot hear it,
It is called the rarefied.
Because the hand feels for it but cannot find it,
It is called the infinitesimal.
These three, because they cannot be further scrutinized,
Blend into one,
Its rising brings no light;
Its sinking, no darkness.
Endless the series of things without name
On the way back to where there is nothing.
They are called shapeless shapes;
Forms without form;
Are called vague semblance.
Go towards them, and you can see no front;
Go after them, and you see no rear.
Yet by seizing on the Way that was
You can ride the things that are now.
For to know what once there was, in the Beginning,
This is called the essence of the Way.

---

[14]up

15

Of old those that were the best officers of Court
Had inner natures subtle, abstruse, mysterious, penetrating,
Too deep to be understood.
And because such men could not be understood
I can but tell of them as they appeared to the world:
Circumspect they seemed, like one who in winter crosses a stream,
Watchful, as one who must meet danger on every side.
Ceremonious, as one who pays a visit;
Yet yielding, as ice when it begins to melt.
Blank, as a piece of uncarved wood;
Yet receptive as a hollow in the hills.
Murky, as a troubled stream —–
(Tranquil, as the vast reaches of the sea,

Drifting as the wind with no stop.)
Which of you an assume such murkiness,
To become in the end still and clear?
Which of you can make yourself insert,
To become in the end full of life and stir?
Those who possess this Tao do not try to fill themselves to the brim,
And because they do not try to fill themselves to the brim,
They are like a garment that endures all wear and need never be renewed.

---

[15]up

16

Push far enough towards the Void,
Hold fast enough to Quietness,
And of the ten thousand things none but can be worked on by you.
I have beheld them, whither they go back.
See, all things howsoever they flourish
Return to the root from which they grew.
This return to the root is called Quietness;
Quietness is called submission to Fate;
What has submitted to Fate has become part of the always so.
To know the always-so is to be Illumined;
Not to know it, means to go blindly to disaster.
He who knows the always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever and he that possess it,
Though his body ceases, is not destroyed.

---

[16]up

17

Of the highest the people merely know that such a one exists;
The next they draw near to and praise.
The next they shrink from, intimidated; but revile.
Truly, “It is by not believing people that you turn them into liars”.
But from the Sage it is so hard at any price to get a single word
That when his task is accomplished, his work done,
Throughout the country every one says: “It happened of its own accord”.

---

[17]up

18

It was when the Great Way declined
That human kindness and morality arose;
It was when intelligence and knowledge appeared
That the Great Artifice began.
It was when the six near ones were no longer at peace
That there was talk of “dutiful sons”;
Nor till fatherland was dark with strife
Did we hear of “loyal slaves”.

---

[18]up

19

Banish wisdom, discard knowledge,
And the people will be benefited a hundredfold.
Banish human kindness, discard morality,
And the people will be dutiful and compassionate.
Banish skill, discard profit,
And thieves and robbers will disappear.
If when these three things are done they find life too plain and unadorned,
Then let them have accessories;
Give them Simplicity to look at, the Uncarved Black to hold,
Give them selflessness and fewness of desires.
Banish learning, and there will be no more grieving.

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[19]up

20

Between wei and o
What after all is the difference?
Can it be compared to the difference between good and bad?
The saying “what others avoid I too must avoid”
How false and superficial it is?
All men, indeed, are wreathed in smiles,
As though feasting after the Great Sacrifice,
As though going up to the Spring Carnival.
I alone am inert, like a child that has not yet given sign;
Like an infant that has not yet smiled.

I droop and drift, as though I belonged nowhere.
All men have enough and to spare;
I alone seem to have lost everything.
Mine is indeed the mind of a very idiot,
So dull am I.
The world is full of people that shine;
I alone am dark.
They look lively and self-assured;
I alone depressed.
(I seem unsettled as the ocean;
Blown adrift, never brought to a stop.)
All men can be put to some use;
I alone am intractable and boorish.
But wherein I most am different from men
Is that I prize no sustenance that comes not from the Mother’s breast.

---

[20]up

21

Such the scope of the All-pervading Power.
That it alone can act through the Way.
For the Way is a thing impalpable, incommensurable.
Incommensurable, impalpable.
Yet latent in it are forms;
Impalpable, incommensurable
Yet within it are entities.
Shadowy it is and dim;
Yet within it there is a force,
Is none the less efficacious.
From the times of old till now
Its charge has not departed
But cheers onward the many warriors.
How do I know that the many warriors are so?
Through this.

[21]up

22

“To remain whole, be twisted!”
To become straight, let yourself be bent.
To become full, be hollow.
Be tattered, that you may be renewed.
Those that have little, may get more,
Those that have much, are but perplexed.
Therefore the ; Sage
Clasps the Primal Unity,
Testing by it everything under heaven.
He does not show himself; therefore he seen everywhere.
He does not define himself, therefore he is distinct.
He does not boast of what he will do, therefore he succeeds.
He is not proud of his work, and therefore it endures.
He does not contend,
And for that very reason no one under heaven can contend with him.
So then we see that the ancient saying “To remain whole, be twisted!” was no idle word;
For true wholeness can only be achieved by return.

[22]up

23

To be always talks is against nature.

For the same reason a hurricane never lasts a whole morning,
Nor a rainstorm all day.
Who is it that makes the wind and rain?
It is Heaven-and Earth.

And if even Heaven-and Earth cannot blow or pour for long,
How much less in his utterance should man?

Truly, if one uses the Way as one’s instrument,
The results will be like the Way;
If one uses the “power” as instrument,
The results will be like the “power”.
If one uses what is the reverse of the “power”,
The results will be the reverse of the “power”.

For to those who have conformed themselves to the Way,
The Way readily lends its power.
To those who have conformed themselves to the power,
The power readily, lends more power.
While to those who conform themselves to inefficacy,
Inefficacy readily lends its ineffectiveness.

“It is by not believing in people that you turn them into liars.”

---

[23]up

24

’He who stands on tip-toe, does not stand firm;
He who takes the longest strides, does not walk the fastest.”
He who does his own looking sees little,
He who defines himself is not therefore distinct.
He who boasts of what he will do succeeds in nothing;
He who is proud of his work, achieves nothing that endures.
Of these, from the standpoint of the Way, it is said:

“Pass round superfluous dishes to those that have already had enough,
And no creature but will reject them in disgust.”
That is why he that possesses Tao does not linger.

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[24]up

25

There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing.
One may think of it as the mother of all things under heaven.
Its true name we do not know;
Were I forced to say to what class of things it belongs
I should call it Great (ta)
Now ta also means passing on,
And passing on means going Far Away,
And going far away means returning.
Thus just as Tao has “this greatness” and as earth has it and as heaven has it,
So may the ruler also have it.
Thus “within the realm there are four portions of greatness”,
And one belongs to the king.
The ways of men are conditioned by those of earth.
The ways of earth, by those of heaven.
The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

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[25]up

26

As the heavy must be the foundation of the light,
So quietness is lord and master of activity.
Truly, “A man of consequence though he travels all day
Will not let himself be separated from his baggage-wagon,
However magnificent the view, he sits quiet and dispassionate”.
How much less, then, must be the lord of ten thousand chariots
Allow himself to be lighter than these he rules!
If he is light, the foundation is lost;
If he is active, the lord and master is lost.

---

[26]up

27

Perfect activity leaves no track behind it;
Perfect speech is like a jade-worker whose tool leaves no mark.
The perfect reckoner needs no counting-slips;
The perfect door has neither bolt nor bar,
Yet cannot be opened.
The perfect knot needs neither rope nor twine,
Yet cannot be united.
Therefore the Sage
Is all the time in the most perfect way helping men,
He certainly does not turn his back on men;
Is all the time in the most perfect way helping creatures,
He certainly does not turn his back on creatures.
This is called resorting to the Light.
Truly, “the perfect man is the teacher of the imperfect;
But the imperfect is the stock-in-trade of the perfect man”.
He who does not respect his teacher,

He who does not take care of his stock-in-trade,
Much learning through he may possess, is far astray.
This is the essential secret.

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[27]up

28

“He who knows the males, yet cleaves to what is female
Because like a ravine, receiving all things under heaven,”
And being such a ravine
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
He who knows the white, (yet cleaves to the black
Becomes the standard by which all things are tested;
And being such a standard
He has all the time a power that never errs,
He returns to the Limitless.
He who knows glory,) yet cleaves to ignominy
Become like a valley that receives into it all things under heaven,
And being such a valley
He has all the time a power that suffices;
He returns to the state of the Uncarved Block.
Now when a block is sawed up it is made into implements;
But when the Sage uses it, it becomes Chief of all Ministers.
Truly, “The greatest carver does the least cutting”.

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[28]up

29

Those that would gain what is under heaven by tampering with it -
I have seen that they do not succeed.
For that which is under heaven is like a holy vessel, dangerous to tamper with.
Those that tamper with it, harm it.
Those that grab at it, lose it.
For among the creatures of the world some go in front, some follow;
Some blow hot when others would be blowing cold.
Some are feeling vigorous just when others are worn out.
Therefore the Sage “discards the absolute, the all-inclusive, the extreme”.

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[29]up

30

He who by Tao purposes to help a ruler of men
Will oppose all conquest by force of arms;
For such things are wont to rebound.
Where armies are, thorn and brambles grow.
The raising of a great host
Is followed by a year of dearth.
Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory.
Fulfils his purpose and does not glory in what he has done;
Fulfils his purpose and does not boast of what he has done;
Fulfils his purpose, but takes no pride in what he has done;
Fulfils his purpose, but only as a step that could not be avoided.
Fulfils his purpose, but without violence;
For what has a time of vigour also has a time of decay.
This is against Tao,
And what is against Tao will soon perish.

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[30]up

31

Fine weapons are none the less ill-omened things.
(People despise them, therefore,
Those in possession of the Tao do not depend on them.)
That is why, among people of good birth,
In peace the left-hand side is the place of honour,
But in war this is reversed and the right-hand side is the place of honour.
(Weapons are ill-omened things, which the superior man should not depend on.
When he has no choice but to use them,
The best attitude is to retain tranquil and peaceful.)
The Quietist, even when he conquers, does not regard weapons as lovely things.
For to think them lovely means to delight in them,
And to delight in them means to delight in the slaughter of men.
And he who delights in the slaughter of men
Will never get what he looks for out of those that dwell under heaven.
(Thus in happy events,
The left-hand side is the place of honour, in grief and mourning,
The right-hand is the place of honour.
The lieutenant general stands on the left,
While the supreme general stands on the right,
Which is arranged on the rites of mourning.)
A host that has slain men is received with grief and mourning;
He that has conquered in battle is received with rites of mourning.

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[31]up

32

Tao is eternal, but has no fame (name);
The Uncarved Block, though seemingly of small account,
Is greater than anything that is under heaven.
If kings and barons would but possess themselves of it,
The ten thousand creatures would flock to do them homage;
Heaven-and-earth would conspire
To send Sweet Dew,
Without law or compulsion, men would dwell in harmony.
Once the block is carved, there will be names,
And so soon as there are names,
Know that it is time to stop.
Only by knowing when it is time to stop can danger be avoided.
To Tao all under heaven will come
As streams and torrents flow into a great river or sea.

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[32]up

33

To understand others is to have knowledge;
To understand oneself is to be illumined.
To conquer others needs strength;
To conquer oneself is harder still.
To be content with what one has is to be rich.
He that works through violence may get his way;
But only what stays in its place
Can endure.
When one dies one is not lost, there is no other longevity.

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[33]up

34

Great Tao is like a boat that drifts;
It can go this way; it can go that.
The ten thousand creatures owe their existence to it and it does not disown them;
Yet having produced them, it does not take possession of them.
Makes no claim to be master over them,
(And asks for nothing from them.)
Therefore it may be called the Lowly.
The ten thousand creatures obey it,
Though they know not that they have a master;
Therefore it is called the Great.
So too the Sage just because he never at any time makes a show of greatness
In fact achieves greatness.

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[34]up

35

He who holding the Great From goes about his work in the empire
Can go about his, yet do no harm.
All is peace, quietness and security.
Sound of music, smell of good dishes
Will make the passing stranger pause.
How difference the words that Tao gives forth!

So thin, so flavourless!
If one looks for Tao, there is nothing solid to see;
If one listens for it, there is nothing loud enough to hear.
Yet if one uses it, it is inexhaustible.

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[35]up

36

What is in the end to be shrunk
Must first be stretched.
Whatever is to be weakened
Must begin by being made strong.
What is to be overthrown
Must begin by being set up.
He who would be a taker
Must begin as a giver.
This is called “dimming” one’s light.
It is thus that the soft overcomes the hard
And the weak, the strong.
“It is best to leave the fish down in his pool;
Best to leave the State’s sharpest weapons wherenone can see them.”

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[36]up

37

Tao never does;
Yet through it all things are done.
If the barons and kings would but possess themselves of it,
The ten thousand creatures would at once be transformed.
And if having been transformed they should desire to act,
We must restrain them by the blankness of the Unnamed.
The blankness of the Unnamed
Brings dispassion;
To be dispassionate is to be still.
And so, of itself, the whole empire will be at rest.

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[37]up

38

The man of highest “power” does not reveal himself as a possessor of “power”;
Therefore he keeps his “power”.
The man of inferior “power” cannot rid it of the appearance of “power”;
Therefore he is in truth without “power”.
The man of highest “power” neither acts nor is there any who so regards him;
The man of inferior “power” both acts and is so regarded.
The man of highest humanity, though he acts, is not regarded;
Whereas a man of even the highest morality both acts and is so regarded;
While even he who is best versed in ritual not merely acts,
But if people fail to respond
Then he will pull up his sleeves and advance upon them.
That is why it is said:
“After Tao was lost, then came the ’power’;
After the ’power’ was lost, then came human kindness.”
After human kindness was lost, then came morality,
After morality was lost, then came ritual.
Now ritual is the mere husk of loyalty and promise-keeping
And is indeed the first step towards brawling.”
Foreknowledge may be the “flower of doctrine”,
But it is the beginning of folly.

Therefore the full-grown man takes his stand upon the solid substance
And not upon the mere husk,
Upon the fruit and not upon the flower.
Truly, “he reject that and takes this”.

---

[38]up

39

As for the things that from of old have understood the Whole —
The sky through such understanding remains limpid,
Earth remains steady,
The spirits keep their holiness,
The abyss is replenished,
The ten thousand creatures bear their kind,
Barons and princes direct their people.
It is the Whole that causes it.
Were it not so limpid, the sky would soon get torn,
Were is not for steadiness, the earth would soon tip over,
Were it not for their holiness, the spirit would soon wither away.
Were it not for this replenishment, the abyss would soon go dry,
Were it not that ten thousand creatures can bear their kind,
They would soon become extinct.
Were the barons and princes no longer directors of their people
And for that reason honoured and exalted, they would soon be overthrown.
Truly “ the humble is the stem upon which the mighty grows,
The low is the foundation upon which the high is laid.”
That is why barons and princes refer to themselves as “The Orphan”,
“The Needy”, “The Ill-provided.
Is this not indeed a case of might rooting itself upon humility?
True indeed are the sayings:
“Enumerate the parts of a carriage,
And you still have not explained what a carriage is,”
And They did not want themselves to tinkle like jade-bells,
While others resounded like stone chimes”.

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[39]up

40

In Tao the only motion is returning;
The only useful quality, weakness.
For though all creatures under heaven are the products of Being,
Being itself is the product of Not-being.

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[40]up

41

When the man of highest capacities hears Tao
He does his best to put it into practice.
When the man of middling capacity hears Tao
He is in two minds about it.
When the man of low capacity hears Tao
He laughs loudly at it.
If he did not laugh, it would not be worth the name of Tao.
Therefore the proverb has it:
“The way out into the light often looks dark,
The way that goes ahead often looks as if it went back.”
The way that is least hilly often looks as if it went up and down,
The “power” that is really loftiest looks like an abyss,
What is sheerest white looks blurred.

The “power” that is most sufficing looks inadequate,
The “power” that stands firmest looks flimsy.
What is in its natural, pure state looks faded;
The largest square has no corners,
The greatest vessel takes the longest to finish,
Great music has the faintest notes,
The Great From is without shape.
For Tao is hidden and nameless.
Yet Tao alone supports all things and brings them to fulfillment.

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[41]up

42

Tao gave birth to the One;
The One gave birth successively to two things,
Three things, up to ten thousand.
These ten thousand creatures cannot turn their backs to the shade
Without having the sun on their bellies,
And it is on this blending of the breaths that their harmony depends.

To be orphaned, needy, ill-provided is what men most hate;
Yet princes and dukes style themselves so.

Truly, “things are often increased by seeking to diminish them
And diminished by seeking to increase them.”
The maxims that others use in their teaching I too will use in mine.
Show me a man of violence that came to a good end,
And I will take him for my teacher.

---

[42]up

43

What is of all things most yielding
Can overwhelm that which is of all things most hard.
Being substanceless it can enter even where is no space;
That is how I know the value of action that is actionless.
But that there can be teaching without words,
Value in action that is actionless,
Few indeed can understand.

---

[43]up

44

Fame or one’s own self, which matters to one most?
One’s own self or things bought, which should count most?
In the getting or the losing, which is worse?
Hence he who grudges expense pays dearest in the end;
He who has hoarded most will suffer the heaviest loss.
Be content with what you have and are, and no one can despoil you;
Who stops in time nothing can harm.
He is forever safe and secure.

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[44]up

45

What is most perfect seems to have something missing;
Yet its use is unimpaired.
What is most full seems empty;
Yet its use will never fail.
What is most straight seems crooked;
The greatest skill seems like clumsiness,
The greatest eloquence like stuttering.
Movement overcomes cold;
But staying still overcomes heat.
So he by his limpid calm
Puts right everything under heaven.

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[45]up

46

When there is Tao in the empire
The galloping steeds are turned back to fertilize the ground by their droppings.
When there is not Tao in the empire
War horses will be reared even on the sacred mounds below the city walls.
(No lure is greater than to possess what others want,)
No disaster greater than not to be content with what one has,
No presage of evil greater than men should be wanting to get more.
Truly:
“He who has once known the contentment that comes simply through being content,
Will never again be otherwise than contented”.

[46]up

47

Without leaving his door
He knows everything under heaven.
Without looking out of his window
He knows all the ways of heaven.
For the further one travels
The less one knows.
Therefore the Sage arrives without going,
Sees all without looking,
Does nothing, yet achieves everything.

[47]up

48

Learning consists in adding to one’s stock day by day;
The practice of Tao consists in “subtracting day by day,
Subtracting and yet again subtracting
Till one has reached inactivity.
But by this very inactivity
Everything can be activated.”
Those who of old won the adherence of all who live under heaven
All did so not interfering.

Had they interfered,
They would never have won this adherence.

---

[48]up

49

The Sage has no heart of his own;
He uses the heart of the people as his heart.
Of the good man I approve,
But of the bad I also approve,
And thus he gets goodness.
The truthful man I believe, but the liar I also believe,
And thus he gets truthfulness.
The Sage, in the dealings with the world, seems like one dazed with fright;
For the world’s sake be dulls his wits.
The Hundred Families all the time strain their eyes and ears,
The Sage all the time sees and hears no more than an infant sees and hears.

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[49]up

50

He who aims at life achieves death.
If the “companions of life” are thirteen,

So likewise are the “companions of death” thirteen.
How is it that the “death-stops” in man’s life
And activity are also thirteen?
It is because men feed life too grossly.
It is said that he who has a true hold on life,
When he walks on land does not meet tigers or wild buffaloes;
In battle he is not touched by weapons of war.
Indeed,
A buffalo that attacked him would find nothing for its horns to butt,
A tiger would find nothing for its claws to tear,
A weapon would find no place for its point to enter in.
And why?
Because such men have no “death-spot” in them.

---

[50]up

51

Tao gave them birth;
The “power” of Tao reared them,
Shaped them according to their kinds,
Perfected them, giving to each its strength.
Therefore
Of the ten thousand things there is not one that does not worship Tao
And do homage to its “power”.
No mandate ever went forth that accorded to Tao the right to be worshipped,
Nor to its “power” the right to be worshipped,
Nor to its “power” the right to receive homage.
It was always and of itself so.
Therefore as Tao bore them and the “power” of Tao reared them,
Made them grow, fostered them,
Harboured them,
Brewed for them,
So you must rear them, but not lay claim to them,
Control them, but never lean upon them,
Be chief among them, but not manage them.
This is called the mysterious power.”

[51]up

52

That which was the beginning of all things under heaven
We may speak of as the “mother” of all things.
He who apprehends the mother
Thereby knows the sons.
And he who has known the sons,
Will hold all the tighter to the mother,
And to the end of his days suffer no harm;
“Block the passages, shut the doors,
And till the end your strength shall not fail.
Open up the passages, increase your doings,
And till your last day no help shall come to you.”
As good sight means seeing what is very small
So strength means holding on to what is weak.
He who having used the outer-light can return to the innerlight
Is thereby preserved from all harm.
This is called resorting to the always-so.

[52]up

53

He who has the least scrap of sense,
Once he has got started on the great highway has nothing to fear
So long as he avoids turnings.
For great highways are safe and easy.
But men love by-paths.
So long as Court is in order
They are content to let their fields run to weed
And their granaries stand empty.
They wear patterns and embroideries,
Carry sharp swords, glut themselves with drink and food,
Have more possessions than they can use.
These are the riotous ways of brigandage; they are not the Highway.

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[53]up

54

What Tao plants cannot be plucked,
What Tao clasps, cannot slip.
By its virtue alone can one generation after another carry on the ancestrial sacrifice.
Apply it to yourself and by its power you will be freed from dross.
Apply it to your household and your household shall thereby have abundance.
Apply it to the village, and the village will be made secure.
Apply it to the kingdom, and the kingdom shall thereby be made to flourish.
Apply it to an empire, and the empire shall thereby be extended.
Therefore just as through oneself one may contemplate Oneself,
So through the household one may contemplate the Household,
And through the village, one may contemplate the Village,
And through the kingdom, one may contemplate the Kingdom,
And through the empire, one may contemplate the Empire.
How do I know that the empire is so?
By this.

---

[54]up

55

The impunity of things fraught with the “power”
May be likened to that of an infant.
Poisonous insects do not sting it,
Nor fierce beasts seize it,
Nor clawing birds maul it,
Its bones are soft, its sinews weak; but its grip is strong.
Not yet to have known the union of male and female,
But to be completely formed,
Means that the vital force is at its height;
To be able to scream all day without getting hoarse
Means that the harmony is at its perfection.
To understand such harmony is to understand the always so.
To understand the always-so is to be illumined.
But to fill life to the brim is to invite omens.
If the heart makes calls upon the life-breath, rigidity follows.
Whatever has a time of vigour also has a time of decay.
Such things are against Tao,
And whatever is against Tao is soon destroyed.

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[55]up

56

Those who know do not speak;
Those who speak do not know.
Black the passages,
Shut the doors,
Let all sharpness be blunted,
All tangles untied,
All glare tempered.
All dust smoothed.
This is called the mysterious leveling.
He who has achieved it cannot either be drawn into friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot either be raised or humbled,
And for that very reason is highest of all creatures under heaven.

---

[56]up

57

“Kingdoms can only be governed if rules are kept;
Battles can only be won if rules are broken.”
But the adherence of all under heaven can only be won by letting-alone.
How do I know that it is so?
By this.
The more prohibitions there are, the more ritual avoidances,
The poorer the people will be.
The more “sharp weapons” there are,
The more benighted will the whole land grow.
The more cunning craftsmen there are,
The more pernicious contrivances will be invented.
The more laws are promulgated,
The more thieves and bandits there will be.
Therefore a sage has said:
So long as I “do nothing” the people will of themselves be transformed.
So long as I love quietude, the people will of themselves go straight.
So long as I act only by inactivity the people will of themselves become prosperous.
So long as I have no wants
The people will of themselves return to the “state of the Uncarved Block”.

[57]up

58

When the ruler looks repressed the people will be happy and satisfied;
When the rule looks lively and self-assured the people will be carping and discontented.
“It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.”
But though few know it, there is a bourn where there is neither right nor wrong;
In a realm where every straight is doubled by a crooked,
And every good by an ill, surely mankind has gone long enough astray?
Therefore the Sage
Squares without cutting,
Shapes the corners without iopping,
Straightens without stretching,
Gives forth light without shining.

[58]up

59

You cannot rule men nor serve heaven unless you have laid up a store;
This “laying up a store” means quickly absorbing,
And “quickly absorbing” means doubling one’s garnered “power”.
Double your garnered power and it acquires a strength that nothing can overcome.

If there is nothing it cannot overcome, it know no bounds,
And only what knows no bounds is huge enough to keep a whole kingdom in its grasp.
But only he who having the kingdom goes to the Mother can keep it long.
This is called the art of making the roots strike deep by fencing the trunk,
Of making life long by fixed staring.

---

[59]up

60

Ruling a large kingdom is indeed like cooking small fish.
They who by Tao all that is under heaven
Did not let an evil spirit within them display its powers.
Nay, it was not only that the evil spirit did not display its powers;
Neither was the Sage's good spirit used to the hurt of other men.
Nor was it only that his good spirit was not used to harm other men,
The Sage himself was thus saved from harm.
And so, each being saved from harm,
Their "powers" could converge towards a common end.

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[60]up

61

A large kingdom must be like the low ground towards which all streams flows down.

It must be a point towards which all things under heaven converge.
Its part must be that of the female in its dealings with all things under heaven.

The female by quiescence conquers the male; by quiescence gets underneath.
If a large kingdom can in the same way succeed in getting underneath a small kingdom
Then it will win the adherence of the small kingdom;
And it is because small kingdoms are by nature in this way underneath large kingdoms
That they win the adherence of large kingdoms.
The one must get underneath in order to do it;
The other is underneath and therefore does it.
(What large countries really need is more inhabitants;
And what small countries need is some place
Where their surplus inhabitants can go and get employment.)
Thus each gets what it needs.
That is why I say the large kingdom must “get underneath”.

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[61]up

62

Tao in the Universe is like the south-west corner in the house.
It is the treasure of the good man,
The support of the bad.
There is a traffic in speakers of fine words;
Persons of grave demeanour are accepted as gifts;
Even the bad let slip no opportunity to acquire them.
Therefore on the day of an Emperor’s enthronement
Or at the installation of the three officers of State
Rather than send a team of four horses, preceded by a disc of jade,
Better were it, as can be done without moving from one’s seat,
To send this Tao.
For what did the ancients say of this Tao,
How did they prize it?
Did they not say of those that have it
“Pursuing, they shall catch; pursued, they shall escape?”
They thought it, indeed, most precious of all things under heaven.

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[62]up

63

It acts without action, does without doing,
Finds flavour in what is flavourless,
Can make the small great and the few many,
“Requites injuries with good deeds,
Deals with the hard while it is still easy,
With the great while it is still small.”
In the governance of empire everything difficult
Must be dealt with while it is still easy,
Everything great must be dealt with while it is still small.
Therefore the Sage never has to deal with the great;
And so achieves greatness.
But again “Light assent inspires little confidence
And ’many easies’ means many a hard.”
Therefore the Sage knows too how to make the easy difficult,
And by doing so avoid all difficulties!

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[63]up

64

“What stays still is easy to hold;

Before there has been an omen it is easy to lay plans.
What is tender is easily torn,
What is minute is easy to scatter.”
Deal with things in their state of not-yet-being,
Put them in order before they have got into confusion.
For “the tree big as a man’s embrace began as a tiny sprout,
The tower nine storeys high began with a heap of earth,
The journey of a thousand leagues began with what was under the feet”.
He who acts, harms; he who grabs, lets slip.
Therefore the Sage does not act, and so does not harm;
Does not grab, and so does not let slip.
Whereas the people of the world, at their tasks,
Constantly spoil things when within an ace of completing them.
“Heed the end no less than the beginning,”
And your work will not be spoiled.
Therefore the Sage wants only things that are unwanted,
Sets no store by products difficult to get,
And so teaches things untaught,
Turning all men back to the things they have left behind,
That the ten thousand creatures may be restored to their Self-so.
This he does; but dare not act.

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[64]up

65

In the days of old those who practiced Tao with success did not,
By means of it,
Enlighten the people, but on the contrary sought to make them ignorant.
The more knowledge people have, the harder they are to rule.
Those who seek to rule by giving knowledge
Are like bandits preying on the land.
Those who rule without giving knowledge
Bring a stock of good fortune to the land.
To have understood the difference between these who things
Is to have a test and standard
To be always able to apply this test and standard

Is called the mysterious “power”, so deep-penetrating,
So far-reaching,
That can follow things back —
All the way back to the Great Concordance.

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[65]up

66

How did the great rivers and seas get their kingship
Over the hundred lesser streams?
Through the merit of being lower than they;
That was how they got their kingship.
Therefore the Sage
In order to be above the people
Must speak as though he were lower than the people.
In order to guide them
He must put himself behind them.
Only thus can the Sage be on top and the people not be crushed by his weight.
Only thus can he guide, and the people not be led into harm
Indeed in this way everything under heaven will into harm be pushed by him
And will not find his guidance irk-some.
This he does by not striving;
And because he does not strive, none can contend with him.

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[66]up

67

Every one under heaven says that our Way is greatly like folly.
But it is just because it is great, that it seems like folly.
As for things that do not seem like folly — well,
There can be no question about their smallness!
Here are my three treasures.
Guard and keep them!
The first is pity;
The second, frugality;
The third, refusal to be “foremost of all things under heaven.”
For only he that pities is truly able to be brave;
Only he that is frugal is able to be profuse.
Only he that refuse to be foremost of all things
Is truly able to become chief of all Ministers.
At present your bravery is not based on pity,
Nor your profusion on frugality,
Nor your vanguard on your rear; and this is death.
But pity cannot fight without conquering or guard without.
But pity cannot fight without conquering or guard without saving.
Heaven arms with pity those whom it would not see destroyed.

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[67]up

68

The best charioteers do not rush ahead;
The best fighters do not make displays of wrath.
The greatest conqueror wins without joining issue;
The best user of men acts as though he were their inferior.
This is called the power that comes of not contending,
Is called the capacity to use men,
The secret of being mated to heaven, to what was of old.

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[68]up

69

The strategists have the sayings:
“When you doubt your ability to meet the enemy’s attack,
Take the offensive yourself”
And “If you doubt your ability to advance an inch, then retreat a foot”.
This latter is what we call to march without moving,
To roll the sleeve, but present no bare arm,
The hand that seems to hold, yet had no weapon in it,
A host that can confront, yet presents no battle-front.
Now the greatest of all calamities is to attack and find no enemy.
I can have no enemy only at the price of losing my treasure.
Therefore when armies are raised
And issues joined it is he who does not delight in war that wins.

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[69]up

70

My words are very easy to understand
And very easy to put into practice.
Yet no one under heaven understands them;
No one puts them into practice.
But my words have an ancestry, my deeds have a lord;
And it is precisely because men do not understand this

That they are unable to understand me.
Few then understand me, but it is upon this very fact my value depends.
It is indeed in this sense that “the Sage wears hair-cloth on top,
But carries jade under neath his dress.”

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[70]up

71

“To know when one does not know is best.
To think one knows when one does not know is a dire disease.
Only he who recognizes this disease as a disease
Can cure himself of the disease.
The Sage’s way of curing disease
Also consists in making people recognize their diseases as diseases
And thus ceasing to be diseased.

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[71]up

72

Never mind if the people are not intimidated by your authority.
A Mightier Authority will deal with them in the end.
Do not narrow their dwelling or harass their lives;
And for the very reason that you do not harass them,

They will cease to turn from you.
Therefore the Sage knows himself but does not show himself.
Knows his own value, but does not put himself on high.
Truly, he rejects that but takes this”.

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[72]up

73

He whose braveness lies in daring, slays.
He whose braveness lies in not daring , gives life.
Of these two, either may be profitable or unprofitable.
But “Heaven hates what it hates;
None can know the reason why”.
Wherefore the Sage, too, disallows it.
For it is the way of Heaven not to strive but none the less to conquer,
Not to speak, but none the less to get an answer,
Not to beckon; yet things come to it of themselves.
Heaven is like one who says little, yet none the less has laid his plans.
Heaven’s net is wide;
Coarse are the meshes, yet nothing slips through.

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[73]up

74

The people are not frightened of death.
What then is the use of trying to intimidate them with the death-penalty?

And even supposing people were generally frightened of death
And did not regard it as an everyday thing,
Which of us would dare to seize them and slay them?

There is the Lord of Slaughter always ready for this task,
And to do it in his stead is like thrusting oneself into the master-carpenter’s place
And doing his chipping for him.
Now “he who tries to do the master-carpenter’s chipping for him is lucky if he does not cut his hand.”

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[74]up

75

The people starve because those above them eat too much tax-grain.
That is the only reason why they starve.

The people are difficult to keep in order because those above them interfere.
That is the only reason why they are so difficult to keep in order.
The people attach no importance to death,
Because those above them are too grossly absorbed in the pursuit of life.
That is why they attach no importance to death.
And indeed, in that their hearts are so little set on life
They are superior to these who set store by life.

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[75]up

76

When he is born, man is soft and weak;
In death he becomes stiff and hard.
The ten thousand creatures and all plants
And trees while they are alive are supple and soft,
But when and dead they become brittle and dry.
Truly, what is stiff and hard is a “companion of death”;
What is soft and weak is a “companion of life”.
Therefore “the weapon that is too hard will be broken,
The tree that has the hardest wood will be cut down”.
Truly, the hard and mighty are cast down;
The soft and weak set on high.

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[76]up

77

Heaven’s way is like the bending of a bow.
When a bow is bent the top comes down and the bottom-end comes up.

So too does Heaven take away from those who have too much,
And give to those that have not enough.
But if it is Heaven’s way to take from those who have too much
And give to those who have not enough, this is far from being man’s way.
He takes away from those that have not-enough in order
To make offering to those who already have too much.
One there is and one only, so rich that he the possessor of Tao.
(If, then, the Sage “though he controls does not lean,
And when he has achieved his aim does not linger”,

It is because he does not wish to reveal himself as better than others.)

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[77]up

78

Nothing under heaven is softer or more yielding than water;
But when it attacks things hard and resistant there is not one of them that can prevail.
For they can find no way of altering it.

That the yielding conquers the resistant
And the soft conquers the hard is a fact known by all men,
Yet utilized by none.

Yet it is in reference to this that the Sage said
“Only he who has accepted the dirt of the country can be lord of its soil shrines;
Only he who takes upon himself the evils of the country
Can become a king among those what dwell under heaven.”
Straight words seem crooked.

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[78]up

79

(To requite injuries with good deeds.)

To allay the main discontent,
But only in a manner that will certainly produce further discontents can hardly be called successful.

Therefore the Sage behaves like the holder of the left-hand tally,
Who stays where he is and does not go round making claims on people.

For he who has the “power” of Tao is the Grand Almoner;
He who has not the “power” is the Grand Perquisitor.
“It is Heaven’s way, without distinction of persons,
To keep the good perpetually supplied.”

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[79]up

80

Given a small country with few inhabitants,
He could bring it about that through
There should be among the people contrivances requiring ten times,
A hundred times less labour, they would not use them.
He could bring it about that the people would be ready
To lay down their lives and lay them down again in defence of their homes,
Tather than emigrate.
There might still be boats and carriage,
But no one would go in them;
There might still be weapons of war,
But no one would drill with them.
He could bring it about that
“The people should have no use for any from of writing save knotted ropes,
Should be contented with their food, pleased with their clothing,
Satisfied with their homes,
Should take pleasure in their rustic tasks.
The next place might be so near at hand
That one could one could hear the cocks crowing in it, the dogs barking;
But the people would grow old and die without ever having been there”.

[80]up

81

True words are not fine-sounding;
Fine-sounding words are not true.
The good man does not prove by argument;
The he who proves by argument is not good.
True wisdom is different from much learning;
Much learning means little wisdom.
The Sage has no need to hoard;
When his own last scrap has been used up on behalf of others,
Lo, he has more than before!
When his own last scrap has been used up in giving to other,
Lo, his stock is even greater than before!
For heaven’s way is to sharpen without cutting,
And the Sage’s way is to act without striving.

1. https://www.facebook.com/groups/56536297291/
2. https://terebess.hu/english/tao/waley.html#Kap01
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C.G. Jung Quotations Collected Letters Sigmund Freud, Adolf Keller, James Kirsch, Victor White, Hans Schmidt, Sabina Spielrein, J.B. Rhine, Freud/Pfister, Wolfgang Pauli (2022-09-04 03:30)

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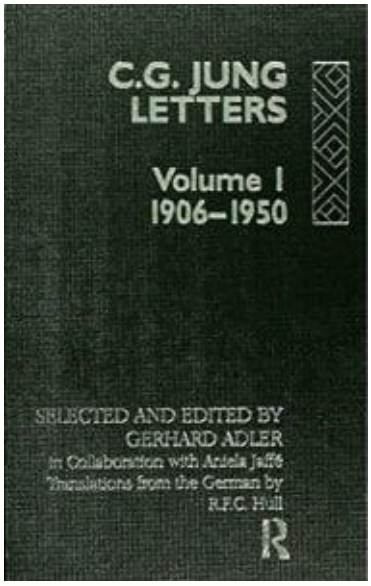
[1]Carl Jung Depth Psychology Facebook Group

[2] 

[3]C.G. Jung Letters, Vol. 1: 1906-1950

Carl Jung Collected Letters Vol. 1

Actually you shouldn’t want to have visions, they should just come to "May it be good, happy, favorable, and propitious." Carl Jung, Letters Vol. 1, Page 111.

Don’t allow yourself to be led astray by the ravings of the animus.

He will try every stunt to get you out of the realization of stillness, which is truly the Self. C .G . Carl Jung, Letters Volume 1, Page 427

Heraclitus probably understood this darkness as little as I do, but I have so often come up against this judgment that I have finally accustomed myself to thinking that either my views or my style must be so involved that they confront ordinary so-called sound common-sense with insoluble riddles. Carl Jung, Letters Vol. I, Page 116-117

And in later years I have gradually come to the conclusion that the muddle is not located in my head but in the heads of others, and that besides me there are a whole lot of people who still possess an uncontorted intelligence and can therefore think straight. Carl Jung, Letters Vol. I, Page 116-117

You rightly surmise that I am an expensive customer. I have to be, otherwise I would be eaten up skin, bones, and all. Therefore I wanted to give you good advice and save you a lot of money. Carl Jung, Letters Vol. I, Page 115

You must only learn how to make the effort, and that was what I meant when I once advised you to talk over your problems with my wife. Carl Jung, Letters Vol. I, Page 116

So long as you think you don't yet know what this is, you still have too much money to spend in useless speculation. But if you do with conviction the next and most necessary thing, you are always doing something meaningful and intended by fate. Carl Jung, Letters Vol. I, Page 133

It is possible that a Dr. X. will turn to you. He pants for therapy, needs it too, because he consists essentially of only an intellectual halo wandering forlorn and footless through the world. He could be not uninteresting, but there's no money in it. Carl Jung, Letters Vol. I, Page 140

It is true that I have insisted upon the difference between Jewish and Christian psychology1 since 1917, but Jewish authors have done the same long ago as well as recently.2 I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not ·been canonized yet, but he is on the list. His is a typical case of a non-dogmatic religious experience. Carl Jung, Letters Vol. I, Page 270

The only thing that matters is what you do yourself. Nobody can "fence you in," as you put it. But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible. Carl Jung, Letters Vol. I, Page 292

There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions. Carl Jung, Letters Vol. I, Page 292

.Christianity as bequeathed to us by our fathers will be a necessity for a long time to come. - C.G. Jung Carl Jung, Letters Vol. 1, Pages 191-192

… the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. As long as you are under the influence of the anima you are unconscious of that archetype, i.e., you are identical with it and that explains your preoccupation with Indian philosophy. You are then forced to play the role of the Old Wise Man. Carl Jung, Letters Vol. 1, Page 498-499

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. This is also indicated by the snakelike patterns of the psoriasis. It is a kind of painting that appears on the skin. Very often this points to the need to portray certain contents or states graphically, and in colour … This "art" activity … these works of the anima are products of the feminine mind in a man. The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters, Vol. I, Page 189

… start some dialogue with your anima … put a question or two to her: why she appears as Beatrice? why she is so big? why you are so small? why she nurses your wife and

not yourself? … Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist … talk to this person … to see what she is about and to learn what her thoughts and character are. If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportion …. Keep your head and your own personality over against the overwhelming multitude of images … treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 458

This spiritual inflation is compensated by a distinct inferiority of feeling, a real undernourishment of your other side, the feminine earth (Yin) side, that of personal feeling. Carl Jung, Letters, Vol. I, Page 52

Now comes the first transformation: he [Goethe] discovers his countertype ("feeling is all") and at the same time realizes the projection of the anima … Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. Carl Jung, Letters Vol. I, Page 265

If she is old, this is an indication that one's consciousness has become considerably more childish. If she is young, then one is too old in one's conscious attitude. Carl Jung, Letters Vol. I, Page 189

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint how to use this Platonic notion. With Plato Eros is still a daimonion or daemonium … Carl Jung, Letters Vol. I, Page 464-465

Individuation is as much a fatality as a fulfillment. Carl Jung, Letters Vol. 1, Page 529

One must be able to suffer God … my inner principle is: God and man. God needs man in order to become conscious, as He needs limitation in time and space. Let us therefore be for Him that limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Page 65

… the anima emerges in exemplary fashion from the primeval slime, laden with all the pulpy and monstrous appendages of the deep. Carl Jung, Letters Vol. I, Page 84

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Therefore, I speak of esse in anima, the only form of being we can experience directly. Carl Jung, Letters Vol. I, Page 60

And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your people and how important it be for them to give you all the rights of the American Citizen. C.G. Jung Carl Jung, Letters Vol. 1, Pages 101-102.

I dreamt of an Eastern prophet, followed by a woman who was almost hypnotized by his prophetic stammerings. Clearly my anima being completely fascinated by my shadow, who in his place is seized by the spirit of life (Mercury!). Carl Jung, Letters Vol. I, Page 319

In principle I am always in favour of children leaving their parents as soon as possible once they have reached maturity. Carl Jung, Letters Vol. 1, Page 217

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you. In the case of one lady, the calculation of the positions of the stars at her nativity produced a quite definite character picture, with several biographical details which did not belong to her but to her mother – and the characteristics fitted the mother to a T. The lady suffers from an extraordinary mother complex. I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment. Carl Jung, Letters Vol. I, Pages 23-24

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tübingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. I, Page 56

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

Parents must realize that they are trees from which the fruit falls in the autumn. Children don’t belong to their parents, and they are only apparently produced by them. In reality they come from a thousand-year-old stem, or rather from many stems, and often they are about as characteristic of their parents as an apple on a fir-tree. Carl Jung, Letters Vol. 1, Page 217-218

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Could you name me any idea that is not psychic?

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. C.G. Jung Carl Jung, Letters Vol. 1, Pages 555-557

I cannot and shall not exclude non-Aryan speakers. The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to ar□us□ the political psychosis of our days. If a speaker should trespass this limit, I should stop him right

away. A scientific Congrss is not the place to indulge in political follies. Carl Jung, Letters Vol. 1, Page 242.

And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your (Mountain Lake) people and how important it be for them to give you all the rights of the American Citizen. Carl Jung, Letters Vol. 1, Page 101

Hegel is fit to bust with presumption and vanity, Nietzsche drips with outraged sexuality, and so on. There is no thinking qua thinking, at times it is a pisspot of unconscious devils, just like any other function that lays claim to hegemony. Carl Jung, Letters Vol. 1, Page 332

Neurosis addles the brains of every philosopher because he is at odds with himself. His philosophy is then nothing but a systemized struggle with his own uncertainty. Carl Jung, Letters Vol. 1, Page 332

Excuse these blasphemies! They flow from my hygienic propensities, because I hate to see so many young minds infected by Heidegger. Carl Jung, Letters Vol. 1, Page 332

The “Bear-skinned” comes into the category of unorthodox beings, more specifically that of werewolves, “doctor animals,” leopard men, and “Beriserkr.” The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards. Heroes have snake’s eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus), have snake-souls and snake’s skin; the medicine-man can change into all sorts of animals. Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus). Another echo is the “Brother Wolf” of St. Francis. Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom “die Wütenden” [the raging ones], the Bear-skinned, are an excellent match. Carl Jung, Letters Vol. I, Page 364

First and foremost because fear is a fundamental reaction of nature. Kierkegaard’s view that animals have no fear is totally disproved by the facts. There are whole species which consist of nothing but fear. A creature that loses its fear is condemned to death. When “cured” by missionaries of their natural and justified fear of demons, primitives degenerate. I have seen enough of this in Africa whatever the missionaries may say. Anyone who is afraid has reason to be. There are not a few patients who have to have fear driven into them because their instincts have atrophied. A man who has no more fear is on the brink of the abyss. Only if he suffers from a pathological excess of fear can he be cured with impunity. …. Docetism, a heresy of the early Christian Church taught that Christ was born without any participation in physical matter and that accordingly his body and his suffering were not real but only apparent Carl Jung, Letters Vol. 1, Page 399

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters Vol. 1, Page 111.

The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 262.

Surely telepathy widens out our consciousness, but there is always an ego conscious of

something. Carl Jung, Letters Vol. 1, Pages 263.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153.

The unconscious is the future in the form or disguise of the past. Carl Jung, Letters Vol. 1, Pages 407.

I have tried all my life to din a bit of understanding into people. May others have better luck. Carl Jung, Letters Vol. 1, Pages 407.

What happens when man introjects God? A superman psychosis, because every block-head thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

To interrupt life before its time is to bring to a standstill an experiment which we have not set up. Carl Jung, Letters Vol. 1, Page 434.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 365.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don’t understand it. Carl Jung, Letters Vol. 1, 327.

The fact of having dreams is not nearly enough. You also have a digestive system but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Carl Jung never said: “The privilege of a lifetime is being who you are.”

Credit goes to: Joseph Campbell, A Joseph Campbell Companion: Reflections on the Art of Living, Page 9

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 396.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 397.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 397.

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404

I can only hope and wish that no one becomes “Jungian.” Carl Jung, Letters Vol. 1, Page 405

I proclaim no cut-and-dried doctrine and I abhor “blind adherents. Carl Jung, Letters Vol. 1, Page 405

I can only hope and wish that no one becomes "Jungian." I stand for no doctrine but describe facts and put forward certain views which I hold worthy of discussion. Carl Jung, Letters Vol. 1, Pages 405

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Page 438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Page 438.

Light that wants to shine needs darkness. Carl Jung, Letters Vol. 1, Page 514.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung, Letters Vol. 1, Page 514.

During the war I cultivated my own fields. I have raised corn, potatoes, beans and lately even wheat, also poppy for oil. Carl Jung, Letters Vol. 1, Page 425.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

It is all escapism to feel dependent. Carl Jung, Letters Vol.1, Page 463.

Please consider every word I say in this letter. Perhaps it puts some light into you. Carl Jung, Letters Vol.1, Page 463.

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. Carl Jung, Letters Vol. 1, Pages 247-248.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me. Carl Jung, Letters Vol. 1, Page 404.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404.

He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace. The great wind of the peaks roars ever more loudly in his ears. His gaze sweeps distances that flee away into the infinite. Carl Jung, Letters Vol. 1, Page 404.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Page 404.

One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you. Carl Jung, Letters Vol. 1, Page 441.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Page 450.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year. Carl Jung, Letters Vol. 1, Page 447.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Page 447

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents. Carl Jung, Letters Vol. 1, Page 278.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn’t observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Page 465.

As I am thoroughly empirical I never took a philosophical concept for its own sake. Carl Jung, Letters Vol. 1, Page 465.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Page 465.

There is not one single thing in my psychology which is not substantiated essentially by actual experiences. Carl Jung, Letters Vol. 1, Page 465.

Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method. Carl Jung, Letters Vol. 1, Page 487.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Page 487.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Page 487.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Page 487.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Page 487.

The reigning prince of this world shuns the light of knowledge like the plague. Carl Jung, Letters Vol. 1, Page 488.

So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just estimation by shaking off from the start every trace of complicity. Carl Jung, Letters Vol. 1, Page 370.

There are not a few patients who have to have fear driven into them because their instincts have atrophied. Carl Jung, Letters Vol. 1, Page 399.

A man who has no more fear is on the brink of the abyss. Carl Jung, Letters Vol. 1, Page 399.

If Christ in Gethsemane had no fear then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Page 299

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Page 399.

You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart. Carl Jung, Letters Vol. 1, Page 459.

Pride is a wonderful thing when you know how to fulfil its expectations. Carl Jung, Let-

ters Vol. 1, Page 459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

I am not out to build a conceptual system but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol. 1, Page 351.

I am sorry for these people who have failed to hear the cock crowing for the third time. Carl Jung, Letters Vol. 1, Page 445.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore. Carl Jung, Letters Vol. 1, Page 443.

Anyone who has attained this emancipation has reached nirvana and thus made himself unreal. Carl Jung, Letters Vol. 1, Page 444.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Page 456.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Page 456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Page 456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Page 456

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Page 312.

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier. It does not matter and nobody hears it. Carl Jung, Letters Vol. 1, Page 312.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Page 312.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second- and third-parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448.

…as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes). Carl Jung, Letters Vol. 1, Page 449.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Page 59.

idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Page 59.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 60.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 60.

The magical word is one that lets "a primordial word resound behind it"‘, magical action releases primordial action. Carl Jung, Letters Vol. 1, Page 60.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Page 60.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Page 60.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Page 60.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Page 60.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Page 60.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Page 61.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Page 62.

...nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Page 39.

This craving for things foreign and faraway is a morbid sign. Carl Jung, Letters Vol. 1, Page 40.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything lacking in solidity will be crushed. Carl Jung, Letters Vol. 1, Pages 40.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Page 41.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this sym-

bolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Astrology has actually nothing to do with the Stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

You mustn't melt away or otherwise disappear or get ill but wicked desires should pin you to the earth so your work can go on. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 63.

Medicine is switching over to psychology with a vengeance, and that's where the East comes in. There's nothing to be done with the theologians and philosophers because of their arrogance. Carl Jung, Letters Vol. 1, Page 64

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung, Letters Vol. 1, Page 69.

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

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We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung, Letters Vol. 1, Pages 69-70.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Page 70.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Page 70.

In the last resort the value of a person is never expressed in his relation to others but consists in itself. Carl Jung, Letters Vol. 1, Page 78.

Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him. Carl Jung, Letters Vol. 1, Page 78.

Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves. Carl Jung, Letters Vol. 1, Page 78.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Page 337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Page 337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. Carl Jung, Letters Vol. 1, Page 336.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung, Letters Vol. 1, Page 336.

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form. Carl Jung, Letters Vol. 1, Page 336.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 461.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

Psychology as might be expected appears in the realm of physics in the field of theory-building. The outstanding question is a psychological critique of the space-time concept. Carl Jung, Letters Vol. 1, Page 494.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done. Carl Jung, Letters Vol. 1, Page 503.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Page 503.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Page 504.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Page 504

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Page 480.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Page 480.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 480.

Ad ”neurosis”: I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Page 481.

Indeed I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man’s metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 536.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 536.

Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery. Carl Jung, Letters Vol. 1, Page 537.

Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes. Carl Jung, Letters Vol. 1, Page 537.

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Page 553.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Page 237.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Page 547.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 547.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Finding the right measure is also a way of relating to the world. Carl Jung, Letters Vol. 1, Page 527.

Fruitful introversion is possible only when there is also a relation to the outside. Carl Jung, Letters Vol. 1, Page 527.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Page 498.

She [The Anima] herself is the archetype of mere life that leads into experiences and awareness. Carl Jung, Letters Vol. 1, Page 499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Page 499.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one. Carl Jung, Letters Vol. 1, Page 464.

Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. Carl Jung, Letters Vol. 1, Page 464.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Page 522.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl

Jung, Letters Volume 1; Pages 254-255.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

Only those who can be alone without bitterness can attract the next one. He won't even need to look for him because he will come to himself, and just the person he needed." Carl Jung, Letters Vol. I, Page 89.

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

I do not find it so bad that mechanistic and hormonistic points of view are repudiated, for in the last resort we treat neuroses neither with mechanisms nor hormones but psychically, and at present the idea that the psyche is a hormonal system still belongs to the realm of mythology. Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. I, Page180

I never denied the fact that my psychiatry comes from Bleuler's clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213

The opus consists of three parts: insight, endurance and action…. It is conflicts of duty that make endurance and action so difficult. Carl Jung, Letters Vol. I, Page, 375

The West knows too much about sentimentalities to believe in them. Carl Jung, Letters Vol. I, Page 213

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna. Carl Jung, Letters Vol. I, Pages 249-250

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the artist of today assiduously avoids anything meaningful. Carl Jung, Letters Vol. I, Pages 249-250

In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself. Carl Jung, Letters Vol. I, Pages 192-193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Pages 192-193

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Pages 192-193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Pages 192-193

My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris. Carl Jung, Letters Vol. I, Pages 288-289

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. Carl Jung, Letters Vol. I, Pages 288-289

My whole family, including 11 grandchildren, have gone to a refuge in the mountains near Saanen. Carl Jung, Letters Vol. I, Page 282

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Collected Letters Vol 1, Page 561

You can’t protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Collected Letters Vol 1, Page 97.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact

and by immediate experience. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Vol 1; Page 179.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol 1, Page 351.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Page 522.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Page 466.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Page 466.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

Better to feel the weight of the earth too much than to hang out over the edge of it. Carl Jung, Letters Vol. 1, Pages 373-374.

Whenever the apples perfume the air, paradise is soon coming to an end. Carl Jung, Letters Vol. 1, Pages 373.

From the alchemical saying:

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

I have made a great effort to explain what I mean by "psychic.” I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Page 457.

Your book is a remarkably clear survey of analytical psychology. Carl Jung to Esther Harding’s “Psychic Energy” Letters, Vol. 1, Page 468.

I don’t know T. S. Eliot. If you think that his book is worthwhile, then I don’t mind even

poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Page 469.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Carl Jung, Letters Vol. 1, Page 469.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. Carl Jung, Letters Vol. 1, Page 469.

I am glad that you and others carry on the work I once began. The world needs it badly. Carl Jung to Esther Harding, Letters Vol. 1, Page 469.

Just now some hard chunks of reality have hit you and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Page 331.

I can put up with any amount of criticism so long as it is based on facts or real knowledge. Carl Jung, Letters Vol. 1, Page 331.

Heidegger’s modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Page 331.

In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy." Carl Jung, Letters Vol. 1, Pages 331-332.

The collective systems styled "party" or "State," have a destructive effect on human relationships. Carl Jung, Letters Vol. 1, Pages 472.

All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness. Carl Jung, Letters Vol. 1, Pages 472.

The dissolution of the transference often consists in ceasing to describe the nature of one’s relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

"Uniqueness" lies simply and solely in the relationship between individuated persons,

who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it. Carl Jung, Letters Vol. 1, Page 315.

I can scarcely keep pace and must watch out that the creative forces do not chase me round the universe at a gallop. Carl Jung, Letters Vol. 1, Page 321.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Page 335.

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right. Carl Jung, Letters Vol. 1, Page 439.

Also my little book on transference is to appear soon. It's a risky business, but when you are old you can say more than when life is still ahead. Carl Jung, Letters Vol. 1, Page 439.

He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into. Carl Jung, Letters Vol. 1, Page 439.

Here in Switzerland we are still rationed but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

"God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything. Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it. Carl Jung, Letters Vol. 1, Page 330.

If it should later turn out that these means were not as good as those we shall have in a hundred years' time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be. Carl Jung, Letters Vol. 1, Page 330.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Let-

ters Vol. 1, Page 313.

Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment. Carl Jung, Letters Vol. 1, Page 323.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. Carl Jung, Letters Vol. 1, Page 285.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Page 285.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Page 286.

Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons. Carl Jung, Letters Vol. 1, Page 443.

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life. Carl Jung, Letters Vol. 1, Page 446.

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor. Carl Jung, Letters Vol. 1, Page 451.

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. Carl Jung, Letters Vol. 1, Page 469.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470.

This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness. Carl Jung, Letters Vol. 1, Page 471.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Page 498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Page 498.

his [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Page 498.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

"For He [God] doth know that ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Page 266.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 492.

I wanted the proof of a living Spirit and I got it. Don’t ask me at what a price. Carl Jung, Letters Vol. 1, Page 492.

I don’t want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach. Carl Jung, Letters Vol. 1, Page 492.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The man of today is still boundlessly infantile, and therein lies the great danger and the continual incentive for the theological outlook to be equally infantile. Caution is indicated. The way up Mont Blanc consists of many little steps. But a beginning must be made. Carl Jung, Letters Vol. 1, Page 474.

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work. Carl Jung, Letters Vol. 1, Page 482.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 491.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche. The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

My aged mother was sitting at a distance of about 3 meters near the window. I myself was outside the house in the garden and the servant was in the kitchen which is on the same floor. Nobody else was present in the house at that time. Suddenly the knife exploded inside the sideboard with the sound of an exploding pistol. Carl Jung, Letters Vol. 1, Pages 180-181.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine much inspired by the peculiar atmosphere of the place. Carl Jung, Letters Vol. 1, Page 42.

Every relationship has its optimal distance, which of course has to be found by trial and error. Carl Jung, Letters Vol. 1, Pages 53-54.

It will be good for your humility if you can accept the gifts of your unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. I, Page 459

I’m therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

One must never look to the things that ought to change. The main question is how we change ourselves. Carl Jung, Letters Vol. I, Page 314

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books. Carl Jung, Letters Vol. 1, Pages 88-89.

Apart from a few poems, the only thing of Goethe’s that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels. Carl Jung, Letters Vol. 1, Pages 88-89.

Everything else of Goethe’s pales beside Faust, although something immortal glitters in the poems too. Carl Jung, Letters Vol. 1, Pages 88-89.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l’epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound. Carl Jung, Letters Vol. 1, Pages 88-89.

It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Carl Jung, Letters Vol. 1, Pages 88-89.

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end. Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying. So it will happen to you as it happens to most people. They die in

exactly the same ways as they should have lived. Carl Jung, Letters Vol 1, Pages 422-423.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters 1, Page 239.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

One cannot be simply Protestant or Catholic. That is much too facile, for in the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid. Carl Jung, Letters Vol. 1, Page 520.

We cannot simply restrict ourselves to our view of the world but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. Carl Jung, Letters Vol. 1, Page 520.

Actually it is not correct to say that there is no mother goddess in the Christian Trinity. The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son. Carl Jung, Letters Vol. 1, Pages 90-93

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

There is no point in delivering yourself over to the last drop. In my view it is absolutely

essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. The best way of dealing with the unconscious is the creative way. Carl Jung, Letters Vol. 1, Pages 108-109.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

The Divine Presence is more than anything else. Carl Jung, Letters Vol. 1, Pages 491-492.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

[I]t was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 425.

Why don't people read my books conscientiously? Why do they gloss over the facts? Carl Jung, Letters Vol. 1, Pages 345-350

And people do not see that I am gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all. Carl Jung, Letters Vol. 1, Pages 345-350

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith. Carl Jung, Letters Vol. 1, Pages 345-350

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Vol1, Pages 420-422.

The fact that extra-sensory perception is real proves that time and space are psychically relative. that means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages 420-422.

If a thing is capable of non-existence then we must assume that it is also capable of absolute existence. Carl Jung, Letters Vol 1, Pages 420-422.

One has to stand below others if one wants something to drop down from them into one's lap. Carl Jung, Letters Volume 1, Page 435.

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

That is a thing which is utterly jacking in our universities: the relation of master and disciple. Carl Jung, Letters Vol. 1, Pages 236-237.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

It one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal. Carl Jung, Letters Vol. 1, Pages 140-143.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

I do not combat the Christian truth; I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

You cannot preach to a man who does not understand the language. Carl Jung, Letters

Vol. 1, Pages 383-387.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

But the moderns mistake morbidity for creative birth—part of the general lunacy of our time. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

You know time and space are only relative realities, which under certain conditions do not exist at all. Carl Jung, Letters Vol. 1, Pages 303-304.

In wanting to understand, ethical and human as it sounds, there lurks the devil's will, which though not at first perceptible to me, is perceptible to the other. Carl Jung, Letters Vol. 1, Pages 31-32

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

True understanding seems to be one which does not understand yet lives and works. Carl Jung, Letters Vol. 1, Pages 31-32

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

During the war my health wasn't too good. As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately. Carl Jung, Letters Vol. 1, Page 379.

While I thank you for your kind letter I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health and so it will not be possible for me to write an article for the projected number of Polyphoniet. Carl Jung, Letters Vol. 1, Page 542.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to

the light of day. Carl Jung, Letters Vol. 1, Page 563.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Page 96.

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at. Carl Jung, Letters Vol. 1, Page 96.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Page 97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Page 97.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Page 217.

Many thanks for kindly sending me your book on Rilke. I am reading it with pleasure, especially as I was always aware, since getting to know Rilke, of how much psychology there was hidden in him. In fact he came up against the same field of experience that has engrossed me for decades, though I approach it from a very different angle. Carl Jung, Letters Vol. 1, Page 483.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 483.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. …I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head. Carl Jung, Letters Vol. 1, Page 494.

My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself? Carl Jung, Letters Vol. 1, Page 237.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Page 437.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Page 524.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

The self, the very centre of an individual, is of a conglomerate nature. It is, as it were, a group. It is a collectivity in itself and therefore always, when it works most positively, creates a group. Carl Jung, Letters Vol. 1, Page 508.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1, Page 509.

There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes. Carl Jung, Letters Vol. 1, Pages 512-514.

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Page 513.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer. Carl Jung, Letters

Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Page 538.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Page 529.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Page 528.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Page 516.

I am like an old car with 2 50,000 km. on its back that still can’t shake off the memory of its 20 horsepower. Carl Jung, Letters Vol. 1, Pages 515-516.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me. Carl Jung, Letters Vol. 1, Page 518.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Page 519.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Page 521.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Page 517.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Page 517

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Page 517

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Page 531

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp. Carl Jung, Letters Vol. 1, Page 532.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Page 216.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Page 216.

That collective effects also occur is shown by the amazing success of the Oxford Movement. My own personal view is that this is merely a "Psychology of Crowds" with a prognosis to match. Carl Jung, Letters Vol. 1, Page 216.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Page 217.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Page 543.

You know what my attitude is to the unconscious. There is no point in delivering oneself over to it to the last drop. Carl Jung, Letters Vol. 1, Page 239

In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours. Carl Jung, Letters Vol. 1, Page 240.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Page 240.

We live in so many lives and so many lives live in us. Carl Jung, Letters Vol. 1, Page 440.

Above all, this is the day when I must remember with gratitude all the persevering and

self-sacrificing work you [Jolande Jacobi] have done throughout the years to spread and develop my ideas. Carl Jung, Letters Vol. 1, Page 551.

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Page 538.

I don' t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit. Carl Jung, Letters Vol. 1, Page 341.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Page 341.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Page 342.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct. Carl Jung, Letters Vol. 1, Page 301.

Like the physician who attended me, Dr. Haemmerl, he died on the eve of his fame. Carl Jung on Heinrich Zimmer, Letters Vol. 1, Page 345.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Page 297.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

...it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. 1, Page 375.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life

beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Page 242.

I also don't know whether continuation of life beyond earthly existence would be a good or bad thing. Carl Jung, Letters Vol. 1, Page 241.

In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there. Carl Jung, Letters Vol. 1, Page 241.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Page 314.

We have all become "prisoners of God" miraculously without knowing it. Carl Jung, Letters Vol. 1, Page 315.

I had almost lost the courage to publish this farrago. Carl Jung referring to Mysterium Coniunctionis, Letters Vol. 1, Page 343.

I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it. Carl Jung, Letters Vol. 1, Page 294

These psychological skin diseases seem to be nothing else than a sort of psychological perspiration. Carl Jung, Letters Vol. 1, Page 294.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Page 39.

And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Page 38.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Page 246.

It is remarkable how people can act so dumb when dealing with inner figures. Carl Jung, Letters Vol. 1, Page 246.

I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics. Carl Jung, Letters Vol. 1, Page 246.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [an-

ima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded. Carl Jung, Letters Vol. 1, Page 121.

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay to the holy shrine of love. Carl Jung, Letters Vol. 1, Page 141.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Page 18.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. Carl Jung, Letters Vol. 1, Page 172.

As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung, Letters Vol. 1, Page 172.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is. Carl Jung, Letters Vol. 1, Page 371.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Page 180.

Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Not being a prophet, it is impossible for me to predict where the world is going to. Carl Jung, Letters Vol. 1, Page 18.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't

know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Page 392.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Page 65.

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Page 65.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Page 65

Zen is a true goldmine for the needs of the Western "psychologist.” Carl Jung, Letters Vol. 1, Page 128

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours. Carl Jung, Letters Vol. 1, Page 128

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl Jung, Letters Vol. 1, Page 5.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Page 6.

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man’s spiritual inflation. Carl Jung,

Letters Vol. 1, Page 81.

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Page 536

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work. Carl Jung, Letters Vol. 1, Page 555

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Page 556

Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung, Letters Vol. 1, Page 94

The Jahrbuch affair is a private matter to be settled between myself and Freud. Carl Jung, Letters Vol. 1, Page 28

But inner successes count more with me than the howling of the mob. Carl Jung, Letters Vol. 1, Page 28

I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me. Carl Jung, Letters Vol. 1, Page 28

There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. Carl Jung, Letters Vol. I, Page 45

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. I, Page 114-115

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

We have still to understand how very much wanting to live = wanting to die. Carl Jung, Letters Vol. I, Page 34.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

I have seen quite a number of people who died when they had reached the most they could. Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained. Carl Jung, Letters Vol. I, Page 127

The answer to human life is not to be found within the limits of human life. Carl Jung,

Letters Vol. I, Page 127

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear. Carl Jung, Letters Vol. I, Page 134

The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Vol. I, Page 254

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Page 255.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Page 255.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not. Carl Jung, Letters Vol. I, Page 255

Even as a child I had alchemical insights which would sound much more astonishing than anything I said about them in my libido book. Carl Jung, Letters Vol. I, Page 275

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll's books on Jung. I hate them, Hillman replied. I think he's a shit. James Hillman: Therapy and the Image, Creative Loafing

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, Letters Vol. 1, Page 556

When I was 3 years old I had my first anima-experience, the woman that was not my mother. It means a lot that escapes me for the time being. Carl Jung, Letters Vol. I, Pages 493

I would ask you to find the little book [Septem Sermones ad Mortuos,] a discreet resting place in your writing desk. I don't want a profane hand to touch my memory of those limpid nights. Carl Jung, Letters Vol. I, Page 34

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Page 122

Shame is a soul eating emotion. Carl Jung (purportedly; Citation Needed)

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Page 88.

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Page 88.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Page 95.

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 438.

When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Page 194

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans. Carl Jung, Letters Vol. I, Page 202.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Page 455

So long as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being unscientific, but if you touch on the psychological problem the little man, who also goes in for science, gets mad. Carl Jung, Letters Vol. 1, Page 177.

A "scream" is always just that - a noise and not music. Carl Jung, Letters Vol. 1, Page 107.

confess I am afrail d of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a “diagnosis” but rather an understanding and a moral support in the honest experimental attempt one calls “life.” Carl Jung, Letters Vol I, Page 47.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. I, Page 429

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. I, Page 60

All the difficulties you overcome in such a fantasy are symbolic expressions of psychological difficulties in yourself, and inasmuch as you overcome them in your imagination you also overcome them in your psyche. Carl Jung, Letters Vol. I, Page 109.

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

I can't wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms. Carl Jung, Letters Vol. I, Page 259

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Page 260

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 260

The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Page 260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Page 261

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Page 274.

A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Page 275

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form. Carl Jung, Letters Vol. I, Page 251

It is clear that the devil has been up to his tricks again. As soon as one notices that one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Page 252

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychol-

ogy since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Page 198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Page 198

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you. Carl Jung, Letters Vol. I, Page 198

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Page 161

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Page 161

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Page 33

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Page 122

I am a pupil of Bleuler’s and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Page 122

I am turning over and over in my mind the problem of antiquity. It’s a hard nut! Carl Jung, Letters Vol. I, Page 99

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

I don’t know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Page 16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Page 223

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Page 224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Page 224

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Page 224

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Page 57

We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Page 57

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one. Carl Jung, Letters Vol. I, Pages 268

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Page 268

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Page 268

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Page 268

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will. Carl Jung, Letters Vol. I, Page 269

There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Page 308

Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Page 309

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Page 539

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl

Jung, Letters Vol. I, Page 540

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism. Carl Jung, Letters Vol. I, Page 541.

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.

Evil is-psychologically speaking-terribly real. It is a fatal mistake to diminish its power and reality even merely metaphysically. Carl Jung, Letters Vol. I, Page 541

Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. Carl Jung, Letters Vol. I, Page 541.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities. And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Page 541.

It seems to be the Hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Page 566.

If the miracle of the Assumptio is not a living and present spiritual event but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Page 567.

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Page 567.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Page 567.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

If we designate the Assumptio as a fact in time and space we ought to add that it hap-

pens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents. Carl Jung, Letters Vol. I, Page 565

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism. Carl Jung, Letters Vol. I, Page 565

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Page 562.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. [from the Hieros Gamos] Carl Jung, Letters Vol. I, Page 544.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Page 562.

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man. Carl Jung, Letters Vol. I, Page 564.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics. Carl Jung, Letters Vol. I, Page 495

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. Carl Jung, Letters Vol. I, Page 382.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Page 419.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Page 380.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors. Carl Jung, Letters Vol. I, Page 380.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Page 379.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Page 305.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Page 305.

My anima constantly repeats the saying: "The power of truth is great and will prevail". Carl Jung, Letters Vol. I, Pages 305-306

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the lug-

gage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me. Carl Jung, Letters Vol. I, Page 324

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Page 306

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Page 306

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Page 306

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Page 306.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Page 306.

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Page 307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life. Carl Jung, Letters Vol. I, Page 307

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Page 307

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Page 309

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Page 309

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Page 310

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Page 321

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278

Is it not a nice time when food reigns supreme? Carl Jung, Letters Vol. I, Page 325

Nothing would be more sterile than to squeeze the whole world into a psychological straitjacket. Carl Jung, Letters Vol. 1, Page 113.

You are quite right; the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

Wisdom is not and never has been something for the many, because foolishness forever will be the main thing the world craves for. Carl Jung, Letters Vol. I, Page 200

One shouldn’t attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

All things pass away, graves are the milestones of existence. Carl Jung, Letters Vol. I, Page 569

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins I saw its entrance illuminated by a thousand small flames of coconut oil. I knew I was to enter the temple and I would reach full knowledge. Carl Jung, Letters Vol. I, Pages 357-358

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Vol. I, Pages 357-358

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Vol. 1; 335-336.

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it. Carl Jung, Letters Vol. 1, Page 292.]

The ego wants explanation always in order to assert its existence. Try to live without the ego. Whatever must come to you, will come. Don't worry! Don't allow yourself to be led astray by the ravings of the animus. He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Vol. 1; Page 427.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Vol. 1, Page 283.

The figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Vol. 1, Pages 208-209.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. Carl Jung, Letters Volume I, Page 256.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. The unconscious exists in a state of relative spacelessness and timelessness. Carl Jung, Letters Volume I, Page 256.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Vol. 1, Pages 355-357

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

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Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Vol. I, Page 408.

We are cut off from our earth through more than two thousand years of Christian training. Carl Jung, Letters Vol. 1, Page 96.

I'm busy as usual and as often as I can I work in the garden to prepare a field for potatoes Carl Jung, Letters Vol. I, Pages 288-289.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol. I, Page 47

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Vol 1, Page 65.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Vol 1, Page 65.

Bergson is quite right when he thinks of the possibility of a relatively loose connection between the brain and consciousness, because despite our ordinary experience the connection might be less tight than we suppose. Carl Jung, Letters Vol. I, Page 76.

There is no reason why one shouldn't suppose that consciousness could exist detached from a brain. Carl Jung, Letters Vol. I, Page 76.

It is, as far as I know, the pack of cards [Tarot] originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

A good book, like every proper human life, must have an ending. Carl Jung, Letters Vol 1, Pages 573-574.

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol 1, Pages 325-326.

I have never asserted, nor do I think I know, what the unconscious is in itself. Carl

Jung, Letters Vol. I, Page 196.

It was like dying. I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time. Carl Jung, Letters Vol. I, Pages 357-358

You have paid a salutary tribute to the earth with your illness. Carl Jung, Letters Vol. I, Pages 49-50

Dreams are always beautiful when the development of the personality has to proceed via the unconscious. Carl Jung, Letters Vol. I, Pages 46-47

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal. Carl Jung, Letters Vol. I, Pages 35-36

The incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality. Carl Jung, Letters Vol. I, Pages 25-27

Between Freud's speaking and writing there is "a gulf fixed" which is very wide. Carl Jung, Letters Vol. I, Pages 13-14

It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

In the last resort every individual alone has to win his battle, nobody else can do it for him. Carl Jung, Letters Vol. I, Page 127

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

The negative relationship to the mother is always an affront to nature, unnatural. Carl Jung, Letters Vol. I, Pages 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

If you always do the next thing that needs to be done, you will go most safely and surefootedly along the path prescribed by your unconscious. Carl Jung, Letters Vol. I, Page 133.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Page 139

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Page 53.

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Page 54.

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Page 131.

I have found over and over again that it is not worthwhile speaking to an unprepared public. Carl Jung, Letters Vol. I, Page 131.

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity. Carl Jung, Letters Vol. I, Page 120.

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Page 123.

I have even found that men are far more irrational than animals. Carl Jung, Letters Vol. I, Page 119

The existence of telepathy in time and space is still denied only by positive ignoramuses. Carl Jung, Letters Vol. I, Page 117.

It is clear that timeless and spaceless perceptions are possible only because the per-

ceiving psyche is similarly constituted. Carl Jung, Letters Vol. I, Page 117.

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful. Carl Jung, Letters Vol. I, Page 117.

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering. Carl Jung, Letters Vol. I, Page 118

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Page 186.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Page 186.

I'm busy as usual and I am going to give a seminar at the ETH in spring for the most elementary beginners, i.e., very young students who know nothing whatever. Carl Jung, Letters Vol. I, Page 187

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness. Carl Jung, Letters Vol. I, Page 189

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems. Carl Jung, Letters Vol. I,

Page 190

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered. Carl Jung, Letters Vol. I, Page 182

As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as I have just done or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

For many years I’m closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case. Carl Jung, Letters Vol. I, Page 166

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page 157

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany." Carl Jung, Letters Vol. I, Page 156.

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Page 156

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Page 156

I am absolutely not an opponent of the Jews even though I am an opponent of Freud’s. Carl Jung, Letters Vol. I, Page 154.

I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Page 154.

Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Page 155.

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Page 155

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Page 301.

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Page 302.

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Page 301.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Page 302.

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Page 302.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 234.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision. Carl Jung, Letters Vol. I, Page 234.

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Page 247.

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him. Carl Jung, Letters Vol. I, Page 231.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory. Carl Jung, Letters Vol. I, Page 232.

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Page 277.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory. Carl Jung, Letters Vol. I, Page 278.

If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278.

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster. Carl Jung, Letters Vol. I, Page 282

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Vol 1, Page 236.

A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Carl Jung; Letters; Vol. 1; Page 283.

There are always two standpoints and there always will be: namely, the standpoint of the social leader, who, insofar as he is an idealist, sees the general welfare in the more or less total suppression of the individual; and the spiritual leader, who looks for improvement only in the individual. Carl Jung, Letters Vol. 1, Page 226

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each. other in raising the totalitarian claim that their temple is the only right one. Carl Jung, Letters Vol. I, Page 346

Then we have the exercises of Loyola, stemming from Islam. All these various Christian methods of contemplation and meditation have one thing in common: the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside. Carl Jung, Letters Vol. I, Page 416

Carl Jung: "Collected Letters Vol. II"

[4]Letters of C. G. Jung: Volume 2, 1951-1961

Solitude is for me a fount of healing which makes my life worth living. Talking is often torment for me, and I need many days of silence to recover from the futility of words. Carl Jung, Letters Vol II, Page 363.

It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst. I sincerely hope that she is going on dreaming of win-

ners, because such people need money to keep them afloat. Carl Jung, Letters Vol. II, Page 24

Every doctor in the tropics would like nothing better than to build his own hospital on his lonely outpost, but unhappily he hasn't Schweitzer's talent for using money-making lectures and soul-stirring organ recitals for this purpose. Carl Jung, Letters Vol. II, Page 140

Research of this kind requires teamwork and money, and we have neither at present. Above all, superior intelligence and psychological competence are needed. Both are hard to find. Carl Jung, Letters Vol. II, Page 538

The intellect can make its profound statement that there is no absolute Truth. But if somebody loses his money, his mo11ey is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity. Carl Jung, Letters Vol. II, Page 595

Dear Miss Oakes, January 31, 1956

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone. All the volumes I had written are "in nuce" contained in it. The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form. Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message. That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals. And if they are honest, the reading will be correct. Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self. I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer. -Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest. Your method of reading its messages is adequate and in this case the only one yielding positive results. You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief. Thus it looks as if I were moving in the vicinity of Theosophy. In America, especially, one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempts. You see, I have no religious or otherwise convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often lose their way. They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence. They are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Their number therefore is infinite and the validity of each is to be doubted. They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Namur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an ineffable mystery. There is one point more I want to mention: the stone is not a product only of thought images, but just as much

of feeling and local atmosphere i.e. of the specific ambiente of the place. The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot. It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings. Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few. Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives. Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

I don't overlook God's fearful greatness, but I should consider myself a coward and immoral if I allowed myself to be deterred from asking questions. Carl Jung, Letters Vol. II, Page 61

It is unfortunately true: (the human) has and holds a mystery in his hands and at the same time is contained in his mystery. What can he proclaim? Himself or God? Or neither? The truth is that he doesn't know who he is talking of, God or himself. Carl Jung, Letters Vol. II, Page 255

I can understand modern works of art only as idols from the underworld, and they become accessible to me only through a knowledge of the psychology of the unconscious. They do not affect me aesthetically. It may very well be that my attitude is that of a Philistine, but God knows I can't find them beautiful. Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. II, Page 114-115

Without thorough knowledge of 'good and evil,' ego and shadow, there is no recognition of the Self. Carl Jung, Letters Vol. II, Page 154

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside. Carl Jung, Letters Vol.. II, Page 580

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra,1 then of two Buddhist treatises concerning the attainment of Buddahood. The third course was about the Exercitia Spiritualia of St. Ignatius. Carl Jung, Letters Vol. II, Page 300

The four classic Yoga Sutras compiled and commented on by Patanjali, whose historical personality is still controversial. The first three Sutras may date from the 2nd cent. B.C., the fourth is apparently later (cf. Zimmer, Philosophies of India, p. 282). The Yoga Sutras of Patanjali represent a philosophical systematization of ancient Yoga theories and practices. Carl Jung, Letters Vol. II, Page 300, Footnote 1

The world beyond conscious comprehension is a reality, an experiential fact. We simply cannot understand it. Carl Jung, Letters Vol. II, Page 435

We can in imagination and belief go beyond the psyche, just as in fantasy we can go beyond the three-dimensional world. But we can have immediate knowledge only of the psychic Carl Jung, Letters Vol. II, Page 487

In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Then you are in the flow, and for this you need the high heart of the warrior. . .. Carl Jung, Letters Vol. II, Page 291

There is great excitement in the Catholic church and much discussion about the new dogma [Assumption of Mary.] am just reading about it. The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. II, Pages 30-31

ANIMUS, the other, the ANIMA" (London, 1911, p. 133).] To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years ... I have discovered ... traces of it also in the old alchemists ... I can only think that Laurence Sterne drew upon the secret teachings (presumably Rosicrucian) of his time. They contain the Royal Secret of the King and Queen, who were none other than the animus and anima, or Deus and Dea. Carl Jung, Letters Vol. II, Page 248

... for the archetypes are universal and belong to the collective psyche over which the ego has no control. Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Though they can be made conscious they cannot be integrated into the ego-personality, since as archetypes they are also autonomous. Carl Jung, Letters Vol. II, Page 342

Surveying the sum of experiences of this kind, you come to the conclusion that there is something like an "absolute knowledge" which is not accessible to consciousness but probably is to the unconscious, though only under certain conditions ... the unconscious seems to have access to this "absolute knowledge" Carl Jung, Letters Vol. II, Page 18

The anima, being psychologically the female counterpart of the masculine consciousness, based upon the minority of female genes in a masculine body ... Carl Jung, Letters Vol. II, Page 483

Take for instance animus and anima. No philosopher in his senses would invent such irrational and clumsy ideas. Carl Jung, Letters Vol. II, Page 192

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life. It is rich enough in marvels. And not in detachment from this world. Carl Jung, Letters Vol. II, Page 381

How can I fulfil the meaning of my life if the goal I set myself is the "disappearance of individual consciousness"? What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381

But science cannot possibly establish that, or to what extent, this unknowable substrate

is in both cases God. This can be decided only by dogmatics or faith, as for instance in Islamic philosophy (Al-Ghazzali), which explained gravitation as the will of Allah. This is Gnosticism with its characteristic overstepping of epistemological barriers. Carl Jung, Letters Vol. II, Page 54

The myth goes on, now as before, as the Assumptio proves, which obviously belongs to the Christian world of ideas and not to that of Islam or Buddhism. Carl Jung, Letters Vol. II, Page 67

And with-it Christ becomes a formulable psychological experience: the self is a living person and has always been there. It is an insight upon which Hindu philosophy the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed. Carl Jung, Letters Vol. II, Page 84

The depth of the psyche, the unconscious, is not made by man but is divinely created nature, which should on no account be reviled by man even though it causes him the greatest difficulties. Its fire, which "refines" us "in the furnace of affliction," is according to Isaiah 48:10 the divine will itself. Carl Jung, Letters Vol. II, Pages 236-237

I think all forms of ESP (telepathy, precognition, etc.) including [psychokinesis] have essentially the same underlying principle, viz. the identity of a subjective and an objective arrangement coinciding in time. Carl Jung, Letters Vol. II, Pages 180-181

How does the self-complex compare with the Lapis Philosophorum in Hermetic philosophy and with the Christ-figure in patristic allegories, with Al Chadir in Islamic tradition, with Tifereth in the Kabbalah, with Mithras, Attis, Odin, Krishna, and so on? Carl Jung, Letters Vol. II, Page 571

Woman is world and fate, that is why she is so important to the man. Carl Jung, Letters Vol. II, Page xxxii

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons. Carl Jung, Letters Vol. II, Pages 47

My modus procedendi is naturally empirical: how to give a satisfactory description of the phenomenon "Christ" from the standpoint of psychological experience? The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man. Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch. Wherever such identities occur, characteristic archetypal effects appear, that is, numinosity and synchronistic phenomena, hence tales of miracles are inseparable from the Christ figure. The former explains the irresistible suggestive power of his personality, for only the one who is "gripped" has a "gripping" effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., "miracles" .... The (Ethiopic) Book of Enoch, 2nd1st cent. B.C., the most important of the apocryphal or pseudo-apocryphal Biblical writings. (There is also a Slavonic Book of Enoch and a Book of the Secrets of Enoch.) In Charles, The Apocrypha and Pseudepigrapha of the Old Testament in English, II (1913). Carl Jung, Letters Vol. II, Page 21

First of all, the regression that occurs in the rebirth or integration process is in itself a normal phenomenon inasmuch as you observe it also with people that don't suffer from any kind of psychopathic ailment. When it is matter of a schizoid condition, you observe very much the same, but with the difference that there is a marked tendency of the patient to get stuck in the archetypal material. In this case, the rebirth process is repeated time and again. This is the reason why the classical schizophrenia develops stereotype conditions. Up to a certain point, you have the same experience with neurotic individuals. This is so because the archetypal material has a curious fascinating influence which tries to assimilate the individuals altogether. They are tempted to identify with any of the archetypal figures characteristic of the rebirth process. Carl Jung, Letters Vol. II, Page 148

For this reason schizophrenic cases retain nearly always a certain markedly childish behaviour. You can observe approximately the same with neurotic patients; either they develop inflations on account of identification with the archetypal figures, or they develop a childish behavior on account of the identity with the divine child. In all these cases the real difficulty is to free the patients from the fascination. Schizoid cases as well as neurotic ones very often repeat their personal infancy story. This is a favourable sign in so far as it is an attempt to grow up into the world again as they had done before, viz, in their infancy. They are children again after rebirth exactly as you say happened in the Taurobolia. Carl Jung, Letters Vol. II, Page 148.

Astrology is a naïvely projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. While studying astrology I have applied it to concrete cases many times. There are remarkable coincidences, e.g., the position of Mars in the zenith in the famous horoscope of Wilhelm II, the so-called "Friedenskaiser." This position is said already in a medieval treatise to mean always a casus ab alto, a fall from the height. Carl Jung, Letters Vol II, Pages 463-463

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. I beg your pardon for using old astrological metaphors. "Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 232-233

The [astrological] experiment [included in "Synchronicity: An Acausal Connecting Principle"] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer. It is an intelligent aperçu like the shape of the hand or the expression of the face –things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions. Astrological "truths" as statistical results are questionable or even unlikely . . .The superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-364

Astrology differs very much from alchemy, as its historical literature consists merely of

different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. There is no psychological explanation of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. The reason for this is that astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality. Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance. Carl Jung, Letters Volume II, Pages 463-464

Where your fear is, there is your task!!! Carl Jung, Letters Volume II, Page 206

I found your differential definition of the historical and psychological approach [of Jung's work, treated in Schmid's rectoral address of 1957, entitled "Recent Aspects of Spiritual History"] most illuminating, and I can only agree with what you say. I must add, however, that this applies only to a psychology which is still exclusively concerned with culture-promoting personalities and is therefore restricted to the sphere of individual phenomena. This is an aspect of psychology which affords us the greatest insight and is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced. At these greater depths more general laws become discernible and more comprehensive figures stand out which eliminate the divisive factor of individual development and give psychology a homogeneity or inner coherence which raises it to the rank of a biological science. By these deeper levels I mean the determining archetypes which are supradordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Seen from this level, not only is psychological experience a continuum, but the psychological approach also enables us to gain some knowledge of the inner connection between historical events. The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Perhaps I might draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. The material I have presented there may serve to illustrate these remarks of mine. Carl Jung, Letters Vol. II, Page 345

Sitting in the central mussel-shell, we [the Swiss] are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through. . .. The stolidity, inaccessibility, obstinacy, and whatever else of the kind the Swiss are accused of are all marks of the feminine element Virgo. The union of and alludes to the principium individuationis as a supreme union of opposites . . . Carl Jung, Letters Vol. II, 25, Page 419

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since

moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

As a rule, you haven't to take care of making patients revive their infantile reminiscences; generally they produce it all by themselves, because it is an unavoidable mechanism, and, as I said, a teleological attempt to grow up again. If you go quietly along with the material the patients produce, you will see that they can't help getting into their infantile reminiscences and habits and ways, and that they project particularly the parental images. Wherever there is a transference, you get unavoidably involved and integrated into the patient's family atmosphere. The insistence of the Freudians upon making people revive their past simply shows that in the Freudian analysis people don't naturally take to living their past again, simply because they have resistance against the analyst. If you let the unconscious have its natural way, then you may be sure everything the patient needs to know will be brought up, and you may be equally sure that everything you bring out from the patient by insistence on theoretical grounds will not be integrated into the patient's personality, at least not as a positive value, but maybe as a lasting resistance. Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Page 148.

When it comes to schizoid patients, there of course the difficulty of liberating them from the grip of the unconscious is much greater than in ordinary neurotic cases. Often they can't find their way back from their archetypal world to the equivalent personal infantile world where there would be a chance for liberation. Not in vain Christ insists upon "becoming like unto children," which means a conscious resolution to accept the attitude of the child as long as such an attitude is demanded by the circumstances. Since it is always the problem of accepting the shadow, it needs the simplicity of a child to submit to such a seemingly impossible task. So when you find that the rebirth process shows a tendency to repeat itself, you must realize that the fascination of the archetypal material has still to be overcome, perhaps because your help has been insufficient or the patient's attitude was unfavourable to it. But this aetiological question matters little. You simply must try again to convert the archetypal fascination into a child-like simplicity. There are of course many cases where our help is insufficient or comes too late, but that is so in all branches of medicine. I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle. Carl Jung, Letters Vol. II, Page 149

Most of your psychologists, as it looks to me, are still in the 18th century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated

animals are born with specific instincts. Man's psyche seems to be less [differentiated] than a weaver bird's or a bee's. Carl Jung, Letters Vol. II, Page 150

Your suggestion that I should tell you how Answer to Job came to be written sets me a difficult task, because the history of this book can hardly be told in a few words. I have been occupied with its central problem for years. Many different sources nourished the stream of its thoughts, until one day and after a long reflection the time was ripe to put them into words. Carl Jung, Letters Vol. II, Page 281.

The most immediate cause of the book being written is perhaps to be found in certain problems discussed in my book Aion, especially the problems of Christ as a symbolic figure and of the antagonism Christ-Antichrist, represented in the traditional zodiacal symbolism of the two fishes. Carl Jung, Letters Vol. II, Page 281

In connection with the discussion of these problems and of the doctrine of Redemption, I criticized the idea of the privatio boni as not agreeing with the psychological findings. Psychological experience shows that whatever we call "good" is balanced by an equally substantial "bad" or "evil." If "evil" is a nonexistent then whatever there is must needs be "good." Dogmatically, neither "good" nor "evil" can be derived from man, since the "Evil One" existed before man as one of the "Sons of God." The idea of the privatio boni began to play a role in the Church only after Mani. Before this heresy, Clement of Rome taught that God rules the world with a right and a left hand, the right being Christ, the left Satan. Clement's view is clearly monotheistic, as it unites the opposites of God. Carl Jung, Letters Vol. II, Page 281

Later Christianity, however, is dualistic, inasmuch as it splits off one half of the opposites, personified in Satan, and he is eternal in his state of damnation. The crucial question of (whence evil?) forms the point de départ of the Christian theory of Redemption. It is therefore of prime importance. If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc. Carl Jung, Letters Vol. II, Page 282

Moreover the study of medieval natural philosophy [alchemy]of the greatest importance to psychology made me try to find an answer to the question: what image of god did those old philosophers have? Or rather: how should the symbols which supplement their image of God be understood? All this pointed to a complexio oppositorum and thus recalled again the story of Job to my mind: Job who expected help from God against God. This most peculiar fact presupposes a similar conception of the opposites in God. Carl Jung, Letters Vol. II, Page 282

The "Christ archetype" is a false concept, as you say. Christ is not an archetype but a personification of the archetype. This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon). In India it is Purusha, and in China Chên-jên (the whole or true man) as a goal to be attained. Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. (This thought occurs in a modern dream.) The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. (Concerning the bondage of the creator to his creature, cf. Answer to Job, his identification with the two monsters and his inability to understand man). Carl Jung, Letters Vol. II, Page 304

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysus, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Page 305

Bernet's book is illogical because he simply cannot understand that we are not speaking of God himself but only of an image we have of him. Through this epistemological slipperiness theology gets caught in its own toils. Carl Jung, Letters Vol. II, Page 305

If it was God's purpose to try us, why then must an innocent child suffer? This question touches on a problem that is clearly answered in the Book of Job. Yahweh's amorality or notorious injustice changes only with the Incarnation into the exclusive goodness of God. This transformation is connected with his becoming man and therefore exists only if it is made real through the conscious fulfillment of God's will in man. If this realization does not occur, not only the Creator's amorality is revealed but also his unconsciousness. With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Page 305

In the light of this realization, the mishap changes into a happening which, if taken to heart, allows us to glimpse deeply into the cruel and pitiless imperfections of Creation and also into the mystery of the Incarnation. The happening then turns into that felix culpa which Adam brought on himself by his disobedience. Suffering, Meister Eckhart says, is the "swiftest steed that bears you to perfection." The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Page 311.

'Rilke drew from the same deep springs as I did – the collective unconscious. He as poet and visionary. I as a psychologist and empiricist' Carl Jung, Letters Vol. II, Pages 381–2

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II Page 306

Understood as a psychological phenomenon, UFOs compensate our insecurity in this world.

Carl Jung, Letters Vol. II, Page 492

It Where you are not conscious, there can obviously be no freedom. Through the analysis of the unconscious, you increase the amount of freedom is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung, Letters Vol. II, Page 139

I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 512.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God, but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Everything essential happens in the Self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol. II, Page 236.

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

Thank you for telling me about your interesting experience. It is a case of what we would call clairvoyance. But since this is just a word that signifies nothing further, it explains nothing. Carl Jung, Letters Vol. II, Page 17.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder. Carl Jung, Letters Vol. II, Page 82.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. Carl Jung, Letters Vol. II, Page 310.

I'm no artist. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure

you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of Irenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

For if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

Becoming conscious means continual renunciation because it is an ever-deepening concentration. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

Gifted children are often pushed out into the world and its neurotic turmoil much too early for their situation, and then their gift is soon exhausted. Carl Jung, Letters Vol. II, Page 178.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past. Carl Jung, Letters Vol. II, Page 544.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition. Carl Jung, Letters Vol. II, Page 13.

The quaternity is of Old Testament as well as Egyptian origin. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better or worse, e.g., "has assumed definite empirical form." Carl Jung, Letters Vol. II, Page 13.

Fanaticism always means overcompensated doubt. Carl Jung, Letters Vol. II, Page 30.

Becoming conscious does not in itself lead to hell by any means. It leads to this un-

pleasant place only if you are conscious of certain things and not of others. Carl Jung, Letters Vol. II, Page 30.

In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious. Carl Jung, Letters Vol. II, Page 30.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell. Carl Jung, Letters Vol. II, Page 30.

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

My discussion of the privatio boni with Victor [White] was a very unsatisfactory experience. Carl Jung, Letters Vol. II, Page 93.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30. Carl Jung, Letters Vol. II, Page 103.

A little tobacco helps me to concentrate and conduces to my peace of mind. Carl Jung, Letters Vol. II, Page 103.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause. Carl Jung, Letters Vol. II, Page 104.

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my

contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes. Of the 2 evils the pipe seems to me the lesser. Everything went very well from the moment I gave up the digitalis. Carl Jung, Letters Vol. II, Page 105

I know Suzuki personally. I have studied Zen not in the practical sense but only from the psychological angle. Carl Jung, Letters Vol. II, Page 101.

Many paths lead to the central experience. But the nearer one gets to the centre the easier it is to understand the other paths that lead there. Carl Jung, Letters Vol. II, Page 101.

The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. Carl Jung, Letters Vol. II, Page 119.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults. Carl Jung, Letters Vol. II, Page 131.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality. Carl Jung, Letters Vol. II, Page 592.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. II, Page 346.

Old age is only half as funny as one is inclined to think. It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves. Carl Jung, Letters Vol. II, Page 580.

Live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. II, Page 291.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

You can rest assured that having studied the Gospels for a life-time (I am nearly 83!) Carl Jung, Letters Vol. II, Page 346.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now. Carl Jung, Letters Vol. II, Page 346.

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

There is a little book by Frieda Fordham: Introduction to Jung's Psychology (Pelican Books), which I recommend to you. Carl Jung, Letters Vol. II, Page 402.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Page 288.

I often thought of Meister Eckhart, who was entombed for six hundred years, and asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Page 289

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own. Carl Jung, Letters Vol. II, Page 289.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Page 32.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Page 33

I have much more sympathy with Sophia than with the demiurge but faced with the reality of both my sympathy counts for nothing. Carl Jung, Letters Vol. II, Page 33

Sophia is always ahead, the demiurge always behind. Carl Jung, Letters Vol. II, Page 33.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Page 33.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Page 34.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Page 35.

Nobody has ever seen an archetype, and nobody has ever seen an atom either. Carl Jung, Letters Vol. II, Page 54.

When I say "atom" I am talking of the model made of it; when I say "archetype" I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a

transcendental mystery. Carl Jung, Letters Vol. II, Page 54.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Page 54.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Page 55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Page 55.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Page 101.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Page 333.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Page 334.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Page 118.

I consider myself a Christian, but that didn't do Savonarola or Servetus much good, and not even Christ himself escaped this fate. Carl Jung, Letters Vol. II, Page 130.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Page 129.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Page 180.

It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered. Carl Jung, Letters Vol. II, Page 180.

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. Carl Jung, Letters Vol. II, Page 180

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Page 180

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl

Jung, Letters Vol. II, Page 183.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Page 183.

I want to thank you [Aniela Jaffe] for your efforts on behalf of my so-called "Autobiography" and to reaffirm that I do not regard this book as my undertaking Carl Jung, Letters Vol. II, Page 550.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Page 549.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Page 549.

All steps forward in the improvement of the human psyche have been paid for by blood. Carl Jung, Letters Vol. II, Page 549.

But alas, it is a sad truth that usually those who know nothing for themselves take to teaching others, in spite of the fact that they know the best method of education is the good example. Carl Jung, Letters Vol. II, Pages 549.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Page 375.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Page 377.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Page 377.

Transcendence is simply that which is unconscious to us, and it cannot be established whether this is permanently inaccessible or only at present. Carl Jung, Letters Vol. II, Page 379.

Times go on and inexorably one is left behind, sometimes more, sometimes less, and one has to realize that there are things beyond our reach one shouldn’t grieve for, as such grieving is still a remnant of too youthful an ambition. Carl Jung, Letters Vol. II, Page 398.

Our libido certainly would go on reaching for the stars if fate didn’t make it clear beyond any reasonable doubt that we shouldn’t seek completion without, but within alas! Carl Jung, Letters Vol. II, Page 178.

God is not a statistical truth; hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Page 31.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Page 91.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Page 5.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Page 5.

Atlantis: a mythical phantasm. Carl Jung, Letters Vol. II, Page 5.

1. Frobenius: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker. Carl Jung, Letters Vol. II, Page 4.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Page 4.

I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Page 6.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Page 9.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Page 9.

There is physically transmitted (outer world) experience and inner (spiritual) experience. The one is as valid as the other. Carl Jung, Letters Vol. II, Page 4.

Sooner or later it will grow into a question of first-class importance for humanity, since we are rapidly approaching the time when the feeding of the world's population will come up against a barrier that cannot be crossed. Carl Jung, Letters Vol. II, Page 15.

The term individuation ought to be reserved for the legitimate evolution of the individual entelechy. Carl Jung, Letters Vol. II, Page 16.

I am no particular friend of [William] Blake, whom I am always inclined to criticize. Carl

Jung, Letters Vol. II, Page 17.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i.e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Page 18.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Page 20.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Page 23.

I have seen Mrs. X. and I assure you she is quite an eyeful and beyond! We had an interesting conversation and I must admit she is quite remarkable. If ever there was an anima it is she, and there is no doubt about it. Carl Jung, Letters Vol. II, Page 24.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely, to become real itself. Carl Jung, Letters Vol. II, Page 25.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. Carl Jung, Letters Vol. II, Page 25.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Page 27.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Page 29.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Page 32.

You know that one of the unfortunate qualities of introverts is that they so often cannot help putting the wrong foot forward. Carl Jung, Letters Vol. II, Page 35.

You are quite right when you say that the modern world prefers living en masse and thus forgets the bond with the past which is characteristic of every culture. Carl Jung, Letters Vol. II, Page 36.

Those for whom tradition means mere knowledge and book-learning will not be able to interpret the past as the living present. Carl Jung, Letters Vol. II, Page 37.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present. Carl Jung, Letters Vol. II, Page 37.

A wider horizon benefits all of us and is also more natural to the human spirit than specialist knowledge that leads to a spiritual bottleneck. Carl Jung, Letters Vol. II, Page 37.

In the long run one cannot steal creation. Carl Jung, Letters Vol. II, Page 32.

Freud's letters in my possession are not particularly important. Carl Jung, Letters Vol. II, Page 40.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Page 41.

Moreover I know from experience that philosophers don't understand my uncouth language. Carl Jung, Letters Vol. II, Page 155.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Page 44

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Page 44.

I submit that the factor of time proves to be equally "elastic" as space under ESP conditions. If this is the case, we are confronted with two four-dimensional systems in a contingent contiguity. Carl Jung, Letters Vol. II, Page 44.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Page 44.

The question is, in short: shouldn't we give up the time-space categories altogether when we are dealing with psychic existence? Carl Jung, Letters Vol. II, Page 45.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Page 45

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Page 45.

Energy is mass and mass is extended. At all events, a body with a speed higher than

that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Page 45.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Page 45.

Psyche = highest intensity in the smallest space. Carl Jung, Letters Vol. II, Page 45.

Terms like thought-transmission, telepathy, clairvoyance, mean nothing. How can one imagine a causal explanation for a case of precognition? Carl Jung, Letters Vol. II, Page 45.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Page 46.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Page 46.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Page 46.

Well, I am approaching my 78th year, and complaints are pointless. My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals. But the world does not let me go so easily. Carl Jung, Letters Vol. II, Page 51.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Page 51.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Page 52.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Page 52.

Excuse my bad writing. I am in the garden and there is no table but my knee. Carl Jung, Letters Vol. II, Page 53.

I practice psychology in the first place as a science, in the second place as an instrument of psychotherapy. Carl Jung, Letters Vol. II, Page 56.

The psyche for me is something objective that sends up effects into my consciousness. Carl Jung, Letters Vol. II, Page 57.

The unconscious (the objective psyche) doesn't belong to me; rightly or wrongly I belong to it. By making it conscious I separate myself from it, and by so objectivating it I can

integrate it consciously. Carl Jung, Letters Vol. II, Page 57.

When someone talks so long and so emphatically about his 100 thalers this is no proof whatever that he has them in his pocket. Carl Jung, Letters Vol. II, Page 61.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father. Carl Jung, Letters Vol. II, Page 63.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind. Carl Jung, Letters Vol. II, Page 64.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 64.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background. Carl Jung, Letters Vol. II, Page 65.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Page 65.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Page 66.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Page 66.

One is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones. Carl Jung, Letters Vol. II, Page 67.

If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection. Carl Jung, Letters Vol. II, Page 67.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Page 68.

The Rhine forms not only a political frontier but also a psychological one. Carl Jung, Letters Vol. II, Page 69.

The psychology of the witch-hunting epidemic has never been worked out properly. Carl Jung, Letters Vol. II, Page 69.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Page 71.

I do not know, for example, how God could ever be experienced apart from human ex-

perience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Page 71.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Page 70.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Page 71.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Page 70.

Unequivocalness makes sense only in establishing facts but not in interpreting them; for "meaning" is not a tautology but always includes more in itself than the concrete object of which it is predicated. Carl Jung, Letters Vol. II, Page 70.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Page 70.

I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life. Carl Jung, Letters Vol. II, Page 70

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Page 70.

I live in a "perceptual world" but not in a self-subsistent one. Carl Jung, Letters Vol. II, Page 70.

It seems to me a sort of all-encompassing system of relationships, in which "material" and "spiritual" are primarily designations for potentialities that transcend consciousness. Carl Jung, Letters Vol. II, Page 70.

For me the psyche is an almost infinite phenomenon. I absolutely don’t know what it is in itself and know only very vaguely what it is not. Carl Jung, Letters Vol. II, Page 69.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Page 86.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Page 87.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Page 84.

To be sure "Christ" gave the myth a new meaning for the man of antiquity. But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven’t yet heard and understood. Carl Jung, Letters Vol. II, Page 84.

That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn. This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ. Carl Jung, Letters Vol. II, Page 84.

And with-it Christ becomes a formulable psychological experience: the self is a living person and has always been there. Carl Jung, Letters Vol. II, Page 84.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own disease. Carl Jung, Letters Vol. II, Page 85.

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and gives us the right to impart good advice to our neighbours. Carl Jung, Letters Vol. II, Page 86.

Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true. Burckhardt's pessimistic forebodings were undoubtedly right. It doesn't pay not to see the dark side. Carl Jung, Letters Vol. II, Page 80.

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Page 94.

As a matter of fact (since 1948) I have published everything sustainable which I have thought about the documentary phenomenon of Christ and its psychological reconstruction. Carl Jung, Letters Vol. II, Page 94.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Page 97.

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Page 92.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

1. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Page 92.

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Kabbalah is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Letters Vol. II, Page 92.

We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum. Carl Jung, Letters Vol. II, Page 88.

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament. Carl Jung, Letters Vol. II, Page 89.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Page 90.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Page 103.

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Page 87.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Page 101.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us, and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Page 101.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Page 102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Page 102.

Certainly we do not know where we come from, nor where we are going, or why we are here at the present time. Carl Jung, Letters Vol. II, Page 103.

I have observed a great many ESP cases with my patients in the course of time. The only trouble is to find suitable methods by which the state of the unconscious can be established objectively. We have begun to try out such methods. Carl Jung, Letters Vol. II, Page 106.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Page 109.

It was Einstein who first started me off thinking about a possible relativity of time as

well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Page 109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Page 109.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work, which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Page 153.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Page 110.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems [Artificial Insemination] have to be discussed at all. Carl Jung, Letters Vol. II, Page 111.

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i.e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Page 112.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Page 112.

This is the correct definition of the self and means that just as Christ is related to all individuals, so all individuals are related to Christ. Carl Jung, Letters Vol. II, Page 114.

Every self has the quality of belonging to the "self of all selves," and the self of all selves consists of individual selves. Carl Jung, Letters Vol. II, Page 114.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Page 114.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Page 114.

Yet I must tell you how delighted I was by your [Henry Corbin] work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood. Carl Jung, Letters Vol. II, Page 115.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Page 115.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So

I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Page 116.

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Page 117.

I can understand that South Africa has no attractions for you. A colony nowadays is about the most disagreeable thing one can imagine. Carl Jung, Letters Vol. II, Page 123.

...I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings. Carl Jung, Letters Vol. II, Page 127.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy. But the contrary is true. Carl Jung, Letters Vol. II, Page 124.

The great dangers threatening the life of millions are not physical factors, but mental folly and diabolical schemes causing mental epidemics in the mentally defenseless masses. Carl Jung, Letters Vol. II, Page 124.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124.

People who know that there are such things [para-psychical] need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales. Carl Jung, Letters Vol. II, Page 126.

I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild. Carl Jung, Letters Vol. II, Page 126.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless. Carl Jung, Letters Vol. II, Page 127.

The all-important aspect of ESP is that it relativizes the space as well as the time factor. This is far beyond psychology. Carl Jung, Letters Vol. II, Page 127.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Page 127.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Page 128.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Page 128.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Page 128.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Page 134.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Page 134.

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Page 134.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Page 135.

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Page 136.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Page 135.

It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian Aeon to the Oneness of the Holy Spirit. Carl Jung, Letters Vol. II, Page 135.

He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan. Carl Jung, Letters Vol. II, Page 135

The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness. Carl Jung, Letters Vol. II, Page 135.

We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian Aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost. Carl Jung, Letters Vol. II, Page 136

The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it. It is a mysterious transmutation of both. Carl Jung, Letters Vol. II, Page 136

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Page 136.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Page 137.

Moreover we are still in the Christian Aeon, threatened with a complete annihilation of our world. As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be. That is partially my job, but I have to be very careful not to destroy the things that are. Carl Jung, Letters Vol. II, Page 137

Thus I am approaching the end of the Christian Aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete. Carl Jung, Letters Vol. II, Page 138.

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Page 138.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol. II, Page 132.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Page 12.

But I must confess that nihilism was never a problem for me. I had enough and more than enough reality on my own doorstep. Carl Jung, Letters Vol. II, Page 144.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Page 145.

Our unconscious definitely prefers the Hindu interpretation of immortality. Carl Jung, Letters Vol. II, Page 146.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Page 112.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Page 146.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Page 149.

I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle. Carl Jung, Letters Vol. II, Page 149.

I am afraid that your [American] educational system produces the same technological and scientific one-sidedness and the same social welfare idealism as Russia. Carl Jung, Letters Vol. II, Page 150.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Page 150.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

I never look for archetypes and don't try to find them; enough when they come all by themselves. Carl Jung, Letters Vol. II, Page 160.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Page 151.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Page 152.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Page 153.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Page 154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Page 154.

I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning. Carl Jung, Letters Vol. II, Page 151.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Carl Jung, Letters Vol. II, Page 151.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Page 151.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Page 155.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Page 156.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Page 157.

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Page 157.

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Page 158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Page 158.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Page 160.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Page 132.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Page

160.

Yet you do not know whether you have really destroyed the function because it is quite possible that you have only destroyed the transmitter of that function, as if you have taken away the telephone apparatus which does not mean that you have killed its owner. Carl Jung, Letters Vol. II, Page 160.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Page 160.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter, i.e., whether they have been killed themselves. Carl Jung, Letters Vol. II, Page 160.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Page 161.

The [car] accident has affected only the outer shell, but evidently you and your wife were not affected physically by this broad hint. Carl Jung, Letters Vol. II, Page 161.

Naturally this [car accident] may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed. Carl Jung, Letters Vol. II, Page 162.

I would be glad to welcome you here on October 10th, but you know how it is in old age: one promises something and knows that everything is only provisional. Carl Jung, Letters Vol. II, Page 162.

Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping. Carl Jung, Letters Vol. II, Page 163.

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Page 163.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Page 163.

I often ask myself why by far the most of my "critics" are so unfriendly and unobjective? Is my style so irritating, or what is it in me that the world finds so offensive? Carl Jung, Letters Vol. II, Page 162.

I have never claimed f.i. to know much about the nature of archetypes, how they origi-

nated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Page 185.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Page 186.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Page 187.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Page 183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Page 183.

The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6: 11 it reads: "Panem nostrum supersubstantialis da nobis hodie" (Give us this day our super-substantial bread). Carl Jung, Letters Vol. II, Page 182.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Page 164.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new Aeon of Pisces. Carl Jung, Letters Vol. II, Page 165

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Page 165.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God’s goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Page 165.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Page 166.

When Christ withstood Satan’s temptation, that was the fatal moment when the shadow

was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Page 166.

The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Carl Jung, Letters Vol. II, Page 166.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Page 167.

But it is possible that the Christian symbolism expresses man's mental condition in the Aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Page 167.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Page 167.

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Page 167.

The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father. Carl Jung, Letters Vol. II, Page 167.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Page 168

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Page 168.

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Page 168.

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Page 168.

We should recognize that life is a transitus. Carl Jung, Letters Vol. II, Page 168.

All old truths want a new interpretation, so that they can live on in a new form. Carl Jung, Letters Vol. II, Page 169.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the

doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Page 169.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Page 170.

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Page 170

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Page 170.

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Page 170.

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Page 171.

A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born. Carl Jung, Letters Vol. II, Page 171.

We think it is enough to discover new things, but we don’t realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Page 173.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Page 174.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Page 195.

If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless. Carl Jung, Letters Vol. II, Page 195.

The ego receives the light from the self. Though we know of the self, yet it is not known. The ego is contained in the self as it is contained in the universe of which we know only the tiniest section. Carl Jung, Letters Vol. II, Page 194.

Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness. Carl Jung, Letters Vol. II, Page 194.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Page 195.

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Page 195.

You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least-we are located, presumably for a certain purpose. Carl Jung, Letters Vol. II, Page 195.

Nobody can be more convinced of the importance of the self than me. But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again. Carl Jung, Letters Vol. II, Page 195.

Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self. Carl Jung, Letters Vol. II, Page 196.

That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence. Carl Jung, Letters Vol. II, Page 196.

Hence all advice that begins with "you ought" usually proves to be completely ineffective. Carl Jung, Letters Vol. II, Page 190.

Even a million noughts do not add up to one. I therefore espouse the unpopular view that a better understanding in the world can come only from the individual and be promoted only by him. Carl Jung, Letters Vol. II, Page 190.

We should have schools for adults, where one could inculcate into them at least the elements of self-knowledge and knowledge of human nature. Carl Jung, Letters Vol. II, Page 190.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Page 191.

If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man. Carl Jung, Letters Vol. II, Page 191.

Mythological motifs are facts; they never change; only theories change. Carl Jung, Letters Vol. II, Page 192.

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Page 192.

The German edition [Answer to Job] over here has already upset the representatives of

three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Page 193.

A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end. Carl Jung, Letters Vol. II, Page 194.

An interesting conversation never disturbs my sleep. Only an arduous talk to no purpose disturbs it. Carl Jung, Letters Vol. II, Page 197.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197.

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Page 208.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Page 208.

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance. Carl Jung, Letters Vol. II, Page 209.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Page 209.

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Page 209.

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209.

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Page 213.

I have been up against the wall of stupidity for 50 years. That is just so, and nothing can be done about it. Carl Jung, Letters Vol. II, Page 213.

My last work, Mysterium Coniunctionis, is now with the printer, and I have no ideas any more-thank Heavens. Carl Jung, Letters Vol. II, Page 214.

If we want to maintain the spiritual contents of 2000 years of Christian tradition, we

must understand what it is all about. Carl Jung, Letters Vol. II, Page 214.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Page 214.

I am now in my 80th and I must say I am grateful to whomever administers my fate that I have met in you [Upton Sinclair] a kindred spirit interested in and talking of things that seem to be vital to you. Carl Jung, Letters Vol. II, Page 215.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Page 215.

But wherever a philosophy based upon the sciences prevails (as in the USA), the individual man loses his foothold and becomes "vermasst," turned into a mass particle, because as an "exception" he is valueless, not very different from the Russian. Carl Jung, Letters Vol. II, Page 216.

I am obliged to you for your [R.F.C. Hull] courageous answer. There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

It is true however that it is the asses that make public opinion. Carl Jung, Letters Vol. II, Page 217.

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility. Carl Jung, Letters Vol. II, Page 218.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing, but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog. Carl Jung, Letters Vol. II, Page 220.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before. Carl Jung, Letters Vol. II, Page 220.

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Page 220.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better. Carl Jung, Letters Vol. II, Page 220.

…it is now about 50 years since I first pointed out the psychology of the illness that was then still known as Dementia praecox. Sometimes I seem an anachronism to myself. Carl

Jung, Letters Vol. II, Page 233.

There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Page 206.

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Page 207.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Page 207.

Theologians call their creed a symbolum, but they refuse to call their truth "symbolic." Carl Jung, Letters Vol. II, Page 207.

I am amazed at the fact that you [Upton Sinclair] should have difficulties in finding a publisher. What is America coming to, when her most capable authors cannot reach their public anymore? Carl Jung, Letters Vol. II, Page 208.

I give the adaptation of the individual to society its full due. But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social levelling process today. Carl Jung, Letters Vol. II, Page 221.

I am no preacher of "splendid isolation" and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships. Without values of one's own even social relationships lack significance. Carl Jung, Letters Vol. II, Page 221.

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Page 227.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Page 228.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Page 228.

I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case. Carl Jung, Letters Vol. II, Page 228.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White" is wriggling as well as he can. He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful

stew about it. Carl Jung, Letters Vol. II, Page 228.

It is so because these inventions-the uranium and hydrogen bomb-are produced by the human mind, instigated by the great genocide the unconscious is planning in order to compensate the incessant and inevitable increase of populations, which must eventually lead to gigantic catastrophes if miraculous and unforeseen inventions do not intervene. Carl Jung, Letters Vol. II, Page 230.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Page 231.

Alcoholism is a terrible threat to a nation. Look at France! Carl Jung, Letters Vol. II, Page 231.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 231.

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. Carl Jung, Letters Vol. II, Page 232.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

There is finally a question which I am unable to answer, as I have no corresponding experience: it concerns the possibility that a drug opening the door to the unconscious could also release a latent, potential psychosis. Carl Jung, Letters Vol. II, Pages 222-224

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Page 232.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Page 232.

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Page 232.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Page 222.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a

heaven-sent gift without a counter poison, but I am profoundly mistrustful of the “pure gifts of the Gods.” Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the “Zauberlehrling,” who learned from his master how to call the ghosts but did not know how to get rid of them again. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

Question: Do you occasionally resort to stimulants of any kind (alcohol, morphine, hashish, etc.)? Answer: Oh no! Never! A new idea is intoxicating enough. Carl Jung, CW 18, Page 787

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality. Carl Jung, Letters Vol. II, Page 223.

But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism. Carl Jung, Letters Vol. II, Page 224.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Page 224.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Page 229

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Page 229.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Page 229.

Already I am a great-grandfather twice over and see those distant generations growing up who long after we are gone will spend their lives in that darkness. Carl Jung, Letters Vol. II, Page 229

I would accuse myself of senile pessimism did I not know that the H-bomb is lying ready to hand-a fact that unfortunately can no longer be doubted. Carl Jung, Letters Vol. II, Page 230.

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries

(the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Page 229.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Page 225.

Our apocalyptic epoch likewise contains the seeds of a different, unprecedented, and still inconceivable future which could be bedded in the Christian spirit if only this would renew itself, as happened with the seeds that sprouted from the decay of classical culture. Carl Jung, Letters Vol. II, Page 225.

The coming new age will be as vastly different from ours as the world of the 19th century was from that of the 20th with its atomic physics and its psychology of the unconscious. Carl Jung, Letters Vol. II, Page 225.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Page 225.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Page 226.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Page 228

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Page 231.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Page 226.

Now once again we are in a time of decay and transition, as around 2000 B.C, when the Old Kingdom of Egypt collapsed, and at the beginning of the Christian era, when the New Kingdom finally came to an end and with-it classical Greece. Carl Jung, Letters Vol. II, Page 225.

The idea that mescaline could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Page 223.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths. Carl Jung, Letters Vol. II, Page 235.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Page 236.

Man's understanding and will are challenged and can help, but they can never pretend to have plumbed the depths of the spirit and to have quenched the fire raging within it. Carl Jung, Letters Vol. II, Page 237.

Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself. Carl Jung, Letters Vol. II, Page 237.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Page 237.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Page 238.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Page 238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Page 238.

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Page 244.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Page 239.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Page 239.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Page 239.

I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them." Carl Jung, Letters, Vol. II, Page 241.

There is no comfort and no consolation anywhere except in the submission to and the

Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Page 241.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters, Vol. II, Page 242.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without. Carl Jung, Letters, Vol. II, Page 242.

If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace. Carl Jung, Letters, Vol. II, Page 242.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Page 245.

Faust II has been my companion all my life, but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Page 246.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Page 246.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous. But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed. Carl Jung, Letters Vol. II, Page 249.

What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they have a great deal to do with the fate of the individual. Carl Jung, Letters Vol. II, Page 250.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Page 253.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Page 254.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Page 254.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Page 254.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Page 255.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Page 260.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along. But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole. I have remained true to this attitude all my life. Carl Jung, Letters Vol. II, Page 257.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father’s fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Page 257.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Page 258.

I don’t know whether the archetype is "true" or not. I only know that it lives and that I have not made it. Carl Jung, Letters Vol. II, Page 258.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Page 258.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as

the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Page 258.

If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way. Carl Jung, Letters Vol. II, Page 258.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Page 259.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Page 260.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Page 260.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Page 260.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Page 260.

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Page 261.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Page 261.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Page 261.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Page 254.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Page 262.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Page 264.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Page 264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

If you know anything of my anima theory, [James] Joyce and his daughter are a classic example of it. She was definitely his femme inspiratrice, which explains his obstinate reluctance to have her certified. Carl Jung, Letters Vol. II, Page 266.

His [James Joyce] own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission that he himself had a latent psychosis. Carl Jung, Letters Vol. II, Page 266.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Page 267.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Page 267.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Page 268.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 268.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Page 257.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Page 260.

I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle. Carl Jung, Letters Vol. II, Page 297.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons. Carl Jung, Letters Vol. II, Page 297.

He answered that f.i. I used the term Hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Page 297.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Page 295.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Page 296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Page 296.

I do not theorize about how neuroses originate; I describe what you find in neuroses. Carl Jung, Letters Vol. II, Page 296.

I have resigned myself to being posthumous. Carl Jung, Letters Vol. II, Page 299.

I don’t use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Page 293.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Page 294.

I am glad at last that I have been able (though not through my merit) to spare my wife [Emma] what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Page 293.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again. Carl Jung, Letters Vol. II, Page 298.

The devil can best be beaten with patience, having none himself. Carl Jung, Letters Vol. II, Page 298.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol. II, Page 299.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Page 299.

When Huxley says that a symbol is uncoloured, this is an error. Carl Jung, Letters Vol. II, Page 300.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Page 301

You have to live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

So try to live as consciously, as conscientiously, and as completely as possible and learn who you are and who or what it is that ultimately decides. Carl Jung, Letters Vol. II, Page 301.

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Page 302.

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Page 302.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Page 302.

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Page 302.

Christ is not an archetype but a personification of the archetype. Carl Jung, Letters Vol. II, Page 304.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Page 304.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Page 305.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Page 313.

Our fantasies are always hovering on the point of our insufficiency where a defect ought to be compensated. Carl Jung, Letters Vol. II, Page 306.

It is only within the last decade that his psychology was really taken notice of by academic minds and has penetrated the mental tenebrosities of the greater public. Carl Jung, Letters Vol. II, Page 307.

I cannot force people to take my work seriously and I cannot persuade them to study it really. Carl Jung, Letters Vol. II, Page 307.

How can I popularize things so difficult, and demanding such an unusual amount of specific knowledge, to a public that does not or cannot take the trouble to settle down to a careful study of the facts collected in many volumes? Carl Jung, Letters Vol. II, Page 308.

Both disciplines [physics/psychology] have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters Vol. II, Page 308.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Page 309.

An exclusively causal view is permissible only in the realm of physical or inorganic processes. Carl Jung, Letters Vol. II, Page 310.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Page 311.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Page 311.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Page 311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Page 311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Page 315.

The Deity has taken its abode in man with the obvious intention of realizing Its Good in man. Carl Jung, Letters Vol. II, Page 315.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Page 315.

The significance of man is enhanced by the incarnation. Carl Jung, Letters Vol. II, Page 315.

We have become participants of the divine life and we have to assume a new responsibility, viz. the continuation of the divine self-realization, which expresses itself in the task of our individuation. Carl Jung, Letters Vol. II, Page 316.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

Mama's [Emma Jung] death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Page 317.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Page 318.

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Page 326.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Page 320.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

The choice of your wives was characteristic. They were temporary incarnations of what I call your anima. In practice it means that the woman of your choice represents your own task you did not understand. Carl Jung, Letters Vol. II, Page 321.

The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."] Carl Jung, Letters Vol. II, Page 321.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Page 322

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so. Carl Jung, Letters Vol. II, Page 252.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Page 253.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence. Carl Jung, Letters Vol. II, Page 284.

It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out. Carl Jung, Letters Vol. II, Page 317.

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Page 327.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Page 328.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Page 328.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Page 328.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Page 328.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Page 328-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Page 329.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy. Carl Jung, Letters Vol. II, Page 331.

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies. Carl Jung, Letters Vol. II, Page 332.

I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries... At all events I can tell you that I am not a member of such a wholly fantastical organization. Carl Jung, Letters Vol. II, Page 332.

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation. Carl Jung, Letters Vol. II, Page 334.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Page 334.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Page 335.

But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him. Carl Jung, Letters Vol. II, Page 327.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax. Carl Jung, Letters Vol. II, Page 336.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Page 337.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations. Carl Jung, Letters Vol. II, Page 341

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Page 342.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Page 342.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Page 342.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Page 342.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Page 342.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Page 342.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Page 342.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Page 342.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Page 342.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Page 342.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Page 342.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Page 342.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world. Carl Jung, Letters Vol. II, Page 343.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Page 343.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it. Carl Jung, Letters Vol. II, Page 344.

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Page 344.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Carl Jung, Letters Vol. II, Page 345.

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Carl Jung, Letters Vol. II, Page 345.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. Carl Jung, Letters Vol. II, Page 345.

Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility. Carl Jung, Letters Vol. II, Page 338

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities. Carl Jung, Letters Vol. II, Page 346-347

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Page 347

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Page 347.

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Page 347.

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Page 347.

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Page 347.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Page 349.

It should also be noted that my characterization of Adler and Freud as, respectively, in-

troverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Page 350.

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Page 350.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it. Carl Jung, Letters Vol. II, Page 350.

Your ideas go back, in modern form, to the familiar world of Plato's Timaeus, which was a sacrosanct authority for medieval science-and rightly so! Carl Jung, Letters Vol. II, Page 352.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Page 352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II, Page 352.

I have got stuck on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Page 352.

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Page 389.

Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with the invincible power of our modernity. Carl Jung, Letters Vol. II, Page 389.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Page 390.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Page 387.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters

Vol. II, Page 387.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Page 387.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Page 388.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Page 388.

It cannot be done by extinguishing the ego, and anyone who reflects at all constantly finds himself in the difficult position of having to safeguard his ego and at the same time lend an ear to the non-ego. Carl Jung, Letters Vol. II, Page 392.

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians. Carl Jung, Letters Vol. II, Page 392.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Page 394.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Page 394.

On this side of the epistemological barrier we have to separate the opposites in order to produce comprehensible speech. Carl Jung, Letters Vol. II, Page 394.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Page 394.

Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Instead of opening a way, we barricade it by an inextricable snarl of paradoxes. Carl Jung, Letters Vol. II, Page 395.

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words beyond our

grasp, although it is a definite experience. Carl Jung, Letters Vol. II, Page 395.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Page 396.

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers. Carl Jung, Letters Vol. II, Page 396.

Improbable as this may sound, it is only the individual who is qualified to fight against the threat today of international mass-mindedness. Carl Jung, Letters Vol. II, Page 396.

This, too, [UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Page 397.

The intimation of forms hovering in a background not in itself knowable gives life the depth which, it seems to me, makes it worth living. Carl Jung, Letters Vol. II, Page 397.

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved, and that time necessarily depends upon the stand-point and the speed of the observer. Carl Jung, Letters Vol. II, Page 398.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Page 398.

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche tou kosmou. Carl Jung, Letters Vol. II, Page 399

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects. Carl Jung, Letters Vol. II, Page 399.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Page 400.

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Page 403

As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts. Carl Jung, Letters Vol. II, Page 403.

It has taken me too long to discover the greatest thing, i.e., Man and what he means and why. Carl Jung, Letters Vol. II, Page 404.

To discover Man is a great adventure. Carl Jung, Letters Vol. II, Page 404.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words, in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Page 405.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Page 405.

I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun. Carl Jung, Letters Vol. II, Page 405.

There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for. Carl Jung, Letters Vol. II, Page 390.

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology. Carl Jung, Letters Vol. II, Page 375.

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results. Carl Jung, Letters Vol. II, Page 401.

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408.

Thus on New Year’s Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

Hoyle’s book has arrived, and I’ve finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the UFO problem. Carl Jung, Letters Vol. II, Page 408.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Page 423.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Page 423.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Page 424.

I think I understand ecclesiastical Christianity, but the theologians do not understand me. Carl Jung, Letters Vol. II, Page 424.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence. The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject. Carl Jung, Letters Vol. II, Page 424.

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Page 422.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Page 423.

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Page 420.

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so. Carl Jung, Letters Vol. II, Page 420.

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Page 420.

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be. Carl Jung, Letters Vol. II, Page 421.

Even the earlier name "Helvetii" did not sit with them naturally. No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss. Carl Jung, Letters Vol. II, Page 419.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Page 419.

This ancient psychological insight expresses the fact that what is enclosed in the mother is a

germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Page 419.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Page 417

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted, and the synchronistic "effect" thereby hindered. Carl Jung, Letters Vol. II, Page 415.

Chance is an event, too, and if it didn't exist causality would be axiomatic. Carl Jung, Letters Vol. II, Page 416.

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Page 416.

For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself. Carl Jung, Letters Vol. II, Page 414.

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Page 411.

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth. Carl Jung, Letters Vol. II, Page 412.

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions. Carl Jung, Letters Vol. II, Page 409.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Page 409.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Page 409.

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter." Carl Jung, Letters Vol. II, Page 410.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Page 399.

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration. Carl Jung, Letters Vol. II, Page 425.

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Page 426.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Page 427.

You set your watch by the clock, and this amounts to a causal dependence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator. Carl Jung, Letters Vol. II, Page 428.

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope), it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 429.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 429.

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Page 469.

There are, for instance, spring births and autumn births, which play an especially important role in the animal world. Then, besides the seasonal influences there are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life. Carl Jung, Letters Vol. II, Page 487.

We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of the intellectual categories of thought. Carl Jung, Letters Vol. II, Page 430.

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Page 430.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Page 431.

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems. Carl Jung, Letters Vol. II, Page 433.

There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology. Carl Jung, Letters Vol. II, Page 438.

Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America's gadget-mania works on him like a devastating bacillus. Carl Jung, Letters Vol. II, Page 438.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Page 438

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Page 439.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Page 443.

I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair. Carl Jung, Letters Vol. II, Page 443.

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 429.

This whole question of so-called "occult phenomena" is nothing one could be naive about. It is an awful challenge for the human mind. Carl Jung, Letters Vol. II, Page 444.

If I don't know it, it looks to me like an usurpation to say, "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 446.

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself. Carl Jung, Letters Vol. II, Page 446.

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 446.

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 447.

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 447.

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 447.

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 447.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 447.

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 448.

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 448.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 448.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 448.

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Page 450.

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Page 450.

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Page 450.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Page 451.

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Page 451

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Page 451.

As for my meeting with William James, you must remember that I saw him only twice and talked with him for a little over an hour, but there was no correspondence between us. Carl Jung, Letters Vol. II, Page 452.

Aside from Theodore Flournoy he [William James] was the only outstanding mind with whom I could conduct an uncomplicated conversation. Carl Jung, Letters Vol. II, Page 452.

I know there are people who live in their own biography during their lifetime and act as though they were already in a book. Carl Jung, Letters Vol. II, Page 452.

For me life was something that had to be lived and not talked about. Carl Jung, Letters Vol. II, Page 452.

Also, my interest was always riveted only by a few but important things which I couldn't speak of anyway or had to carry around with me for a long time until they were ripe for the speaking. Carl Jung, Letters Vol. II, Page 453.

In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations." Carl Jung, Letters Vol. II, Page 453.

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Page 453.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Page 453.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place. Carl Jung, Letters Vol. II, Page 453.

For about 1900 years we have been admonished and taught to project the self into Christ, and

in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Page 454.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

As a rule I am all for walking in two worlds at once since we are gifted with two legs, remembering that spirit is pneuma which means "moving air." Carl Jung, Letters Vol. II, Page 459.

It is good therefore, as a rule, to keep at least one foot upon terra firma. Carl Jung, Letters Vol. II, Page 460.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Page 460.

The spirit is no merit in itself and it has a peculiarly irrealizing effect if not counter-balanced by its material opposite. Carl Jung, Letters Vol. II, Page 460.

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Page 458.

My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Page 459.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Page 457.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Page 457.

Freud’s view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that Conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Page 458.

What is healing medicine for the one is poison for the other. Carl Jung, Letters Vol. II, Page 455.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Page 464.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

Carl Jung, Letters Vol. II, Page 545.

It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad. Carl Jung, Letters Vol. II, Page 461.

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Page 504

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. Carl Jung, Letters Vol. II, Page 524.

Meaningfulness always appears to be unconscious at first and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort. Carl Jung, Letters Vol. II, Page 495.

Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre. Carl Jung, Letters Vol. II, Page 495.

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Page 496.

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Page 496.

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Page 496.

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us. Carl Jung, Letters Vol. II, Page 498.

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well. Carl Jung, Letters Vol. II, Page 498.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Page 499.

Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present. Carl Jung, Letters Vol. II,

Page 503.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Page 504.

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Page 497.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Page 497.

Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all. Carl Jung, Letters Vol. II, Page 494.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Page 494.

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. Carl Jung, Letters Vol. II, Page 494.

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Page 495.

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Page 495.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Page 498.

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Page 464.

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Page 464.

The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions. Carl Jung, Letters Vol. II, Page 465.

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465.

A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves. Carl Jung, Letters Vol. II, Page 465.

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect. Carl Jung, Letters Vol. II, Page 466.

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds. Carl Jung, Letters Vol. II, Page 466.

It is the tradition that a satori experience is imageless, and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Carl Jung, Letters Vol. II, Page 466.

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them. With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences. Carl Jung, Letters Vol. II, Page 469.

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one's being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Page 483.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Page 472

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Page 472.

Good as a rule is not followed by better but by worse. There is no chance to get out of sin. Where is the world after 2000 years of Christianity?" Carl Jung, Letters Vol. II, Page 473.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Page 473.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Page 473.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Page 473.

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Page 473.

These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality. Carl Jung, Letters Vol. II, Page 473.

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Page 473.

Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women. Carl Jung, Letters Vol. II, Page 475.

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Page 476.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Page 477.

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Page 477.

At all times there have been wise and shrewd women to whom even clever men have

gone for advice. Carl Jung, Letters Vol. II, Page 478.

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Page 478.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further. Carl Jung, Letters Vol. II, Page 479.

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons. Carl Jung, Letters Vol. II, Page 479.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries. Carl Jung, Letters Vol. II, Page 470.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle. Carl Jung, Letters Vol. II, Page 470

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Page 470.

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost. Carl Jung, Letters Vol. II, Page 480.

Recognizing the shadow is what I call the apprentice piece but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Page 481.

Paradoxically, as you rightly point out, this centre has to be created although it has always been there. Carl Jung, Letters Vol. II, Page 481.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Page 481.

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him. Carl Jung, Letters Vol. II, Page 474.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Page 474.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint. Carl Jung, Letters Vol. II, Page 475.

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Page 482.

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Page 483.

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Page 483.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Page 484.

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Page 484.

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Page 485.

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Page 485.

"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Page 485.

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Page 486.

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light. Carl Jung, Letters Vol. II, Page 486.

His [Hegel’s] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his

unconscious. Carl Jung, Letters Vol. II, Page 501.

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with. Carl Jung, Letters Vol. II, Page 501.

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science. Carl Jung, Letters Vol. II, Page 501.

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Page 501

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Page 486.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Page 486.

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Page 487.

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche. Carl Jung, Letters Vol. II, Page 487.

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Page 487.

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Page 487.

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Page 488.

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Page 488.

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be

in danger of losing its roots if the continuity of tradition were broken. Carl Jung, Letters Vol. II, Page 488.

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Page 500.

Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist. Carl Jung, Letters Vol. II, Page 501.

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz. upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Page 501.

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish. Carl Jung, Letters Vol. II, Page 502

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Page 503.

Who or what is hindering man from living peacefully on this earth? Carl Jung, Letters Vol. II, Page 506

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Page 507.

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Page 508.

Intuition is a dangerous gift, tempting us over and over again into groundless speculation. Carl Jung, Letters Vol. II, Page 508.

An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you. Carl Jung, Letters Vol. II, Page 508.

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way. Carl Jung, Letters Vol. II, Page 509.

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 509.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 509.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Page 512.

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners." Carl Jung, Letters Vol. II, Page 509.

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy. Carl Jung, Letters Vol. II, Page 509.

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 508-509.

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self. Carl Jung, Letters Vol. II, Page 509.

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square. Carl Jung, Letters Vol. II, Page 509.

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes." Carl Jung, Letters Vol. II, Page 510.

It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations. Carl Jung, Letters Vol. II, Page 511.

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Page 511.

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical Aeon, i.e., era, or segment of historical time, to another. Carl Jung, Letters Vol. II, Page 510.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness. Carl Jung, Letters Vol. II, Page 510.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II,

Page 511.

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Page 511.

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Page 512.

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable. Carl Jung, Letters Vol. II, Page 512.

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage. Carl Jung, Letters Vol. II, Page 513.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Page 513.

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Page 515.

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Page 515

Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed, and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 516.

We are, unfortunately, always only parts of a whole, although glimmerings of it are possible. Carl Jung, Letters Vol. II, Page 517.

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517.

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Page 516

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University. Carl Jung, Letters Vol. II, Page 520

I am very old and there are too many people who want to see me. Carl Jung, Letters Vol. II, Page 516

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Page 521.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Page 522.

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Page 522.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Page 522.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Page 522.

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Page 523.

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole. It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ. Carl Jung, Letters Vol. II, Page 524.

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl

Jung, Letters Vol. II, Page 524.

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Page 525.

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Carl Jung, Letters Vol. II, Page 523.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Page 523.

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Page 526.

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Page 526.

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Page 526.

Man always uses that knowledge he finds in himself to characterize his metaphysical figures. Carl Jung, Letters Vol. II, Page 526.

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Page 526.

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Page 527.

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 529.

"I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. Carl Jung, Letters Vol. II, Page 530.

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living

proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities. Carl Jung, Letters Vol. II, Page 530.

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Page 535.

Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis. Carl Jung, Letters Vol. II, Page 535.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field. Carl Jung, Letters Vol. II, Page 535.

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Page 535.

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Page 535.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization and take responsibility for them. Carl Jung, Letters Vol. II, Page 277.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Page 277.

If God had foreseen his world, it would be a mere senseless machine and Man’s existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says ’No’ to it. Carl Jung, Letters Vol. II, Page 172.

It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself. Carl Jung, Letters Vol. II, Page 535.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Page 533.

By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves. Carl Jung, Letters Vol. II, Page 533.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Page 534.

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. Carl Jung, Letters Vol. II, Page 534.

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Page 536.

As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum. Carl Jung, Letters Vol. II, Page 536.

But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end. Carl Jung, Letters Vol. II, Page 536.

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Page 536.

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia. Carl Jung, Letters Vol. II, Page 528.

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Page 504.

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Page 504.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Page 504-505.

For me the archetype means: an image of a probable sequence of events, an habitual

current of psychic energy. Carl Jung, Letters Vol. II, Page 505.

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense. Carl Jung, Letters Vol. II, Page 505.

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Page 505

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Page 505.

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Page 505.

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths. Carl Jung, Letters Vol. II, Page 506.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Page 545.

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Page 545.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Page 545

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said: 0 sancta simplicitas! Carl Jung, Letters Vol. II, Page 546.

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Page 552.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place. Carl Jung, Letters Vol. II, Page 547.

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy. Carl Jung, Letters Vol. II, Page 547.

I try to accept life and death. Carl Jung, Letters Vol. II, Page 547.

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Page 547.

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Page 547.

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature. Carl Jung, Letters Vol. II, Page 551.

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Page 547.

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement. Carl Jung, Letters Vol. II, Page 547.

I have never read Shelley's "Prometheus Unbound" in the original but shall hasten to make good this omission at your behest. Carl Jung, Letters Vol. II, Page 548.

What I have heard from the theological side has readied me for a special compartment in hell. Carl Jung, Letters Vol. II, Page 548.

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus. Carl Jung, Letters Vol. II, Page 470.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. Carl Jung, Letters Vol. II, Page 556.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Page 547.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Page 546.

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock. Carl Jung, Letters Vol. II, Page 559.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Page 537.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

The living mystery of life is always hidden between Two, and it is the true mystery which

cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Page 574.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Page 570.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Page 571.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Page 572.

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing, and I have never made any assertions about it. Carl Jung, Letters Vol. II, Page 572.

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Page 573.

It was actually through my therapeutic work that I began to understand the essence of the Christian faith. Carl Jung, Letters Vol. II, Page 575.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Page 575.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Page 575.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Page 575.

They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don’t extend over longer periods. Carl Jung, Letters Vol. II, Page 576.

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Page 576.

A man’s lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight. C.G. Jung, Letters Vol. II, Page 577.

Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon. C.G. Jung Letters Vol. II, Page 577

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Page 580.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. Carl Jung, Letters Vol. II, Page 581.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Page 580.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Page 580.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Page 580.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Page 584.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Page 584.

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance. Carl Jung, Letters Vol. II, Page 585

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Page 584.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. Carl Jung, Letters Vol. II, Page 586.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Page 586.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche."

Carl Jung, Letters Vol. II, Page 583.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years. Carl Jung, Letters Vol. II, Page 583.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself. Carl Jung, Letters Vol. II, Page 592.

He is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated. Carl Jung, Letters Vol. II, Page 592.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world. Carl Jung, Letters Vol. II, Page 593.

Our consciousness only imagines that it has lost its gods; in reality they are still there, and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Page 594.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, Letters Vol. II, Page 596.

It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves. Carl Jung, Letters Vol. II, Page 580.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards. Carl Jung, Letters Vol. II, Page 589.

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Page 589.

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Page 590.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability. Carl Jung, Letters Vol. II, Page 590.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it. Carl Jung, Letters Vol. II, Page 591.

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than

ancient paganism. Carl Jung, Letters Vol. II, Page 597.

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Page 598.

Despite their powers of imagination, children often observe things much more accurately than grown-ups. Carl Jung, Letters Vol. II, Pages 598-599

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Page 599.

People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Page 599.

I won't go into details but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form. Carl Jung, Letters Vol. II, Page 599.

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Page 600.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Page 600.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness. Carl Jung, Letters Vol. II, Page 601.

in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis. Carl Jung, Letters Vol. II, Page 602.

At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age. Carl Jung, Letters Vol. II, Page 607.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets. Carl Jung, Letters Vol. II, Page 609.

My experience has impressed the tenacity and toughness of the female nature, which

nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, Page 478.

I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Page 609

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung, Letters Vol. II, Page 610.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days? Carl Jung, Letters Vol. II, Page 610

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world. Carl Jung, Letters Vol. II, Page 612.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Page 612.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Page 619.

I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Page 619

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Page 620

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Page 626.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Page 626.

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Page 627.

Although I have been studying the UFO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UFOs. I cannot even say whether they exist or not. Carl Jung, Letters Vol. II, Page 628.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Page 629.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Page 624.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Page 625.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought. Carl Jung, Letters Vol. II, Page 622.

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not. Carl Jung, Collected Letters Vol. II, Page 543

If there's one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543

In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense. Carl Jung, Letters Vol. II, Page 135.

In a very generalizing way we can therefore define them [Archetypes] as attributes of the creator. Carl Jung, Letters Vol. II, Page 606.

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

There can be no doubt that the unconscious comes to the surface in modern art and

with its dynamism destroys the orderliness that is characteristic of consciousness. Carl Jung, Letters Vol. II, Page 81

All the riches I seem to possess are also my poverty, my lonesomeness in the world. Carl Jung, Letters Vol. II, Page 516.

The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate. Carl Jung, Letters Vol. II, Page 516.

I did not seek my life with its failures and accomplishments. It came on me with a power not my own. Carl Jung, Letters Vol. II, Page 516.

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Page 274

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Page 271

If this [Religious] function is lacking, man as an individual lacks balance, because religious experience is an expression of the existence and function of the unconscious. Carl Jung, Letters Vol II, Page 271

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Page 272.

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding. Carl Jung, Letters Vol. II, Page 624.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Page 624.

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Page 624.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all. Carl Jung, Letters Vol. II, Page 424.

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517

The word religio comes from religere, according to the ancient view, and not from the patristic religare. The former means “to consider or observe carefully.” Carl Jung, Letters Vol. II, Page 517

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Deviation from the numen seems to be universally understood as being the worst and the most original sin. Carl Jung, Letters Vol II, Page 370.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life, in fact I had to see it as an essential part of my personality, accept the consequences of this realization, and take responsibility for them. Many bitter experiences have forced me to see that though the sin one has committed or is can be regretted, it is not cancelled out. Carl Jung, Letters Vol. II, Page 277

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain “dominants,” i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one. Carl Jung, Letters Vol. II, Page 56.

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Page 57.

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won’t admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Page 376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Page 376.

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

His [God’s] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Man has already received so much knowledge that he can destroy his own planet. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand-year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Page 253.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Page 254.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. Carl Jung, Letters Vol. II, Page 163.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

We grow up, we blossom, and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself. Carl Jung, Letters Vol. II, Page 31.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped." Carl Jung, Letters Vol. II, Page 31.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself. Carl Jung, Letters Vol. II, Page 32.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. In general it is advisable to watch these inner develop-

ments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. Carl Jung, Letters Vol. II, Page 608

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

A scientific education does not by any means go hand in hand with higher intelligence. Carl Jung, Letters Vol. II, Pages 409-410.

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

May I give you some advice? Don't get caught by words, only by facts. Carl Jung, Letters Vol. II, Page 475

An historical example of this kind is the reputed coincidence of Christ's birth with the triple royal conjunction in Pisces in the year 7 B.C. Carl Jung, Letters Vol. II, Page 428-430.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche. In other words: the psyche is up to a certain point not subject to corruptibility. Carl Jung, Letters Vol. II, Page 445

I have always vowed I would never write an autobiography and in this case have only wetted my feet a little; it is rather Frau Jaffe who is writing a biography to which I have made a few contributions. Carl Jung, Letters Vol. II, Page 531 ****

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists, and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to

whom? Carl Jung, Letters Vol. II, Pages 461-462

You also cannot educate a nation. You only can teach or change the heart of an individual. Carl Jung, Letters Vol. II, Pages 461-462

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

If power symptoms creep into the work that is done round you, then diminish your own power and let others have more responsibility. It will teach you a very sound lesson. Carl Jung, Letters Vol. II, Page 463.

One should not assert one's power as long as the situation is not so dangerous that it needs violence. Carl Jung, Letters Vol. II, Page 463.

Power that is constantly asserted works against itself, and it is asserted when one is afraid of losing it. One should not be afraid of losing it. One gains more peace through losing power. Carl Jung, Letters Vol. II, Page 463.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

Everything that will or must be comes without your doing, and you have only to hold your own in order to come through the darknesses of human existence. Carl Jung, Letters Vol. II, Page 456.

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

The experience of wholeness is, quite to the contrary, an extremely simple matter of

feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

I am glad to hear of your activity on the radio. Nowadays this is the way to get at the public. I personally am opposed to it, but then I belong increasingly to the past and can no longer adapt to the restlessness and superficiality of modern life. Carl Jung, Letters Vol. II, Pages 520

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

There are women who are not meant to bear physical children, but they are those that give rebirth to a man in a spiritual sense, which is a highly important function. Carl Jung, Letters Vol. II, Pages 454-456

Healthy and complete life is not to be attained by general principles and regulations, because it is always the individual who carries it. Carl Jung, Letters Vol. II, Pages 454-456

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many. Carl Jung, Letters Vol. II, Pages 482-488

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

This is the burden everybody has to carry: to live the life we have got to live. Carl Jung, Letters Vol. II, Pages 515-516

I am very grateful for the spiritual help you extend to me. I am in need of it with this gigantic misunderstanding which surrounds me. Carl Jung, Letters Vol. II, Page 516

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time. Carl Jung, Letters Vol. II, Pages 554-555

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction. Carl Jung, Letters Vol. II, Page 567

If I speak of the collective unconscious I don't assume it as a principle,

I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence? Carl Jung, Letters Vol. II, Pages 565-566

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names. Carl Jung, Letters Vol. II, Page 563.

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constella-

tions and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Helas-he [Socrates] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet. Carl Jung, Letters Vol. II, Pages 531-533

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions. Carl Jung, Letters Vol. II, Pages 504-506

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumabulatio of and an approximation to the Centrum. Carl Jung, Letters Vol. II, Pages 392-396

We are not liberated by leaving something behind but only by fulfilling our task as mixta composita i.e., human beings between the opposites. Carl Jung, Letters Vol. II, Pages 392-396

My memory [at age 82] has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done. Carl Jung, Letters Vol. II, Page 351.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves. Carl Jung, Letters Vol. II, Pages 257-264.

We would not feel and be aware of ourselves at all were we not always confronted with the unknown power. Without this we would not be conscious of our separateness, just as there is no consciousness without an object. Carl Jung, Letters Vol. II, Pages 257-264.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Compensatory contents rise up from the unconscious precisely because they possess healing power and are necessary to consciousness. Carl Jung, Letters Vol. II, Page 355.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration. Carl Jung, Letters Vol. II, Pages 355-357.

It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand. In conversation with certain individuals I can do this easily enough, but then it depends on the individual. Carl Jung, Letters Vol. II, Pages 357-358.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

Altogether, you are practising on me an extremely beneficial Psychotherapy of a special kind, giving me the valuable experience of what I can only call "meaningful collaboration," a working together in spirit and in deed. Carl Jung, Letters Vol. II, Page 360.

Whenever and wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering. Carl Jung, Letters Vol. II, Pages 360-361.

Its [the Unconscious] answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness. Carl Jung, Letters Vol. II, Pages 360-361.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you. Carl Jung, Letters Vol. II, Page 361

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be. Carl Jung, Letters Vol. II, Page 361

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Not being able to get the necessary help from above, I need to fetch it from below, and what I was able to do you might do also. Carl Jung, Letters Vol. II, Page 361

As at least 90 % of our sins are those of omission, I am no exception! Carl Jung, Letters Vol. II, Pages 362-363.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

Naturally I should be glad to see you one afternoon for about 2 hours, preferably in Kusnacht, my door to the world. Carl Jung, Letters Vol. II, Page 364

Perhaps you also will one day understand that it is only the man who is really capable of being alone, and without bitterness, who attracts other people. Then he doesn’t need to seek them anymore, they come all by themselves, among them the very ones whom he himself needs. Carl Jung, Letters Vol. II, Pages 366-367

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science, and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page

123.

One can say of all metaphysical statements that their factuality Consists in the fact of their being asserted, but none of them can be proved to be true or untrue. Carl Jung, Letters Vol. II, Pages 367-368

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions. Carl Jung, Letters Vol. II, Pages 367-368

Since no human need is without a reason, we may also expect that the need for metaphysical assertions is based on a corresponding reason, even if we are not conscious of this reason. Carl Jung, Letters Vol. II, Pages 367-368

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

The relation with transcendence is certainly a necessity for us but gives us no power over it. Carl Jung, Letters Vol. II, Pages 367-368

After I had accomplished the task of writing the paper that was expected from me, I indulged in the vain hope that having fed the world of men by my paper, my own unconscious would spare me as it has done for about three years, spare me, namely, new ideas. Carl Jung, Letters Vol. II, Pages 362-363.

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to an animal archetype. Carl Jung, Letters Vol. II, Pages 372-373

If I say that we do not know "the ultimate derivation of the archetype," I mean that we

are unable to observe and describe the archetype in its unconscious condition. Carl Jung, Letters Vol. II, Pages 372-373

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. It came upon me suddenly and unexpectedly during a feverish illness. Carl Jung, Letters Vol. II, Page 20.

The question is, of course, what do you feel to be your task? Where the fear, there is your task! Carl Jung, Letters Vol. II, Letters, I, 306.

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious. Carl Jung, Letters Vol. II, Pages 372-373

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

How can I fulfil the meaning of my life if the goal I set myself is the disappearance of individual consciousness"? Carl Jung, Letters Vol. II, Page 381.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

"Tathagata" literally translated means the "thus going-one." This passage describes the effect we shall undergo in order to be liberated from our illusions. Carl Jung, Letters Vol. II, Pages 385-386.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

The principle of synchronicity represents the essential particularity of a non-statistical world, where facts are not measured by numbers but by their psychological significance. Carl Jung, Letters Vol. II, Pages 373-375

It has been my endeavour to complement the obvious insufficiency of statistical truth through a description of improbable facts and their nature, within the confines of psychology at least. Carl Jung, Letters Vol. II, Pages 373-375

As far as I can see, there are only two ways of approach to parapsychology: the one is the experimental way without psychology, and the other the psychological approach without hope of a statistical method. Carl Jung, Letters Vol. II, Pages 373-375

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically. Carl Jung, Letters Vol. II, Pages 386-387

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Perhaps someday there will appear a poet courageous enough to give expression to the voices of the "mothers." Carl Jung, Letters Vol. II, Pages 386-387

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries. Carl Jung, Letters Vol. II, Page 516.

No Christian is meant to sleep in a safe pew. I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. II, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. II, Page 4.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

To put oneself under somebody else's cross, which has already been carried by him, is

certainly easier than to carry your own cross amid the mockery and contempt of the world. Carl Jung, Letters Vol. II, Pages 76-77.

Whoever imitates Christ and has the cheek to want to take Christ's cross on himself when he can't even carry his own has in my view not yet learnt the ABC of the Christian message. Carl Jung, Letters Vol. II, Pages 76-77.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. We might discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to. Therefore mankind is wholly unprepared for the things to come. Carl Jung, Letters Vol. II, Page 436.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new Aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose spacetime categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, P. 399.

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

No matter how isolated you are and how lonely you feel, if you do your work truly and

conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Vol. II, Page 275

The ego participates in God's suffering. Carl Jung, Letters Vol. II, 314ff.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Page 207

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209

In trying to reveal that which no mortal being is able to conceive, we distort and say the wrong things. Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Carl Jung, Letters Vol. II, Page 395

It is only of minimal importance what the individual does with archetypes. Infinitely more important is what the history of mankind has to tell us about them. Carl Jung, Letters Vol. II, Page 283

The myth of the necessary incarnation of God – the essence of the Christian message – can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality … In the experience of the self it is no longer the opposites 'God' and 'man' that are reconciled, as it was before, but rather the opposites within the God-image itself. That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself. That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. It is a goal I can acknowledge and esteem, and which therefore satisfies me. Carl Jung, Letters Vol. II, Page 338

Man's relation to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God….His goodness means grace and light and His dark side, the terrible temptation of power….Man has already received so much knowledge that he can destroy his own planet….Let us hope that God's good spirit will guide him in his decisions because it will depend upon man's decision whether God's creation will continue….Nothing shows more drastically than this possibility how much of divine power has come within the reach of man. C. G. Jung, Letters, Vol. II, Page 316.

God always speaks mythologically. Carl Jung, Letters II, Page 9.

[If the unconscious is] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Jung, Letters Vol. II Page 595

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters II; Page 590.

As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights. Carl Jung, Letters Vol. II, Page 506.

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Page 515.

Herbert Silberer has the merit of being the first to discover the secret threads that lead from alchemy to the psychology of the unconscious" Carl Jung, Letters Vol. II, Page 792.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters II, Page 450

The book will interest me very much, also what you told me about the Buddhist Society came quite a propos, since I have been studying Buddha's sermons in the Middle Collection of the Pali-Canon for several months. Carl Jung, Letters Vol. II, Page 548.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

It (Answer to Job) is a book that moved me deeply. I find it the most beautiful and profound of your books, whereby I mean to say that it is actually not a 'book' any more. In a certain sense, it is an argument with God, an entreaty similar to Abraham's when he remonstrated with God because of the fall of Sodom. It is, for me personally, an entreaty against a god who let six million people be slaughtered, for Job is precisely Israel. I don't mean that in the 'narrow' sense; I know full well that we are only the paradigm for all of mankind, in whose name you speak, protest and comfort. And exactly the deliberate one-sidedness, yes, the frequent incorrectness of what you say, is for me an inner proof of the necessity and righteousness of your attack – which actually is no attack at all, as I well know. Erich Neumann, Letters Vol. II, Page 243.

If we describe God as evolving, we must bear in mind at the same time that He is perhaps so vast that the process of cognition only moves along His contours, as it were, so that the attribute 'evolving' applies more to it than to Him. Carl Jung, Letters Vol. II, Page 252

Ethical decision is concerned with very much more complicated things, namely conflicts of duty, the most diabolical things ever invented and at the same time the loneliest ever dreamt of by the loneliest of all, the Creator of the world. Carl Jung, Letters Vol. II, Page 519

The voice of God can still be perceived, if one is only humble enough. Carl Jung, Letters Vol. II, Page 630

Daniel Brody, [proprietor of Rhein Verlag, Zurich, publisher of the Eranos Jahrbilcher. "I feel the need to recommend the collected papers of Toni Wolff to your attention. They are distinguished not only by their intellectual content but by the fact that the author had personally experienced the development of analytical psychology from the fateful year of 1912 right up to the recent past and was thus in a position to record her reactions and sympathetic interest from the first. Her papers also have a documentary value. Even those who did not know the author personally will glean from them an impression of the versatility and depth of her spiritual personality. Carl Jung, Letters Vol. II, Pages 424-425

The end [of Ulysses] is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of woman, I didn't. Carl Jung, James Joyce Letters Vol. II, Page 583

Whatever happens in a given moment has inevitably the quality peculiar to that moment. Carl Jung, Letters Vol. II, Page 592

It is regrettable that you did not read my introductory remarks. You might have discovered there my empirical standpoint without which—I grant you—my little book makes no sense at all. Envisaged from a philosophical point of view without consideration of its psychological premise, it is sheer idiocy, from a theological angle nothing but downright blasphemy and from the standpoint of rationalistic commonsense a heap of illogical and feeble-minded phantasmata. But psychology has its own proposition and its own working hypotheses based upon the observation of facts, i.e., (in our case) of spontaneous reproduction of archetypal structures appearing in dreams as well as in psychoses. If one doesn't know of these facts, it will be difficult to understand what is meant by 'psychic reality' and 'psychic autonomy'. I agree with you that my statements (in Antwort auf Hiob) are shocking, but no more, rather less so, than the manifestations of Yahweh's demonic nature in the OT. Carl Jung, Letters Vol II, Page 151-154

As animals have no need to be taught their instinctive activities, so man also possesses primordial psychic patterns, and repeats them spontaneously, independently of any teaching. Inasmuch as man is conscious and capable of introspection, it is quite possible that he can perceive his instinctual patterns in the form of archetypal representations. As a matter of fact, these possess the expected degrees of universality (cf., the remarkable identity of shamanistic structures). Carl Jung, Letters Vol. II, Page 152

Carl Jung: Freud/Jung Letters

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Page 9.

Occultism is another field we shall have to conquer – with the aid of the libido theory, it seems to me. At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Page 254J

I am reading with pleasure Inman's book on symbols. I am obsessed by the thought of one day writing a comprehensive account of this whole field, after years of fact-finding and preparation, of course. The net should be cast wide. Archaeology or rather mythology has got me in its grip, it's a mine of marvelous material. Carl Jung, Freud-Jung Letters, 251-252.

Occultism is another field we shall have to conquer there are strange and wondrous things in these lands of darkness. I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Page 421.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Page 10.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Page 10.

Because of our shortsightedness we fail to recognize the biological services rendered by homosexual seducers. Actually they should be credited with something of the sanctity of monks. Carl Jung, Freud/Jung letters Vol. 1, Page 298

It's a crying shame that already with Herodotus prudery puts forth its quaint blossoms; on his own admission he covers up a lot of things "for reasons of decency." Where did the Greeks learn that from so early? Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

American culture really is a bottomless abyss; the men have become a flock of sheep and the women play the ravening wolves-within the family circle, of course. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

I have to fight like mad with my students until I have dinned it into them that psychoanalysis is a scientific method and not just guesswork. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

Sigmund Freud never said, "Psychoanalysis is in essence a cure through love." Sigmund Freud - letter to Carl Jung (1906)

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

Then I am plagued by all those poor devils who have "pissed out" excruciating dissertations on me (to speak in the basic language"). Carl Jung, Freud/Jung Letters, Pages 424-425

Occultism is another field we shall have to conquer' with the aid of the libido theory, it seems to me. Carl Jung, Freud/Jung Letters, Pages 424-425

For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Pages 424-425

Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Your last letter upset me. I have read a lot between the lines. I don't doubt that if only I could talk with you we could come to a basic understanding. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

I think very many cases of Dementia praecox are due exclusively to purely psychological conflicts. But besides these there are undoubtedly not a few cases where a physical weakness of some kind precipitates the psychosis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

Everywhere we are haunted by psyche = substantia, playing on the brain ala piano. The monistic standpoint-psyche = inwardly perceived function-might help to slay this ghost. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

You are quite right: on the whole I was unfair to Stekel's book. But only to you. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 169-170

Heartiest thanks for your two excellent articles. "The Dynamics of Transference" is of extraordinary value for the analyst. Carl Jung, Freud/Jung Letters, Vol. 1, Page 486

I should like to spend the miserably short holiday I have in lazy solitude; God knows I need it. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 163-164

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I can only hope that your embargo on discussion will be lifted during your stay here. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

One Danish doctor flew into a rage with me; I didn't deign to answer him and that made him more furious than ever, for the rabble likes to be answered in kind. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I, too, have the feeling that this is a time full of marvels, and, if the 'auguries do not de-

ceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic ’concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

The adventure with "Schottlander" is marvellous; of course the slimy bastard was lying. I hope you roasted, flayed, and impaled the fellow with such genial ferocity that he got a lasting taste for once of the effectiveness of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

My mythology swirls about inside me, and now and then various significant bits and pieces are thrown up. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

That it is not of great therapeutic importance to get patients to produce their latent fantasies seems to me a very dubious proposition. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 430-431

We have been the victims of "blackmail"! by the newspapers and were publicly reviled although no names were named. I have even consulted a good lawyer with a possible view to bringing a libel action." Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

This letter is quite vacuous. At the moment I am not giving out any libido, it’s all going into my work. " Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

The time is most inopportune, as I am overwhelmed with work and grappling with the endless proliferation of mythological fantasies. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

I am working like a horse and am at present immersed in Iranian archaeology. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I think my conjecture that the Miller fantasies" really add up to a redemption mystery can be proved to the hilt. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

Only the other day a so-called Dem. praec. patient, whom I have almost set on her" feet again, came out with a really grand, hitherto anxiously guarded, moon-fantasy which is a redemption mystery composed entirely of liturgical imagery. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I myself am out of the running, for I have no intention of giving up my scientific work for the sake of a professorship. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Professorships here mean the end of one scientific development. You cannot be an official in a madhouse and a scientist at the same time. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Nothing can be done directly, since one cannot start a fight with American newspapers. All they are interested in is sensationalism, bribery, and corruption. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Our ultimate opponents will be the ones who commit the vilest atrocities with Psychoanalysis, as they are even now doing with all the means at their disposal. It's a poor lookout for Psychoanalysis in the hands of these crooks and fools! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

When everything goes smoothly, petrifaction sets in. "I seek salvation not in rigid forms."! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

So if I offer you the unvarnished truth it is meant for your good, even though it may hurt. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

Although you have evidently taken my first secret letter very much to heart or very much amiss, I cannot refrain, while avoiding that topic, from offering you my friendly wishes for the New Year. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

If there is a "psychanalysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung, Freud/Jung Letters, Vol. 1., Pages 215-217

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

I would prefer to think that one should not dream at all, one should live. Emma Jung, Freud/Jung Letters, Page 456

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is.

Cited by Carl Jung in Freud/Jung Letters, Page 19.

This time it was not I who was duped by the devil but my wife, who lent an ear to the evil spirit and staged a number of jealous scenes, groundlessly. At first my objectivity got out of joint (rule 1 of psychoanalysis: principles of Freudian psychology apply to everyone except the analyser) but afterwards snapped back again, whereupon my wife also straightened herself out brilliantly. Carl Jung, Freud/Jung Letters, Page 289

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

The reason for evil in the world is that people are not able to tell their stories. Citation needed to prove Dr. Jung said this.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I should never have joined you in the first place had not heresy run in my blood. Carl Jung Letter to Sigmund Freud (March 1912)

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. Carl Jung, Freud/Jung Letters, Page 294.

In my case Pilgrim's Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am. Carl Jung, Freud/Jung Letters, Volume 1, Page xix.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

***Carl Jung – Adolf Keller Correspondence:**

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You describe the process of self-awareness and self-absorption that leads to the renewal of one's disposition and, in turn, to the brotherhood of man. I concur thoroughly with this logical insight. Why are people such fools that they do not simply do this? Carl Jung, Jung-Keller Correspondence, Page 118

The task of this age is therefore the sermon of stage 1: introducing man to himself. Thus, as an extravert, Freud is more practically effective than I am because he restricts himself entirely to stage 1. I have an impact only on those who have outgrown Freud. Carl Jung, Jung-Keller Correspondence, Page 118

Stage 1 is the exclusive task of the present. Apparently it contradicts the Christian principle of love and has much more in common with the inclinations of the early Christian Anchorites, apart from the mortification of the flesh. Carl Jung, Jung-Keller Correspondence, Page 118

We introverts see too far! In consequence we obstruct life and simply teach people how and where one can steal fruit, but not how one acquires it for oneself. Carl Jung, Jung-Keller Correspondence, Page 118

Regarding the text of your address I'd like to suggest I. Cor. 15:44–47 in accordance with my wife. The idea expressed there along with the "Secret of the Golden Flower" was the last thing to engross my mother-in-law. Carl Jung, Jung-Keller Correspondence, Page 119

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." I. Cor. 15:44–47, Jung-Keller Correspondence, Page 119

There was another reason why I did no more approach you. I felt, also in what I heard from T., that I cannot claim to interest you in a personal problem which I evidently must bear alone without being pitied unduly. The messages which the "ghost" sends me are such that I see we are at an end. I wish I had known this some 25 years ago. Carl Jung, Jung-Keller Correspondence, Page 120

that one should set a limit to what is destructive. You know well what my view is regarding the unconscious. There is no purpose in surrendering oneself to its ultimate consequences.... The unconscious can only realize itself with the help of the conscious and under its constant control Carl Jung to Tina Keller, Jung-Keller Correspondence, Page 183 fn 32.

An acquaintance of mine, Mr. Dulles from the American Embassy in Bern, would be glad to meet you. I explained the Fröbe matter to him and naturally also spoke about you. He was receptive and was gladly enlightened about the shadow cast at Eranos whose shade

perhaps fell a little over you. Adolf Keller, Jung-Keller Correspondence, Page 121

I have already met Mr. Dulles once. I already know him from New York and it would please me very much if he would visit me. We could then take the opportunity to scotch all these stupid rumors. Carl Jung, Jung-Keller Correspondence, Page 121

Dr. Temple, the current archbishop of Canterbury, confessed to me once that in his view the church had committed a sin of omission by not accepting the further elaboration of the doctrine of the paraclete, banning it in the church. Carl Jung, Jung-Keller Correspondence, Page 121

I am sitting at Rilke's desk in his 12th-century tower, writing to you in your tower where even now you are perhaps thinking or writing or cooking yourself a nice soup. Adolf Keller, Jung-Keller Correspondence, Page 122

For us, you have been one of these forces of destiny, and I call you friend even if we only rarely see each other, and in our contact we seldom enter that splendid and fearful chamber, for the soul not only speaks to another soul, but simply is. Adolf Keller, Jung-Keller Correspondence, Page 123

It is in the nature of things that in my explorations much emerges in favor of justifying various forms of belief, for there would be no such thing as belief if there were no sufficient psychic foundation for this psychic fact. Carl Jung, Jung-Keller Correspondence, Page 124

On the other hand I believe I must inform you of something I recently heard in strict confidence which claims that the American occupying authority is not permitting books by you into Germany. Adolf Keller, Jung-Keller Correspondence, Page 125

The American occupation is quite out of touch in cultural matters having to do with international understanding and the psychology of international relations. Adolf Keller, Jung-Keller Correspondence, Page 125

This hounding of me organized by the Freudians leaves me cold. I consider it not unlikely that my books are not permitted into Germany by the American occupying authority. No Swiss publications at all are being allowed in which says a lot for the unbelievable shortsightedness of the authority. Carl Jung, Jung-Keller Correspondence, Page 126

It does me good to hear that you accept my humanity, and I only hope that this is not too difficult for you. Carl Jung, Jung-Keller Correspondence, Page 132

I have had some friends but they have died. To speak with others, i.e., to speak in such a way that one gets something from it, is therefore very difficult, because they have no relation to my spiritual world and thus feel over-extended. Carl Jung, Jung-Keller Correspondence, Page 132

In contrast, an inconsequential conversation seems to me to be too wearisome and makes me as tired as if I had undertaken the most laborious work. People make it too difficult for me, for I cannot and will not torture myself with futility. Carl Jung, Jung-Keller Correspondence, Page 132

However, I have sent Keyserling packing. The few times I have seen him were really not pleasant. He talked me to death for 3–4 hours at a time, and I had to be quite rude when I wanted to interject a brief sentence. Carl Jung, Jung-Keller Correspondence, Page 132

Therefore since I am not a beggar in the Club, I feel at home there and simply like the people who do this as people, powerfully attached to you and with humor. Adolf Keller, Jung-Keller Correspondence, Page 135

I have never yet encountered a theory that could exhaustively sum up the individual man. That I could even attempt to do justice to an individual in a theory so contradicts all my convictions that I can only experience such an opinion as a grievous reproach. Carl Jung, Jung-Keller Correspondence, Page 136

I have no experience of “redemption” as I have never yet encountered any “redeemed. Carl Jung, Jung-Keller Correspondence, Page 136

But how one subjectively experiences a dream is not relevant in every circumstance. During the Hitler years there were not a few people (and among them quite a few Jews) who to their horror dreamed of him as a confidante or even a lover, and there are very many dreams where precisely what is wholesome works to arouse fear. Carl Jung, Jung-Keller Correspondence, Page 136

The actual reason for this letter was triggered by your remark regarding my “daimon” vulgo possession. Since you did not mean this in any way as a joke, I must therefore assume that you are of the opinion that I am “possessed by demons.” Carl Jung, Jung-Keller Correspondence, Page 136

I have tried forever and a day—evidently in unsatisfactory ways—to keep the evil spirits from my body. However, I do not wish to be rid of them in such a way as to simply project them onto others. Carl Jung, Jung-Keller Correspondence, Page 136

I have in fact never understood properly why Jesus forced the poor innocent pigs to suicide rather than taking the evil spirits on his own account. I would have found the latter not only more congenial, but also more comprehensible and dignified. Carl Jung, Jung-Keller Correspondence, Page 136

Perhaps one can incorporate demons in order to protect others from them. Carl Jung, Jung-Keller Correspondence, Page 136

Now that the Catholic Church has taken the momentous step of the Assumption, Protestantism has been all the more nailed down to the patriarchal line of the Old Testament and has fallen behind as regards dogmatic development. Carl Jung, Jung-Keller Correspondence, Page 143

I don’t want to go back to the unconscious fog of Catholic concretism, therefore I also battle against Protestant concretism in historicity and the abstractness of the Protestant message, which today can only be understood as a historical remnant. Carl Jung, Jung-Keller Correspondence, Page 143

If Christ means anything to me, it is only as a symbol. As a historical figure he might

just as well be called Pythagoras, Lao-tze, Zarathustra, etc. I find the historical Jesus completely unedifying, simply interesting because controversial. Carl Jung, Jung-Keller Correspondence, Page 143

However, to locate God's revelation only in the mythological seems to me to limit God's freedom. In large part, contemporary theological discussion takes place in the arena where one asks whether the kingdom God intervenes in history, or whether God is also at work historically as well as mythologically. Adolf Keller, Jung-Keller Correspondence, Page 144

The question about where Christianity and depth psychology might encounter and enrich each other, both intellectually and culturally, has been occupying me for some time. Freud must of course be excluded, due to his illusion theory. Adolf Keller, Jung-Keller Correspondence, Page 145

The only comment I'd like to make now is that I've not become more "Christian," but rather that only now do I feel more or less able to proffer something on the psychology of Christianity. Dreams can be many things, but we have only one theoretical requirement for their explanation. Carl Jung, Jung-Keller Correspondence, Page 146

I hope you have now recovered once again and that you are taking proper care of yourself. If we, at our age, are to learn to die in due course, now that so many others have had to leave us, it is vital that what we still have to say really gets said, and you still have much to say. Adolf Keller, Jung-Keller Correspondence, Page 146

I experienced your archetypal impact on the Châtelaine here in Rilke's tower, a naïve and shrewd woman in middle age upon whom, unbeknownst to her, you had the effect of a wise old man, providing in counterbalance an open catholicity. Adolf Keller, Jung-Keller Correspondence, Page 147

I marvel at you and wonder how, in Küsnacht and Bollingen, you actually manage, first of all, to track down the obscure texts you cite, and then how you are able to make sense of them at all. I have never yet seen you sitting in the Central Library, and yet I am unwilling to assume that the Holy Spirit is imparting direct verbal inspiration to you. Adolf Keller, Jung-Keller Correspondence, Page 150

I had thorough- going conversations with Aldous Huxley and Thomas Mann about your stance in relation to today's problematic world situation and its psychological aspects. Huxley has a disease of the eyes and therefore must see with spiritual eyes. Adolf Keller, Jung-Keller Correspondence, Page 151

Next week I am to introduce Buber here at a big banquet. He attacks your position but remains objective and gracious, whereas the Freudians are going full pelt and waging an all-out war. Adolf Keller, Jung-Keller Correspondence, Page 151

Coleridge said: "I belong to that holy and infallible church of which I am the only member!" Carl Jung, Jung-Keller Correspondence, Page 152

This, all the more so since the Club asked me after Toni's memorial service to pay tribute to her in a short obituary where there would also be room for Linda Fierz's words. Adolf Keller, Jung-Keller Correspondence, Page 153-154

But fundamentally, the kingdom of the soul is also the kingdom of God. And souls have limits, notably that ultimate boundary before which you and I stand, hoping confidently to cross it when the time comes. Adolf Keller, Jung-Keller Correspondence, Page 153

I recently learned that the Carmelites in France are in a certain sense reigniting the ancient controversy, already rejected by the pope in 1698, namely the argument with the Jesuits over the Carmelite claim that the prophet Elias was the founder of their order. Carl Jung, Jung-Keller Correspondence, Page 154

My friend Upton Sinclair sends me an excerpt of a letter containing your view of his new book “What did Didymus do? Adolf Keller, Jung-Keller Correspondence, Page 169

You have now reached that Churchillian age when you no longer need worry about other people because they have learned to define you by standards other than those of a grandmother or school- teacher. Adolf Keller, Jung-Keller Correspondence, Page 156

You are now hidden in that realm where you no longer need to worry about hordes and prattle, but there are many who are thinking your thoughts onwards even when the Christian theologians cannot yet take their doctorate in Gnosticism. Adolf Keller, Jung-Keller Correspondence, Page 156

I had some correspondence with Upton Sinclair; he seems, like most Americans, to live very much in the public eye. Carl Jung, Jung-Keller Correspondence, Page 156

I have never deluded myself that psychology is the only answer to all human questions; but even if one is in no position to proclaim the eternal truth, one might still be allowed to make some small contributions to the general culture. Carl Jung, Jung-Keller Correspondence, Page 156

I have found in your deliberate and often fiercely protected or defensive solitude and remoteness from people that authentic and profound human intimacy that defines not only civilized culture but also one’s destiny and fellowship with God. Adolf Keller, Jung-Keller Correspondence, Page 156

The photographer [Time Magazine], who bored me intensely with his interminable shoot, must have caught me at a moment of absent-mindedness when I’d sunk into my thoughts. Carl Jung, Jung-Keller Correspondence, Page 158

Now we’re approaching Aquarius, about which the Sibylline Books declare: Luciferi vires accendit Aquarius acres! [Aquarius inflames the wild powers of Lucifer]. And even now we stand only at the very beginning of this apocalyptic development! Carl Jung, Jung-Keller Correspondence, Page 158

I’m now a great-great-grandfather and can see those distant generations coming on, who long after us will inexorably live in that darkness. I’d accuse myself of the pessimism of old age if I didn’t know that the H-bomb stands ready, a fact that is sadly now indisputable. Carl Jung, Jung-Keller Correspondence, Page 158

I have constant contact mainly with Catholic theologians, particularly Père Bruno de Jésus-

Marie, the publisher of Études Carmélitaines. They are about to publish a book by a Belgian Jesuit about my psychology. Carl Jung, Jung-Keller Correspondence, Page 158

I've already read the draft of this book; the author makes the fundamental mistake of treating me as a philosopher and thinks that my concepts are concerned with philosophy, which of course is completely wrong. They are concepts that describe facts that, unlike philosophical terms, do not exhaust themselves. Carl Jung, Jung-Keller Correspondence, Page 158

I'm also currently corresponding with a Benedictine father from Ettal Abbey, Upper Bavaria, who is recounting his mystical experiences to me, all in the style of the 13th century. Carl Jung, Jung-Keller Correspondence, Page 172

He [White] hopes to be able to link Thomist psychology to mine. Of course, once again the incommensurability of concepts is a great hindrance here. Carl Jung, Jung-Keller Correspondence, Page 159

The significance of the Aquarius saying is this: "Lucifer inflames the evil powers of Aquarius." Aquarius is not necessarily benign towards man. As a double sign it has another aspect, like Pisces. Carl Jung, Jung-Keller Correspondence, Page 160

Now even White calls [Jung's] interpretation "impossible," and "a cruel caricature," but despite this White fears your Marian enlightenment: timeo Danaos et dona ferentes. Adolf Keller, Jung-Keller Correspondence, Page 160

If you want to speak about my views, then I must ask you not to rely on newspaper articles, but to take account of what I have written about it. Carl Jung, Jung-Keller Correspondence, Page 162

I don't want to ascribe to you a conscious attitude of this kind, but the effect of your inadequate orientation unavoidably bears a certain resemblance to such mindlessness. For the sympathy of your feeling I am genuinely grateful, but as for the rest, we had better draw a veil over it. Carl Jung, Jung-Keller Correspondence, Page 162

For this reason I will stop here, in spite of your patronizing misinterpretation and distortions, and insist on expressing my heartfelt thanks on the occasion of your 80th birthday, in enduring spiritual debate and with all the gains for my personal development and my theological and cultural work on a completely general problem. Adolf Keller, Jung-Keller Correspondence, Page 163

In such painful misunderstandings I can only think of the 12th house of my horoscope, also known to your daughter, which is generously riddled with reactions that depend perhaps in part on my relationship with other people, but also in many ways on a complex attitude to myself. Adolf Keller, Jung-Keller Correspondence, Page 163

For my part, I shall gladly sweep under the veil what I take to be your misunderstanding. As ever, I offer you on your birthday all that belongs to an extremely positive human relationship, along with all the mutual criticism that has its place within that too. Adolf Keller, Jung-Keller Correspondence, Page 210

I wrote to you and your children on the death of Emma whose loss I continue to mourn. I never heard whether you or your children received my letter. I didn't expect you to enter into a correspondence, but I do not know whether Tina—who also wrote—at least received a formal expression of thanks. I take it for granted that I am not identified with her relationship to you Adolf Keller, Jung-Keller Correspondence, Page 212

My last letter to you in no way was meant as a farewell; I was simply airing my vexation that you had overlooked just how much I have engaged with the psychology of the Christ-concept. Carl Jung, Jung-Keller Correspondence, Page 214

The same thing could befall us that has happened in China, where a philosopher like Hu-Schih, for example, is ashamed of knowing anything about the I Ching [,] and where the depth of the Tao concept has disappeared and instead they worship locomotives and airplanes. Carl Jung, Jung-Keller Correspondence, Page 214

Many reach prematurely for the I Ching, which Wilhelm once cast for me, or for the Tao or yoga, without grasping how our connection to these is more intimate than is cheerful and pragmatic America's, a land that has so much "fun" but today—as Lippmann says—lives in "a quiet desperation." Adolf Keller, Jung-Keller Correspondence, Page 216

You can't complain, despite the Freudian baiting from Marcuse. People come to you all the more when they sense from you not only scorn or irony or polemic as in Job but also understanding wisdom, respect for every mystery of becoming (including its detours), and love for mankind. Adolf Keller, Jung-Keller Correspondence, Page 216

Incidentally, Tina also considered herself a "Jungian" once she had worked through some resentment towards you, even if she did not wish to get into all the secrets of Gnostic theology etc. Adolf Keller, Jung-Keller Correspondence, Page 222

Above all I want to say that I do not wish to be identified with Tina and hold firmly to my own position, determined by the view of the whole, the persona and the shadow and the conjunctio. Adolf Keller, Jung-Keller Correspondence, Page 228

In relation to this gentleman, I've wondered why he or his friends keep sending so many letters of recommendation in advance of his arrival. They are not doing this good man any service, but merely arousing mistrust. "Good wine needs no bush" and you can spare thinking of me as a bad judge of character. I'm already feeling a certain pity for the good Mr. Hornaday. Carl Jung, Jung-Keller Correspondence, Page 228

So in the meantime the comet Hornaday has risen on our horizon and, after a brief guest appearance, has departed from us once again just as meteorically. Carl Jung, Jung-Keller Correspondence, Page 231

I can't avoid thinking of the words of the poet, however: "Between the lips and the rim of the chalice hovers the hand of the dark powers." Carl Jung, Jung-Keller Correspondence, Page 231

If people show no libido, then even the Kaiser has no say in the matter, i.e., no such need exists that could justify an effort. One can happily let such people stew in the juices of their own neurosis. Carl Jung, Jung-Keller Correspondence, Page 238

An extravert approaches your sermon from behind and claims that he has long since accomplished everything, this because he always steals what is desirable, therefore he always has resistances to the so-called good in himself, for the very reason that he has stolen it. Carl Jung, Jung-Keller Correspondence, Page 118

That is, this process must be lived, after which the following occurs:

I Stage of introversion: separation of the individual from society. Because of inordinately strong social cohesion this does not take place without misunderstanding, enmity, and hatred = war. Carl Jung, Jung-Keller Correspondence, Page 118

II Stage of libido in the mother: reawakening of the archaic = psychosis. Unleashing of the highest and the deepest. An almost anarchic state, in any case a disintegration of society to a high degree. (Dismemberment motif.) Carl Jung, Jung-Keller Correspondence, Page 118

III Stage of emergence: a mystical development and unification about which I cannot yet say much, which I am better able to sense intuitively than think. For as yet we have hardly lived this out. The disintegration of tradition is not yet complete. The isolation will be insupportable. A start on this is to be found in the national experience of isolation. Carl Jung, Jung-Keller Correspondence, Page 119

People have every right to feel surprised to see a medical student abandon his craft during his clinical training to speak about theological issues. Carl Jung, Jung-Keller Correspondence, Page 11

Physiologists are struggling to explain life in terms of natural laws.... They try desperately to force life into the system of natural laws, when life contradicts every law of nature....The vital principle extends far beyond our consciousness.... Or as Schopenhauer says: “Consciousness is the object of a transcendental idea.” ... Let us boldly assign to this transcendental subject the name of soul. Carl Jung, Jung-Keller Correspondence, Page 11

[Indeed,] deeds are needed to wake up religion, miracles are needed, and men endowed with miraculous powers. Prophets, men sent by God! Never has a religion sprung from a dry theoretician or a gushy idealist. Religions are created by men who have demonstrated with deeds the reality of mystery and of the “extrasensory realm. Carl Jung, Jung-Keller Correspondence, Page 12

“It is strange that on the very same evening when I formally adopted you as eldest son and anointed you—in partibus infidelium—as my successor and crown prince, you should have divested me of my paternal dignity.... Sigmund Freud, Jung-Keller Correspondence, Page 20

From my practice, however, I was familiar with numerous cases of neurosis in which the question of sexuality played a subordinate part, other factors standing in the foreground—for example, the problem of social adaptation.... Carl Jung, Jung-Keller Correspondence, Page 20

The dream gives an answer via the symbol, which must be understood. One should not see in it nothing but a wish fulfillment, for then the analyst will merely go along with the neurotic’s fantasies. The purposes of the unconscious, which never seeks to dissemble, must be revealed. Carl Jung, Jung-Keller Correspondence, Page 24-25

In contingent introversion, the external is dominant, for the ultimate goal is extravert in nature.... The normal waking state is extravert in nature, but it is perhaps a contingent introversion in order to devote oneself to reality. The sleep state is completely introverted. Carl Jung, Jung-Keller Correspondence, Page 27

Intellect corrodes religion, and where intellect alone engages with a religious phenomenon, it is bound to destroy it; for it cannot bear the unconditional and absolute; religion, however, is rooted in these. Carl Jung, Jung-Keller Correspondence, Page 27

Individuation was for the few. Those who were insufficiently creative should rather reestablish collective conformity with a society. Carl Jung, Jung-Keller Correspondence, Page 33-34

[in the Old Testament] “there was the primitive form of salvation, and an identification with oneself is not yet achieved. This is still the case in the Catholic Church. In contrast, Protestantism has progressed beyond this.” Carl Jung, Jung-Keller Correspondence, Page 35

I have sat alongside some young prisoners in their cells and have listened to their tales of woe—a dark concatenation of evil forces, a mixture of greed, doubt, selfishness, and carnality. Adolf Keller, Jung-Keller Correspondence, Page 38

One day the daughter of Rockefeller stood in the Lavater room and said: ‘I would like to see human beings.’ Adolf Keller, Jung-Keller Correspondence, Page 41

It is really as if there is some prejudice against my profession; for example when I wished to defend Christianity, they acted as if Christianity is valueless. There must be room for the old in the new. Dr. Jung certainly seeks to find connections between them. Adolf Keller, Jung-Keller Correspondence, Page 48

We perpetrate abuses with the will, natural growth is subjected to the will. [That] should be reversed.... The will is an intellectual function.... The war teaches us: to will is pointless—we have got to see how it all turns out. We are completely subjugated to the absolute power of becoming.” A good year later Jung posed the question in the Society: “Why is the whole world so set against Germany? Adolf Keller, Jung-Keller Correspondence, Page 33

On 25 November 1922 C. G. and Emma Jung resigned from the Club, along with Toni Wolff. The standing orders were revised and stricter entry requirements were introduced. From now on, one would have to apply for membership and be introduced by two sponsors. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 49

In 1924 the Jungs and Toni Wolff rejoined the Club, and shortly after this Tina Keller was unanimously re-elected to membership Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 49

The relationship with Edith Rockefeller opened the door later for Keller to meet her brother, John D. Rockefeller Jr., from whom he received large sums of money for his theological education project for the support of poor East European churches. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 41

Early in 1916 a committee was formed, which included Jung and Emma Jung-Rauschenbach, Harold and Edith McCormick-Rockefeller, Toni Wolff, and two others, for the purpose of setting

up a Psychological Club. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 46

Emma Jung, who was also working as an analyst, took on the role of president of the Club. Adolf Keller was considered for membership on the board. While he did not take up this position, he was named to the library committee along with C. G. Jung and one other member. Marianne Jehle-Wildberger. Carl Jung, Jung-Keller Correspondence, Page 47

At the board meeting in late 1916, Edith McCormick had already stressed the necessity of being more careful in the selection of new Club members than had been their habit. Emma Jung agreed with her. Marianne Jehle-Wildberger. Jung-Keller Correspondence, Page 48

Jung: Thoughts on the Interpretation of Christianity,

Here in particular I must say a word about my acquaintance with analytical psychology, which I first encountered in its Freudian form in Geneva. In Zurich, Carl Jung was the established leader and prophet of this new school of psychology. My friend Oskar Pfister and I were the only theologians who immediately recognized the significance of psychoanalysis for the psychology of religion, pastoral care, and pedagogy, and who collaborated in a small study group which originated at the Burghölzli with Bleuler, Jung, and other psychiatrists. The theologian was in fact a rather peculiar fellow in this circle, repeatedly having to voice his disagreement with any exclusive "psychologizing," and he was often sharply criticized and even ridiculed by the prevailing medical psychological worldview. This led perhaps to the boundaries between theology and psychology initially not being drawn clearly enough or to a withdrawal into a defensive position from which one could easily make petulant sorties. Adolf Keller, Jung-Keller Correspondence, Page 17

"I [Keller] strongly rejected the purely sexual biologism of Freud to my friend Reverend Pfister…." Adolf Keller, Jung-Keller Correspondence, Page 20

it was not a matter of a break in his relationship with Freud but rather a process of ongoing development. Freud had drawn attention to the causal explanation of neuroses. In the past, everything had been interpreted teleologically. However, neuroses had to be explained in part causally and in part teleologically. The introverted type must be thought of more teleologically, the hysteric more causally. Now, however, there was a trend towards the teleological explanation once again…. Regression goes back to a stage where incest was not yet relevant, the warmth of the feeding mother was much more important…. For clinical practice, the new understanding of libido is very significant. For one no longer asks what caused the neurosis but instead reads the neurotic symptom as a regression to the past, because a block stands in the way, of which a man is not conscious, or about which he wants to stay unconscious. So he takes the infantile path, to get all kinds of compliments and trick his way around the obstacle in a child's winning way. Therefore, behind the neurosis stands the question: What obligation are you trying to duck? A duty you require of yourself…. That is why dreams must be read prospectively, as dream interpretation used to be undertaken [before Freud], in the direction of the task that is difficult for the neurotic who lacks the "standard of life." Carl Jung, Jung-Keller Correspondence, Page 23

Becoming an individual: the allness is integrated, compressed into the singularity. Individuation is a process of the absolute condensation of the libido, which wants to become personal; through this arise tension, expectation, heat through the inward direction of the inclinations, which want to become personal. Out of this tension, the images are generated.

Life proceeds through the images. One can see the value of the symbol only through the introverting process, as when we enter into the object, for then the object becomes alive and real and has no symbolic meaning. This we find only when we abstract. Then the libido brings the imaginal into me and I hold the world as imago within myself. Carl Jung, Jung-Keller Correspondence, Page 30

Today collectivity and individuation are antithetical. There are two sides, one where the moral accent is on the collective, the other where it is on the individual basis.... The individual is also of the collective. Nothing must be split off.... Differentiation pushed too far is sickness (diminished adaptation) with respect to the conditions. Today we have no culture—the spiritual height of development contrasts with the actuality of the collective. Culture first of all draws upon and reworks collective residues.... The concept of sacrifice no longer applies. It comes from the time when one believed one could beat it [the real collective] to death or skin it alive. Carl Jung, Jung-Keller Correspondence, Page 32-33

"Through consciousness one purifies oneself and is liberated from the constraints of the unconscious = the ascent of the mountain of salvation = union with his soul = the liberated individual can integrate his being (his soul).... When the union with the soul occurs man is also united with the cosmos reflected in the unconscious. In this way he becomes godlike, and not clearly defined. What is individual is felt, but man is undifferentiated from the world, in mystical participation with it.... For the first part of an analysis the psychology of the Christian worldview should be used. Later we come up against the problem of the one-sided definition of the concept of God." Carl Jung, Jung-Keller Correspondence, Page 36

I would like to speak of life processes that are accessible both in history and in personal experience to the awareness of every individual. With this deliberate qualification, I am speaking of the gospel as an impulse towards new life which was mysteriously visited upon man in the unfolding of history. It is a new powerful surge of life that burst out of the depths of the soul and the spirit and went out among the nations and has continued without ceasing even to this day.... Essential to this phenomenon is a new psychic life force, a dynamism, an élan vital, a breakthrough of new life forces that gave a new direction to the thoughts and energy of humanity. Seen from the perspective of the human soul, the gospel is a powerful tremor, running through the hearts, minds, and spirit of men and damming up their entire energy, creating the most powerful tension. It is a new intuition of the invisible from which man gained a new position in relation to the moral world. It is a state of emotional turmoil and a sanctification of the mind, which cannot be achieved by any old borrowing or possessing another good. At the same time it is an impetus of moral strength creating for the first time the vision of a complete triumph over all demonic powers. Adolf Keller, Jung-Keller Correspondence, Page 51-52

Even from his boyhood hints of the beginnings of his individuation are reported. The boy leaves home and family and finds himself in opposition to them. ... He frees himself from the all-embracing collectivity of the people and his religion. He enters into solitude, the desert, he confronts the collective force of public opinion and of the law with his sovereign "But I say unto you." He enters the temple with revolutionary rebellion.... He died alone. But this aloneness does not mean a submergence into the individuation process. In his experience of God, in the founding of a new spiritual community, he achieved a higher collectivity.... Thus in the experience of God in his baptism his ego achieved a consciousness of the highest magnitude. As the son of God he achieved the highest fellowship and a worldwide mission among men. Adolf Keller, Jung-Keller Correspondence, Page 52

“I carry to this day the impress of a powerful experience. One felt that here stood a man who had a message.... I was very eager to accompany my husband on these occasions. Although I had no preparation I felt that something important was being discussed, so I listened with my whole being.... I believe the attraction was due to the idea of a pioneer in a passionate search, trying to look behind the visible into the dark of the psyche.” Tina Keller-Jenny, Jung-Keller Correspondence, Page 47

... “For an entire year she accompanied me on my visits to the small alleys in the Schipfe (a then-poor quarter in the parish of St. Peter’s) where I dragged her by the hand up putrid staircases and passageways so that she was forced to take out her smelling salts on reaching the top; thus she became acquainted with the lives ‘of other people’ and with the phenomenology of poverty.” Adolf Keller, Jung-Keller Correspondence, Page 40-41

“It was as if Jung was conjugating the psychological unity in the Oedipus myth, hence the opposition between ‘fathers and sons’; ... Jung was even then developing intimations of the polarity of all being ... which only reveals itself in opposites with a compensatory function. In this, he was pressing on reverently and critically into the hidden darkness in order to taste of the tree of life and of knowledge.” Adolf Keller, Jung-Keller Correspondence, Page 20

“Among all my patients beyond mid-life ..., there is not a single one whose ultimate problem was not that of the religious attitude.... Here, gentlemen, a tremendous area is unfolding for the pastor.... It is high time that the pastor and the doctor of the soul join forces to overcome this enormous task.” Carl Jung, Jung-Keller Correspondence, Page 32-33

After a lecture by Emma Jung some months later, Keller pointed out that inner reality had already been discovered not for the first time in analysis but “in the mythological symbolism in religion,” which C. G. Jung promptly mitigated with: “Analytical psychology was the first to reveal this consciously as a psychological reality—in mythology and in religion it was as if they were external to us.” Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 35

The theologians, the administrators of religion, have been shouting themselves hoarse for years trying to fight the demon of disbelief.... But the sermons we are hearing give us no clue as to who really has something special to tell us, for among the products of this [the 19th] century is an execrable jargon of the pulpit, the ‘language of Canaan,’ which is used to cover up anything which could possibly offend anyone. If we listen to certain sermons without any preconceived ideas we will soon find ourselves all agog with notions about grace and plans of salvation.” Carl Jung, Jung-Keller Correspondence, Page 12

The regular discussions introduced us to the early drafts of Jung’s writings. We practically witnessed the emergence of the book Symbols of Transformation. The group had a revolutionary spirit that manifested itself in a clear protest against society, tradition, and even theology and the church.” Carl Jung, Jung-Keller Correspondence, Page 18

Jung placed his confidence in Keller, giving him the drafts of Symbols of Transformation to take on his honeymoon to Egypt at the beginning of 1912. Marianne Jehle-WildbergerJung-Keller Correspondence, Page 18

He sent his patient Mrs. Edith Rockefeller McCormick to Keller. She was the daughter of John D. Rockefeller, Sr., and the wife of Harold McCormick, chief of the Harvester Company in

Chicago. She lived in Zurich from 1913 until 1921. After the death of her son, she was taken ill with a neurosis and sought help from Jung and was analyzed by him for eight years. Carl Jung, Jung-Keller Correspondence, Page 43

***The Jung-White Letters:**

[7]The Jung-White Letters

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

Victor White was one of the very few, possibly the only person in the inner circle who really stood up to the old man [Jung], and slugged it out over a period of years until they were both exhausted with it (Arraj 2015).

I am by profession a theologian. But I am a theologian to whom, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all … and so I was forced to turn to the psychologists … I did have a hunch that the method and approach of Jung might have something that spoke to my condition. Victor White, The Story of Jung's 'White Raven" Page 16

An elementary study of (for instance) St. Thomas's sections in the Prima Pars On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung's misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-Manichaean dualism which he propounds. These somewhat confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit … It is regrettable indeed that, supported only by such naïve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism. Victor White, The Story of Jung's 'White Raven" Page 399

There are very understandable reasons which have made it difficult for theologians and philosophers to take Jung's work seriously. The obstacles to understanding are considerable and should not be minimized … Regarding evil as having (apparently) some positive existence and reality of its own, Jung logically enough requires the admission of evil, not only into the "self", the human totality, but also into the Godhead itself … which orthodox Christians must find quite inadmissible. Victor White, The Story of Jung's 'White Raven" Page 75

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and society; but we are unable to find evidence that the conception of the privatio boni has contributed to this Victor White, The Story of Jung's 'White Raven" Page n1.

… is he, after the manner of his own “Yahweh” duped by some satanic trickster into purposely torturing his friends and devotees? Or is he, more rationally, purposely putting them to test to discover how much they will stand rather than admit the fallibility of their master—or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes? Victor White, The Story of Jung’s ‘White Raven” Page 352

… Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles. Although he is not writing of God but of God-images, he is not writing directly even of Job’s images of God, but rather of his own images of Job’s images … Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality … becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job … The violence of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child. Victor White, Jung-White Letters, Page 353-354

I can confirm and prove the interrelation of the God-image with the other parts of the psyche, but I cannot go further without committing the error of metaphysical assertion, which is far beyond my scope. I am not a theologian and have nothing to say about the nature of God. Carl Jung, Jung-White Letters, Page 2007

I am frankly relieved that “Answer to Job” has not yet appeared in the USA! … Already of course I am getting perplexed and indignant letters from England asking “What the hell…” It cost quite some sleepless nights, trying to write an article to explain what I think … I hope you find the result (which I will send you if and when is published) not too distressing; and especially that you will take into consideration for whom it is written Victor White, Jung-White Letters, Page 254

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature. Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […] in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

Your criticism, of my motive concerning “Job” is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in USA—and in Europe […]. Having chosen the life of a monk you have separated yourself from the world and exposed yourself to the eternal fires of the other. Somewhere you have to pay the toll either to Man or to God and in the end you will discover that both overcharge you. Carl Jung, Jung-White Letters, Page 263

Answer to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication? First and foremost it seems to be this: God (not me) is unconscious, divided in

himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and irreducible constituent of reality to be accepted—not a privation which can be supplied by good, or out of which good can be brought. My 'evil' is no more my concern. It is 'all God's fault' and I can and should lay all the blame there … the personal shadow is transferred to the 'divine', 'collective' sphere and left there. If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently need the author's corrections. Victor White, Jung-White Letters, Page 268-272

For myself, it seems that our ways must, at least to some extent, part. I shall never forget, and please God I shall never lose, what I owe to your work & your friendship … 'I hope you do not doubt my friendship, wrong-headed & heartless though it sometimes is. Poor Job at least had friends—however stupid. Victor White, Jung-White Letters, Page 273

'Thank you a million for "Hiob" … I can hardly put it down. It is the most exciting and moving book I have read in years.' Then, in the same letter he complained: 'I do wish we could somehow resolve this deadlock about privatio boni,' and towards the end he concluded in a most warm way: 'I'll be eternally grateful to you, whatever befall this difficulty with privatio boni.' Victor White, Jung-White Letters, Page 181-182

As long as Evil is "non-being", nobody will take his own shadow seriously. Hitler and Stalin go on representing a mere "accidental lack of perfection". The future of mankind very much depends upon the recognition of the shadow. Evil is—psychologically speaking—terribly real' Carl Jung, Jung-White Letters, Page 143

… their God simply isn't my God any more: my very clerical clothes have become a lie … I am just indescribably lonely, and it's some relief to me to tell you … I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples!); and yet I tremble to think what would have happened if I hadn't! Victor White, Jung-White Letters, Page 216-217

I am somehow moved to send you the assurance of my love for you… I have been, & still am, sorely perplexed to understand when & where I am supposed to have done this… and, although [there are] matters on which I cannot see eye to eye with you, I would never question your sincerity (let alone publicly), as you have appear to question or deny mine… Carl Jung, Jung-White Letters, Page 283-284

I am more convinced than ever of the importance of your pioneer work for humanity, even for those who cannot agree with every word you say but have to take part in the "dialectic discussion" with you … I do not know if it is true that you have been a "Petrus scandali" to me (as you say you have), but to the extent that you may have been, I think that I can honestly say that I am grateful for it. Carl Jung, Jung-White Letters, Page 291-292

'I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.' Carl Jung, Jung-White Letters, Page 306

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, re-

flected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man’s vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

***Jung-Kirsch Letters.**

[8]The Jung-Kirsch Letters

Intuition does not say what things mean but sniffs out their possibilities. Meaning is given by thinking. - Carl Jung, Jung-Kirsch Letters, Page 21

But in a certain sense, the failure to answer your letter is also right; for your dream about "passive homosexuality" and "mental weakness" says clearly enough that you absolutely have to stand on your own feet, or you’ll be blown over by every wind (wind = animus). - Carl Jung, Jung-Kirsch Letters, Page 23

Naturally you cannot release any woman from the animus, as long as you yourself are falling into the anima. - Carl Jung, Jung-Kirsch Letters, Page 23

One falls most easily into the anima when one is overrun by one’s feelings, because one fails to question them sufficiently. - Carl Jung, Jung-Kirsch Letters, Page 23

Anima-feelings, however, are symbols, or conditions, created by the anima when it commands psychic contents that it refuses to share with consciousness. - Carl Jung, Jung-Kirsch Letters, Page 23

A woman falls too much into the animus when the analyst is behaving in a too womanly manner towards himself and failing to keep his feelings objectively in hand. - Carl Jung, Jung-Kirsch Letters, Page 23

Since the Spirit is not made but fulfils its own laws of life as a living entity, superordinate to the human being, so the human being also cannot build it up or point the way for it. - Carl Jung, Jung-Kirsch Letters, Page 24

Schmid died of a streptococcal infection, which he got from a small cut caused by a car accident. It was the fourth bad accident in half a year. Sadly, he ignored this warning. - Carl Jung, Jung-Kirsch Letters, Page 27

I recognize the individual necessity which leads Frau S. towards Indian practices, and I myself have advised her to do so. In principle of course I'm not at all in favor of imitating Indian methods, and consider it as mistaken as the Europeanization of Eastern civilization. - Carl Jung, Jung-Kirsch Letters, Page 33

I wouldn't like to see the subjective conditions of Frau S. outweighing the spirit of analysis and ultimately even falsifying it into a theosophy. - Carl Jung, Jung-Kirsch Letters, Page 33

What disturbs you most in your dream, the sinking of the anima, corresponds to Faust's words, "Go down then, I could also say, rise up!" - Carl Jung, Jung-Kirsch Letters, Page 36

Correspondingly, fire rises from the ground. Tobacco in any form means a material for making fantasies (= clouds of smoke). The southern Slavs are part of a warmer, southern zone = realm of sensation - Carl Jung, Jung-Kirsch Letters, Page 36

Nothing has changed in our deeper relationship, but in the upper layers you must find your way to yourself as much as possible. - Carl Jung, Jung-Kirsch Letters, Page 39

The anima always takes possession of the ground one lives on. Therefore you are confronted with special tasks. Too much Europe isn't good for you right now. - Carl Jung, Jung-Kirsch Letters, Page 39

It appears that amusing rumors are being spread about me. - Carl Jung, Jung-Kirsch Letters, Page 44

The only unquestionable fact which lies behind all this stupid gossip is that as the honorary chairman of the International Society for Psychotherapy, I could not desert the society at the moment when Kretschmer resigned. - Carl Jung, Jung-Kirsch Letters, Page 44

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45

With regard to my view that, as far as one can see, the Jews will not create their own

form of culture, this view is based on (1) historical facts, and (2) the additional fact that the specific cultural contribution of the Jew evolves most clearly within a host-culture, where the Jew frequently becomes the very carrier of this culture, or its promoter. - Carl Jung, Jung-Kirsch Letters, Page 45

The Jewish Christ-complex is a very remarkable business. - Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. - Carl Jung, Jung-Kirsch Letters, Page 46

As you know, Freud previously accused me of anti-Semitism because I could not tolerate his soulless materialism. - Carl Jung, Jung-Kirsch Letters, Page 46

I cannot see why the Jew, like any so-called Christian, is incapable of accepting that he is being personally criticized when one has an opinion about him. - Carl Jung, Jung-Kirsch Letters, Page 46

Why must it always be assumed that one wants to condemn the Jewish people? Surely the individual is not the people? - Carl Jung, Jung-Kirsch Letters, Page 46

So, if you perceived my reserved attitude in Ascona as anti-Semitism, you missed the mark completely. - Carl Jung, Jung-Kirsch Letters, Page 46

Ingeneral, you really ought to know me well enough not to attribute to me uncritically a non-individual stupidity like anti-Semitism. - Carl Jung, Jung-Kirsch Letters, Page 47

No one who is a Jew can become a human being without knowing he is a Jew, since this is the basis from which he must reach out toward a higher humanity. - Carl Jung, Jung-Kirsch Letters, Page 47

Finally I want to inform you that my new book, "Wirklichkeit der Seele," has appeared. I've included in it a Jewish author on Old Testament psychology in order to annoy the National Socialists and all those Jews who have decried me as an anti-Semite. - Carl Jung, Jung-Kirsch Letters, Page 47

One of these days a situation may very well arise when we Jews will have to ask for your [Jung's]help for the sake of our soul! – James Kirsch, Jung-Kirsch Letters, Page 41

Later, when you are more deeply rooted not only in Palestine but also in your inner life, everything you need will fall into place of its own accord. - Carl Jung, Jung-Kirsch Letters, Page 39

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48

I did not go so far as believing you capable of a non-individual stupidity like anti-Semitism but thought it necessary to inform you of these rumors, and since they've produced such a

reaction from you, in the form of your clear and unequivocal letter, a great burden has been lifted from my heart. James, Jung-Kirsch Letters, Page 48

I recalled your wonderful explanations during the Berlin Seminar, where you demonstrated how the idea of ritual murder was projected onto Christians and later onto Jews, and the underlying subjective process experienced by the person originating such projections. James Kirsch, Jung-Kirsch Letters, Page 49

I think it's possible to project anti-Semitism onto you because you have opinions about the Jew which may be correct, but only insofar as they reflect the Galut existence, as it is called in the Kabbalah, the banishment of the Shekhinah (the Jewish anima). James Kirsch, Jung-Kirsch Letters, Page 49

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. James Kirsch, Jung-Kirsch Letters, Page 50

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection". Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions. James Kirsch, Jung-Kirsch Letters, Page 50

This rejection of Christ has it seems to me (Jews will never admit this) determined the fate of the Jews. James Kirsch, Jung-Kirsch Letters, Page 50

From a Jewish viewpoint, Christianity is its shadow (and also vice versa, by the way, but that's the Christians' concern). James Kirsch, Jung-Kirsch Letters, Page 50

It's historically demonstrable that in every era when the Jewish people attempted to realize the idea of the Messiah, great disturbances also erupted in the Christian world. Sabbatai Zwi and the religious wars, Zionism National Socialism. James Kirsch, Jung-Kirsch Letters, Page 51

You certainly know many people who have become restless through being cut off from the unconscious, who project the anima and seek salvation in every possible and impossible way, e.g. even in psychoanalysis, but never within themselves. The same is true for the Jews as a people. James Kirsch, Jung-Kirsch Letters, Page 51

With the French Revolution a new historic era begins also for the Jewish people. James Kirsch, Jung-Kirsch Letters, Page 52

Here [French Revolution] begins the purge of Jews, dissolving the Jewish ways of life which had existed heretofore, the disavowal of Jewishness, assimilation and cessation of the living Hebrew language, which from then on was used only literarily by the so-called "Maskilim" (representatives of the Enlightenment). James Kirsch, Jung-Kirsch Letters, Page 52

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud.

James Kirsch, Jung-Kirsch Letters, Page 52

I find your criticism of Freud essentially correct; it matches the image of the Jews during their period of assimilation in the previous century, and such Jews still exist today in droves. James Kirsch, Jung-Kirsch Letters, Page 52

As two thousand years of suffering shows and especially the sorrowful events of the year 1933 - the Jew has injured himself gravely by his negative valuation of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

Since I've become very familiar with the Bible and have been living in Palestine, I understand now more than ever how enormously important for us is your vivid conception of the unconscious and the approach to the experience of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

For me, at least, it was only through you that it became possible to understand the experiences of the prophets, the Messianic idea, and to rediscover what was lost in the consciousness of the Jewish people since the time of the prophets. James Kirsch, Jung-Kirsch Letters, Page 53

The great contribution of Jung (and this is clearly expressed in the essay in question) is that he has declared that the unconscious is also the creative foundation of the soul, and that he thus sees both aspects, the negative and the positive. James Kirsch, Jung-Kirsch Letters, Page 55

Whoever ventures to follow the phenotype of the Jew into his darkest abyss, that person cannot be accused of escaping into a non-existing image of a Jew. James Kirsch, Jung-Kirsch Letters, Page 55

When Jung expressed his views concerning the current situation of psychotherapy, he had to clarify to what extent Freud's particular Jewish attitude to the unconscious influenced all of modern psychology and psychotherapy. James Kirsch, Jung-Kirsch Letters, Page 55

Freud, however, unequivocally rejects the positive aspect of the unconscious (see The Future of an Illusion). James Kirsch, Jung-Kirsch Letters, Page 55

To overcome this attitude of godlessness and homelessness, we need Jung's revelations about Freud and about the corresponding distortion of Jewish psychology, and Jung's way - in contrast to Freud's - in order to arrive at the positive aspect of the unconscious through accepting the shadow as fully as possible. James Kirsch, Jung-Kirsch Letters, Page 56

For that reason the final sentence of my essay was as follows: "In Jung's personality as well as in his psychology and psychotherapy, something is contained which speaks to the depth of the ailing Jewish soul and which may lead to its liberation." James Kirsch, Jung-Kirsch Letters, Page 56

Since I spent my childhood in Guatemala, I am probably able to adapt more easily to this climate [Palestine]. James Kirsch, Jung-Kirsch Letters, Page 61

Radiation is enormously high in Palestine. The worst of it isn't the heat, but the unbelievable abundance of ultraviolet light, which is much higher than for instance in Davos.

James Kirsch, Jung-Kirsch Letters, Page 61

We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.

They wear brown! shirts, are responsible for acts of terror, and they murdered the most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61

The world seems to be going through an immense shift. Aquarius is announcing himself powerfully. Carl Jung, Jung-Kirsch Letters, Page 60

The anti-religious attitude is a powerful reaction against the worn-out spirit of the past. Carl Jung, Jung-Kirsch Letters, Page 69

In psychology we have already reached the other side; the anti-religious are just starting to turn away from the past. Carl Jung, Jung-Kirsch Letters, Page 60

Hitler persistently shirks the religious conflict, which signifies much the same as the end of Protestantism in Germany. Carl Jung, Jung-Kirsch Letters, Page 60

What comes next is the conflict with the Catholic Church. In Austria they are now placing Protestant and Jewish children together in special schools. I wonder if it will lead again to religious warfare, as before? Carl Jung, Jung-Kirsch Letters, Page 60.

With regard to your article, I agree entirely with its intention and conclusion, and only object to the inference that in some way I identify the Jew with Freud. Carl Jung, Jung-Kirsch Letters, Page 62

Formerly I was considered a hater of Germans because I criticized their barbarism; now the Jews are accusing me of trying to curry favor with the Germans (and meanwhile Palestine's foreign trade with Germany happily increased last year, despite the boycott!). Carl Jung, Jung-Kirsch Letters, Page 63

The feminine mind is earth which awaits the seed. This is the meaning of transference. Carl Jung, Jung-Kirsch Letters, Page 63

In the deepest sense, all of us do not dream out of ourselves but out of that which exists between myself and the other. Carl Jung, Jung-Kirsch Letters, Page 63

It's atrocious how I neglect you, but the things I perceived via your wife were so wide-ranging and made everything about your future seem so uncertain to me that I instinctively shrank from them. Carl Jung, Jung-Kirsch Letters, Page 67

To your earlier letter, I have to note that schizophrenia is not an unequivocal matter. Certain cases are certainly organic in nature, i.e. more organic than psychic, while others are more psychic. Carl Jung, Jung-Kirsch Letters, Page 67

Since time immemorial primitive peoples have commonly believed that it is impossible to conquer a foreign land, because those who occupy a foreign land will then be taken over by the gods of that land. James Kirsch, Jung-Kirsch Letters, Page 15

Even though the whites in America did not absorb Indian blood to any extent worth mentioning, specific Indian traits are evident in the appearance, bearing, and physiognomy of present-day Americans. James Kirsch, Jung-Kirsch Letters, Page 15

Thus, we would do better to say, not that the inhabitants of North America exhibit Indian traits, but that when the Europeans were transplanted to America, the change of habitat bestowed on them a different physiognomy. James Kirsch, Jung-Kirsch Letters, Page 15

Only think of their rough training combats and boxing, the songs of a Walt Whitman, and more besides unimaginable for Europeans. The gods of that country have taken possession of them. Only one people proves to be an exception to this rule: the Jews. James Kirsch, Jung-Kirsch Letters, Page 15

Through all lands they [Jews] took their god with them, the god they conceived in the desert. James Kirsch, Jung-Kirsch Letters, 15

Israel's god is a god of the wind, not originating from the earth, and from the very beginning he was grasped in spiritual form, as the Everlasting: I will be who I will be! James Kirsch, Jung-Kirsch Letters, Page 15

For the Jewish people, God is the energetic principle before it divides into its polarities. James Kirsch, Jung-Kirsch Letters, Page 16

The soul of the Jew was bound up with this single-singular principle; his soul was not permitted to open itself to the land where he traveled. James Kirsch, Jung-Kirsch Letters, Page 16

The Jew's bride, the Jew's anima was Israel, the Jewish people, the Sabbath, the Torah. James Kirsch, Jung-Kirsch Letters, Page 16.

The Jew's homeland is the Torah, and the only content of his soul is God. And yet deep in every Jew is the yearning for oasis, for the earth. James Kirsch, Jung-Kirsch Letters, Page 16

It is a human being's eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During one of her last sessions, Hilde [Kirsch's wife] also talked to you at some length about me and my problem. James Kirsch, Jung-Kirsch Letters, Page 70

To begin with, I have to tell you that the reason for my departure was not the land of Palestine, but the Jews. The Jews do not accept the land and the primitiveness there and instead attempt, consciously and unconsciously, to perpetuate their exile. James Kirsch, Jung-Kirsch Letters, Page 70

Probably you told her [Kirsch's wife] something to the effect that I cannot reach my own depth, because I don't realize my shadow sufficiently and am shirking the primitive within myself; my psychology seems as if I were floating, like a drop of oil, above my depth. James Kirsch, Jung-Kirsch Letters, Page 70

As you know, I am still constantly in great financial difficulties. I'm only now able to send you a portion of the amount I owe you. May I ask if you agree that I may send you the balance in about 2-3 months? James Kirsch, Jung-Kirsch Letters, Page 74.

The ears are connected with feelings, and you are not hearing feelings perceptively enough. That could be a not insignificant problem in relation to this patient. Carl Jung, Jung-Kirsch Letters, Page 6

It is possible that he's [Kirsch Patient] not reaching you properly on the feeling side. Masturbation is an expression of being isolated. Carl Jung, Jung-Kirsch Letters, Page 6

It goes without saying that the anima problem is always present, and the anima always comes forward with very absolute demands, so absolute that it always signifies a kind of self-sacrifice (in the Christian sense) not to consent to them. Carl Jung, Jung-Kirsch Letters, Page 9

The anima problem is always a problem of one's own social inferiority; in other words, on the edge of a glacial crevasse it's better not to make trial jumps, but rather to bring inner conditions into harmony with outer. Carl Jung, Jung-Kirsch Letters, Page 10

In treating the anima, nothing is more dangerous than unworldly naivete. Carl Jung, Jung-Kirsch Letters, Page 10

You can measure your anima's social inferiority by your wife's resistances. So be careful! Carl Jung, Jung-Kirsch Letters, Page 10

But I'm also afraid of all the brilliant people! Marianne Jung, Jung-Kirsch Letters, Page 12

Your dream actually concerns the separation and differentiation of the anima. The Homunculus who takes care of this process is the Self. Carl Jung, Jung-Kirsch Letters, Page 80

It [Alchemical Procedure] is a kind of yoga, aiming for the creation of the Self through "Imagination." Carl Jung, Jung-Kirsch Letters, Page 81

Enclosed is a check in the amount of francs. According to my records, I owe you francs for my wife's sessions and my own, and 4 francs for the Sermones. Carl Jung, Jung-Kirsch Letters, Page 82

Odors are referred to occasionally in the alchemical writings. Psychologically they may be related to psychological exhalations, as you suspect. Carl Jung, Jung-Kirsch Letters, Page 82

You must avoid carelessness and not lure a person who is meant for the collective into the path of danger. Nonnulli perierunt in opere nostro! Carl Jung, Jung-Kirsch Letters, Page 85

I gladly take this opportunity, at least once a year, to express my deepest thanks to you for the inexpressible totality of what you've given me all these years. James Kirsch, Jung-Kirsch Letters, Page 87

What you write to me, though, about the 1574 edition of the Corpus Hermeticum decidedly piques my appetite. If the thing isn't too expensive, I'd like to make a grab for it. Carl Jung, Jung-Kirsch Letters, Page 88

During the past week I have read your Wotan essay and your commentary on the Tibetan Book of the Dead. James Kirsch, Jung-Kirsch Letters, Page 90

Especially in connection with alchemy, it gave me an amazing amount and opened new aspects for me, which are so broad and deep that at times I'm quite stupefied. James Kirsch, Jung-Kirsch Letters, Page 90

I have gone along old Maya trails as much as possible. The Indios hold on to their primitive religion, but do not give their secrets away to the white man. James Kirsch, Jung-Kirsch Letters, Page 105

This calendar stone is valid for 52 years and includes Venus. It weighs many, many tons and has lain buried for several hundred years. Now it is in the Museum in Mexico. James Kirsch, Jung-Kirsch Letters, Page 105

You 're to be congratulated for getting out of the hell of London. In Los Angeles you will surely have every opportunity to make your own way. Carl Jung, Jung-Kirsch Letters, Page 96

Now I have an important announcement to make: My family and I have moved to Los Angeles. The war brought this about. James Kirsch, Jung-Kirsch Letters, Page 95

During the war any kind of activity became almost impossible for us foreigners. All my books are burnt, even my seminar notes are gone. James Kirsch, Jung-Kirsch Letters, Page 95

Now I am in California, in a climate which is quite similar to Guatemala's, and have peace again and the possibility of regaining strength. James Kirsch, Jung-Kirsch Letters, Page 95

Jung Clubs are a thorny problem, however, as you know better than anyone, and the effect of analysis on Jungian analysts (myself included!) gave rise to all sorts of questions in me, for which I have no answer. James Kirsch, Jung-Kirsch Letters, Page 95

Please give my warmest greetings to your dear wife and to Fraulein Wolff and do pass on my new address to them. James Kirsch, Jung-Kirsch Letters, Page 95

In the meantime I reached my 70th birthday, for which I received in due time the congratulations of the Analytical Psychology Club of Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

Beside my gratitude for your kind remembrance I was very interested in the fact that such a new club has sprung up in Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

We passed through anxious times because we were twice immediately threatened by in-

vasion and once it seemed to be inevitable, but miraculously enough we were spared. Carl Jung, Jung-Kirsch Letters, Page 100

You can hardly imagine the devilish atmosphere in which we lived in Europe. It was psychically the hardest time I ever went through. James Kirsch, Jung-Kirsch Letters, Page 101

I like it very much here in Los Angeles, but one of the things I do not like about Los Angeles is that we are here rather isolated from any news about you and the life in Zurich. James Kirsch, Jung-Kirsch Letters, Page 101

I hear it again and again that you are a Nazi. It is such a ridiculous thing. James Kirsch, Jung-Kirsch Letters, Page 102

In each case [Reports of Jung being a Nazi], I have been able to trace it to some Freudian, and it fits very well into the Freudian attempt to be considered the one and only form of depth-psychology. James Kirsch, Jung-Kirsch Letters, Page 102

Recently, a vile article has been published in the official organ of the American Psychiatric Association, and maybe, this time we can kill this snake thoroughly. James Kirsch, Jung-Kirsch Letters, Page 102

Professor Scholem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Jung-Kirsch Letters, Page 141

It’s very difficult to express in words how many riches were bestowed on me in Zurich on this visit, and I would like to thank you and your wife once again for the wonderful hours I was privileged to spend at your house. James Kirsch, Jung-Kirsch Letters, Page 189

Special thanks also for the "Sermones ad mortuos". James Kirsch, Jung-Kirsch Letters, Page 189

I hope very much that your wife [Emma Jung] will decide to publish the lectures about the Anima in book form. James Kirsch, Jung-Kirsch Letters, Page 189

For, as I’ve observed, Christ is only now entering into the Jewish unconscious as a living symbol. James Kirsch, Jung-Kirsch Letters, Page 190

"Physician heal thyself’ has become a necessity for me. James Kirsch, Jung-Kirsch Letters, Page 191

I am very sorry that I am not mentioned as "joint translator" of your Job book, which I love so much; but I can also understand Mr. Read’s standpoint. James Kirsch to HRC Hull, Jung-Kirsch Letters, Page 192

Quite frankly, your [RFC Hull] letter means a great disappointment to me, since in your letter of November 2lst, 1953, you wrote that you "took the liberty of acknowledging my help by naming me as joint translator". James Kirsch, Jung-Kirsch Letters, Page 192

I regret that your [RFC Hull [opinion on our work is now such, in contrast to your opin-

ion expressed in your letter of November 2l. James Kirsch, Jung-Kirsch Letters, Page 193

My attitude was certainly that of a translator who accepted full responsibility for his work. James Kirsch to RFC Hull, Jung-Kirsch Letters, Page 193

Frankly, I feel that Miss Hannah's and Dr. von Franz' share in the translation of Psychology and Alchemy have deserved much more acknowledgment than they actually received, but this is not my business. James Kirsch, Jung-Kirsch Letters, Page 193

The gouty "irascibility" appears to manifest itself in a general emotional lack of control. Carl Jung, Jung-Kirsch Letters, Page 194

With Dr. Jacobi you have "mis le pied dans le plat" in a most imprudent way. Carl Jung, Jung-Kirsch Letters, Page 194

In your very own interest, you should pay more attention to your affects, otherwise you become too godlike. That's why strict observance of the law was the guiding principle of your ancestors. Carl Jung, Jung-Kirsch Letters, Page 194

Affects are actually volcanic: with the lava they bring nutritious minerals to the surface of the earth. Carl Jung, Jung-Kirsch Letters, Page 195

The purpose of the Christian Reformation was to remove the bad moral consequences which are caused by the amoral divine model. Carl Jung, Jung-Kirsch, Page 195

One cannot simultaneously "strain at gnats and swallow camels" (Matt. 23 :24), or "serve two masters" (Matt. 6:24), etc. Carl Jung, Jung-Kirsch Letters, Page 195

Without thorough knowledge of "good and evil," of the ego and the shadow, there is no recognition of the Self, but at most an involuntary and therefore dangerous identification with it. Carl Jung, Jung-Kirsch Letters, Page 195

As well as I, or perhaps even better, in the hostile pair of brothers - Christ-Satan - a Jew can recognize the Self, and with that the incarnation, or Yahweh's assimilation to man. Carl Jung, Jung-Kirsch Letters, Page 195

The Jew has the advantage of already having anticipated the development of human consciousness in his spiritual history. Carl Jung, Jung-Kirsch Letters, Page 195

By that I mean the Lurianic level of the Kabbalah, the breaking of the vessel, and human help in its reconstitution. Carl Jung, Jung-Kirsch Letters, Page 195

I have written you so many letters which were never mailed that, when it comes to sitting down at my desk and really writing down what I want to say other things come to the foreground. James Kirsch, Jung-Kirsch Letters, Page 103

I have been feeling very close to you during these last two years in the U.S. Lately, I have been dreaming a great deal about you. James Kirsch, Jung-Kirsch Letters, Page 103

My practice has been going well, Mrs. Kirsch sees some clients regularly, and we have

been able to interest a number of people in Analytical Psychology. James Kirsch, Jung-Kirsch Letters, Page 97

So we were able at last to found a Club which has shown a small, but steady growth. James Kirsch, Jung-Kirsch Letters, Page 97

Unfortunately, I have not been able to read anything that you might have written or published during this time of war. James Kirsch, Jung-Kirsch Letters, Page 99

The only thing I heard about in New York, but have not seen, was an article on the "Symbolism of the Holy Mass". James Kirsch, Jung-Kirsch Letters, Page 99

It is still too early to make any plans for the time after the war, but I would like to let you know that it is a great hope of mine to come to Zurich and to work with you. James Kirsch, Jung-Kirsch Letters, Page 99

I see from your letters that you have heard that foolish rumour that I'm a Nazi. Carl Jung, Jung-Kirsch Letters, Page 106

If the Germans had invaded Switzerland they certainly would have put me into a con-centration camp or against a wall. Carl Jung, Jung-Kirsch Letters, Page 106

My books were suppressed in Germany and destroyed in France. If I had been a Nazi they surely wouldn't have behaved like that. Carl Jung, Jung-Kirsch Letters, Page 106

I had a fracture of my right fibula with a big haematoma; on account of it a thrombosis developed in the right leg first and then it went over to the left leg, reaching as far as the vena cava. Carl Jung, Jung-Kirsch Letters, Page 107

And then the worst came: two embolisms in the lungs and an embolism in the posterior part of the heart. That was the thing that almost knocked me out, but I recovered slowly. Carl Jung, Jung-Kirsch Letters, Page 107

I'm now 71 years of age and I feel disinclined to do work with patients. I take on no new patients but of the old ones there are left enough to keep me busy. Carl Jung, Jung-Kirsch Letters, Page 107

I really had no idea that astrology would make so much of my psychology. Carl Jung, Jung-Kirsch Letters, Page 107

The more deeply and intensively I study the unconscious, the more enigmatic it becomes. James Kirsch, Jung-Kirsch Letters, Page 107

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

Here in Zurich I feel I'm receiving many rich gifts, especially from you personally. Thus it seems presumptuous to ask you to see me one more time. James Kirsch, Jung-Kirsch

Letters, Page 126

Might I perhaps come by this Thursday and read the Morienus in a comer of your house? If the weather is good, in the garden? James Kirsch, Jung-Kirsch Letters, Page 126

But may I submit the enclosed letter to you and ask your help in my struggle to prevent Dr. Klopfer from being recognized as a training analyst by the San Francisco group of the M.S.A.P. (Medical Society of Analytical Psychologists)? James Kirsch, Jung-Kirsch Letters, Page 127

By human estimation, it's certain that my wife will come to Zurich next summer and, if possible, will accept the invitation of your daughter (Frau Baumann) to my youngest son Thomas. James Kirsch, Jung-Kirsch Letters, Page 130

This time I owe a special debt for my work with Fraulein [Toni] Wolff. James Kirsch, Jung-Kirsch Letters, Page 130

By the way, your dream of September 810 gave you the correct answer. Maturation costs not only time but also suffering. Carl Jung, Jung-Kirsch Letters, Page 139

Moreover, it was not I who invented the entire complication of the soul, nor did Freud succeed in removing it from the world. Carl Jung, Jung-Kirsch Letters, Page 141

I keep reading your book Antwort auf Hiob over and over, which has powerfully opened up new vistas for me and for so many other people I know. James Kirsch, Jung-Kirsch Letters, Page 154

Your gospel: "One can love God, and one must fear God" is very much alive in me and has brought me deeply moving and liberating experiences. James Kirsch, Jung-Kirsch Letters, Page 154

Synchronicity means a factor inherent in Nature. Carl Jung, Jung-Kirsch Letters, Page 180

It is a factor accounting for the existence of teleological arrangements, which does not mean that the whole of creation is premeditated, or in any way conscious. Carl Jung, Jung-Kirsch Letters, Page 180

No sooner do you have a certain collectivity than people try, in the ratio of its increase, to emancipate themselves from the shadow. Look what happened to Christianity when it became a church. Carl Jung, Jung-Kirsch Letters, Page 180

I can only tell you how glad I am, firstly that I have not started a religion, and secondly that I have not founded a church. People may cast out devils in my name all they like or even send themselves into the Gergesene swine! Carl Jung, Jung-Neumann Letters, 19 Feb 1935

During my move here from Palestine, the "Sermones ad Mortuos" were unfortunately lost. Might I ask you to send them to me again? James Kirsch, Jung-Kirsch Letters, Page 80

I wrote about this in detail to your wife - and I'm wondering very seriously how it is

even possible for such a woman [Jolandi Jacobi] to go out into the world as your messenger (or even as the messenger). James Kirsch, Jung-Kirsch Letters, Page 182

She [Jolandi Jacobi [is a true antimimos an imitative spirit. James Kirsch, Jung-Kirsch Letters, Page 182

Please excuse me for asking you the question, why such a woman [Jolandi Jacobi] has to go into the world in your name - and to teach students (at the Institute). James Kirsch, Jung-Kirsch Letters, Page 182

Frau Jacobi's appearance in L.A. has had far-reaching consequences, in the sense that minds are divided, and that many projections we had onto Zurich and the Institute are being withdrawn, and we will absolutely become more self-reliant. James Kirsch, Jung-Kirsch Letters, Page 182

I saw her here with her [Jolandi Jacobi] old teacher, Dr. Charlotte Buhler from Vienna; and I became aware how much Frau Jacobi represents the Viennese Freudian school. James Kirsch, Jung-Kirsch Letters, Page 182

It seems that here in America people tend over and over again to forget the shadow, feeling suddenly very satisfied with whatever's been accomplished, patting themselves benevolently on the shoulder - while being cut off from everything real. James Kirsch, Jung-Kirsch Letters, Page 177

But I cannot conceive of the creation as a game of dice after all, because a Dike or Moira would have to rule over it, i.e. something that would "arrange" the creation synchronistically, and not teleologically. James Kirsch, Jung-Kirsch Letters, Page 178

The German word 'Seele', which by no means is the same as the English word 'Soul', is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect. James Kirsch, Jung-Kirsch Letters, Page 179

At last I'm able to thank you personally for the kind letter you wrote me on the occasion of Toni Wolff's death. Carl Jung, Jung-Kirsch Letters, Page 172

On the day of her [Toni Wolff] death, even before I had received the news, I had a bad relapse of my tachycardia. Carl Jung, Jung-Kirsch Letters, Page 172

1. W. [Toni Wolff] died so suddenly and so entirely unexpectedly that one could scarcely realize her disappearance. Carl Jung, Jung-Kirsch Letters, Page 172

I had seen her [Toni Wolff] two days earlier - both totally unsuspecting. As early as mid-February I had Hades dreams, which I related entirely to myself, because nothing pointed to Toni. Carl Jung, Jung-Kirsch Letters, Page 172

None of the people who were close to her [Toni Wolff] had any warning dreams, while people in England and Germany did, and in Zurich only some who knew her merely superficially. Carl Jung, Jung-Kirsch Letters, Page 173

At the beginning of my illness in Oct. I dreamt of a big black elephant who uprooted a tree. (Since then I have written a rather long essay about the "philosophical tree.") Carl Jung, Jung-Kirsch Letters, Page 173

The primordial uprooting of trees can also mean death. Carl Jung, Jung-Kirsch Letters, Page 173

If God's consciousness is clearer than human consciousness, then creation makes no sense and humanity has no purpose for existence. Carl Jung, Jung-Kirsch Letters, Page 173

Then indeed God does not play dice, as Einstein says, but has invented a machine, which is even worse. In fact, the creation story resembles an experiment with dice more than anything intentional. Carl Jung, Jung-Kirsch Letters, Page 173

The "white stone" (calculus albus) occurs in the Apocalypse as a symbol of election. Carl Jung, Jung-Kirsch Letters, Page 173

The model of the Self in Aion is based on Ezekiel's vision! Carl Jung, Jung-Kirsch Letters, Page 173

Even though I fully recognize and know deep down that you are by no means the "owner" of Jungian psychology, I still need to express the fact that you have worked incredibly hard, with concentration and a secure instinct, on behalf of the secular movement of the spirit. James Kirsch, Jung-Kirsch Letters, Page 162

Today the personal problems have receded, and I am seized and possessed by something hard to name, about which I can only pray that I'll endure the tension and have the intelligence to comprehend and integrate it. James Kirsch, Jung-Kirsch Letters, Page 162

Dr. von Franz's visit was a great experience. She was far better in all respects than I have ever experienced her in Zurich. James Kirsch, Jung-Kirsch Letters, Page 164

Your remark about my dream of the mouse circling in my belly stayed with me for a long time. James Kirsch, Jung-Kirsch Letters, Page 165

In an organic sense, of course, I do not suffer from epilepsy, but since childhood I have repeatedly been exposed to invasions of the unconscious which led to attacks of all sorts. James Kirsch, Jung-Kirsch Letters, Page 167

I very much hope and wish that God's grace will sustain your health and creative power. James Kirsch, Jung-Kirsch Letters, Page 172

Especially during the last sessions I had with her last year, I gratefully sensed the integrity of her creative intellect, which was inseparably linked to a warm humanity. In the night of her death I could not sleep - without knowing why. James Kirsch, Jung-Kirsch Letters, Page 168

I had to think of you so much, who have so deeply experienced the sea of mercy as well as the fire of his wrath, while you always held fast to his oneness. James Kirsch, Jung-Kirsch Letters, Page 168

You wrote me a detail about Toni's [Wolff] death which nobody else had reported to me, and which completes the medical picture. James Kirsch, Jung-Kirsch Letters, Page 166

What kind of physician one has is definitely part of one's fate. I'm thinking of Toni [Wolff] a lot. It hurts me deeply to think of her lonesome death, as I experienced Toni as a very solitary person in the last years. James Kirsch, Jung-Kirsch Letters, Page 166

I'm so deeply involved in the process of individuation myself, it's difficult for me to imagine the psychic state that occurs when individuation is achieved, which is what the infinite "multiplicatio" actually represents. James Kirsch, Jung-Kirsch Letters, Page 166

You also wrote about the experience of immortality which results from the ego's contact with the Self I have not had this experience. James Kirsch, Jung-Kirsch Letters, Page 166

It brightens the evening of my life and fills me with glad serenitas, that the grace was allotted to me to place my best in the service of a great cause. James Kirsch, Jung-Kirsch Letters, Page 162

What you write in regard to the effect of Job upon analysts agrees with my own experiences: the number of individuals who are capable of reacting to it is relatively very small, and analysts are not exceptional people. James Kirsch, Jung-Kirsch Letters, Page159

Incidentally, a second edition of Job is just now being published, in which I've inserted the corrections you suggested. James Kirsch, Jung-Kirsch Letters, Page 159

Today I finished a fairly long article about the "philosophical tree," which has accompanied me during my illness. Carl Jung, Jung-Kirsch Letters, Page 160

I entertained myself excellently with it as a compensation for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Jung-Kirsch Letters, Page 160

You should have seen the reviews of Job in the press! How much naive stupidity showed up there, you can't imagine. Carl Jung, Jung-Kirsch Letters, Page 160

In the Cathedral of Strasbourg I saw a depiction of the conquered synagogue and the ecclesia triumphans, and above it - in the middle and upper spaces -the coronation of Mary by Christ - a depiction which touched me deeply. James Kirsch, Jung-Kirsch Letters, Page 153

In Ascona, I asked Professor Scholem whether he was aware of corresponding themes in Judaism. "Absolutely not," he said; "that does not exist in Judaism." James Kirsch, Jung-Kirsch Letters, Page 153

I believe this problem of God's becoming human has a special meaning for the Jew and his tragic history. James Kirsch, Jung-Kirsch Letters, Page 153

By the way, do you by any chance know the history of the Rabbi Acher? He lived in the 2nd century. James Kirsch, Jung-Kirsch Letters, Page 154

He maintained that the Jews had to take cognizance of the fact that according to Christian view, God had a son and thus was no longer one but two. James Kirsch, Jung-Kirsch Letters, Page 154

When you read the Bible in the ordinary way, apparently all human beings derived from Adam, so quite certainly Jews who go right back to the primordial parents, but then you suddenly find that beside Adam and his children there must have been other human beings. Carl Jung, Jung-Kirsch Letters, Page 151

I have no intention to suggest that the Jews are the only ones that have received the divine imprint, since besides the Jews many other peoples and nations descend from Adam's children, but we have not heard that those human beings from whom Adam's sons took wives have received the divine image. Carl Jung, Jung-Kirsch Letters, Page 151

I had another attack of arrhythmia and tachycardia due to overwork. I am now slowly recovering and my pulse is normal again since almost a week, but I am still tired and have to go slowly. Carl Jung, Jung-Kirsch Letters, Page 143

I am rather certain that the sefirot tree contains the whole symbolism of a Jewish development parallel to the Christian idea. Carl Jung, Jung-Kirsch Letters, Page 143

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme Trias of Kether, Chochma and Bina in the figure of Tifereth. Carl Jung, Jung-Kirsch Letters, Page 143

Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malchuth. James Kirsch, Jung-Kirsch Letters, Page 143

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Cabbala is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Jung-Kirsch Letters, Page 145

This is hot stuff, and since the 17Th century, as far as my knowledge goes, nobody has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices. Carl Jung, Jung-Kirsch Letters, Page 145

I must say I got enough from the study of Knorr von Rosenroth's "Cabbala Denudata". Carl Jung, Jung-Kirsch Letters, Page 145

I believe you saw Dr. Harms article: "Carl Gustav Jung-Defender of Freud and the Jews." James Kirsch, Jung-Kirsch Letters, Page 108

I sent it [Dr. Harms article] to a committee which collected material in New York to refute the stupid accusation that you are a Nazi. James Kirsch, Jung-Kirsch Letters, Page 108

To-day, I saw a letter by Heyer to one of his former Jewish patients who lives here in Los Angeles. He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

It is very sad to see that a psychologist is unable to face his shadow, his national shadow. James Kirsch, Jung-Kirsch Letters, Page 109

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On one side, there are Rabbis who instruct their pupils strictly and in great detail about sacrificial offerings, in anticipation of the "fuhrer's" entrance into Jerusalem as king, which they expect in the foreseeable future, believing that he will raise the temple again; and in that event, enough people would be required who know the sacrificial ritual and can execute it. This in the year of grace 1934! James Kirsch, Jung-Kirsch Letters, Page 62

In an organic sense I'm certain that I'm not epileptic, but it is a fact that unconscious events often happen to me like attacks, that the invasions of the unconscious happen to me suddenly, and that I am preoccupied with the Self in a manner I can absolutely designate as possession, or morbus sacer. James Kirsch, Jung-Kirsch Letters, Page 167

It would be my inclination to tell her [A patient] quite frankly that her time of life is limited, and that she should realize it so that she could take care of her three children in the best possible way and prepare properly for death. On the other hand, I just haven't got the courage to tell her that. James Kirsch, Jung-Kirsch Letters, Page 133

I assume that Evans is bristling with resistances against my psychological point of view because, as every true Easterner, he believes that he has produced an eternal truth, but, with the whole of the East, he has, of course, never heard of a theory of cognition and of Immanuel Kant, just as little as the Catholic Church. Carl Jung, Jung-Kirsch Letters, Page 179

Apart from this insight, I can fully accept the postulate that Christ is "the only Begotten one," if Christ is also an eternal mystery and one which was a unique historical event, and especially if the ego clearly distinguishes itself from the one who dwells within it. James Kirsch, Jung-Kirsch Letters, Page 155

For instance, the lady who is translating Job with me and thus should really know it very well, had a great shock today when I explained to her what it means, on pages 125-126, where you say, "John's unconscious personality is closely identified with Christ; that is, he is born in similar circumstances and for a similar destiny." James Kirsch, Jung-Kirsch Letters, Page 162

I'm especially indebted to you for taking the great trouble to send me evidence of the American literature concerning double-bodied vessels. Carl Jung, Jung-Kirsch Letters, Page 227.

My sincere thanks for the explanation of Adam's rib! By this representation, what the woman apparently originated from was an illness in the male; yet she is destined to heal this illness. Carl Jung, Jung-Kirsch Letters, Page 226

Also last week he visited the Indian Embassy in Berne where he was invited to a festivity. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

And - last but not least - he wrote a preface to the new edition of Discourses of the Buddha for Artemis Press, Zurich. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

I'm afraid it's been a long time since I heard from you directly, but from my friends in Zurich and also from my wife I understand that you are doing quite well but that your wife hasn't been so well and has had a stomach resection. James Kirsch, Jung-Kirsch Letters, Pages 220-221

On pages 105 and 107 you'll find a confirmation of the hypothesis that the Fourth Gospel is purely Jewish. In no way do I wish to deny that even the Essenes were influenced by the Greek spirit. James Kirsch, Jung-Kirsch Letters, Page 222

What an evil guard dog it would be, who could successfully keep visitors away from you! James Kirsch, Jung-Kirsch Letters, Page 218

I'm surprised to hear you complain about the stupidity of humankind, you of all people, who have given your best to humankind again and again, literally risked your skin, doing so much pioneer work, and you continually ran into the resistance, inertia, and hostility of the masses. James Kirsch, Jung-Kirsch Letters, Page 218

I also want to tell you that during the hours I observed the "flying saucer" my camera - loaded with film - was in the adjacent room, and the idea never occurred to me to photograph it! James Kirsch, Jung-Kirsch Letters, Page 218

it is obvious that Father White has suffered a lot. In personal relations he is very friendly, and I like him very much. But as a Catholic and a servant of the Church, it's obvious that he can never go beyond a certain limit. James Kirsch, Jung-Kirsch Letters, Page 219

But Father W. can never belong to himself, but finally only to Mother Church. James Kirsch, Jung-Kirsch Letters, Page 219

The article about you in Time has made us "respectable" at a single stroke and has already had its consequences. James Kirsch, Jung-Kirsch Letters, Page 219

The English Job has now been published, although with some printing errors, e.g. "childish" instead of "childlike." Carl Jung, Jung-Kirsch Letters, Page 217

The printing of "Synchronicity" gives endless difficulties, which are principally due to the fact that the editors hardly understand what it's about, e.g. they don't grasp the astrological experiment. Carl Jung, Jung-Kirsch Letters, Page 217

They think one would have to believe in astrology in order to make such an experiment!! Carl

Jung, Jung-Kirsch Letters, Page 217

I was deeply impressed by his ability to experience music, and that he lived his shadow so consciously. James Kirsch, Jung-Kirsch Letters, Page 211

What so much distinguishes him, besides his enormous scholarship, is his ability to let the ucs. speak and his respect for the numinosity of the ucs. James Kirsch, Jung-Kirsch Letters, Page 211

The only trouble I'm having is that I no longer have any need to work with Meier and (or) Liliane Frey. I don't have a negative attitude toward them, but simply feel a need to keep working by myself. James Kirsch, Jung-Kirsch Letters, Page 212.

I am glad you've had the experience of the primitive ceremonies; I never saw the katchina, only the buffalo dances of the Pueblo Indians of Taos, where I made friends with the old Locotenente Gobemador, Ochwiii Biano. Carl Jung, Jung-Kirsch Letters, Page 208

Of my two writings, Synchronicity and Job, I can say: "Habent sua fata libelli." Carl Jung, Jung-Kirsch Letters, Page 208

In America no one except Knoll of Princeton has properly understood what I mean by it; especially the statistics have just driven people crazy. Carl Jung, Jung-Kirsch Letters, Page 208

Therefore I decided to take all tables out of the book and have replaced them with a description in words, probably with the same result, that people cannot get away from their causalistic thinking habits. Carl Jung, Jung-Kirsch Letters, Page 208

In contrast, Job will be printed in England in short order, though significantly not in America; the Bollingen Press prefers to keep its distance, because Job could be misunderstood as "unamerican activity"! Carl Jung, Jung-Kirsch Letters, Page 208

The other day I received a manuscript by Progoff, in which he discusses the question of synchronicity very skillfully, especially under the aspect of archetypes. Carl Jung, Jung-Kirsch Letters, Page 209

It's especially not understood what an excellent joke was made with the astrological statistic; people have even thought I wanted to prove something in favor of astrology. Carl Jung, Jung-Kirsch Letters, Page 209

A whole squadron [of UFO's] was seen near Lake Constance, as well as in Southern Germany. Carl Jung, Jung-Kirsch Letters, Page 209

McCarthy is an exponent of American one-sidedness, which is what gives him the fanatical, paranoid character. It's probably not a genuine paranoia; he gives me more the impression of being an instrument of the American collective. Carl Jung, Jung-Kirsch Letters, Page 209

Both these dreams contain unconscious thinking - hence the oxygen bomb which contains compressed pneuma. Carl Jung, Jung-Kirsch Letters, Page 206

The Gnosticism of which John the Evangelist is a descendent is certainly Jewish, but in its essence Hellenistic, in the style of Philo Judaeus, who also originated the Logos doctrine. Carl Jung, Jung-Kirsch Letters, Page 207

If I may say it in somewhat simplified terms, what's essential for L.A. is the attitude to the unconscious, while S.F. hopes to be accepted someday as the Jungian group in the AMA (American Medical Association) and in the APA (American Psychological Association). James Kirsch, Jung-Kirsch Letters, Page 201

But it was very important for me to see John as a product of Gnosticism (the Jewish school, even, and not the Greek, according to the latest discoveries in the Jordan Valley). James Kirsch, Jung-Kirsch Letters, Page 205

Considering my age, some days I feel worse and sometimes less bad. Nevertheless, I've just turned out a short commentary to Radin's Trickster. Carl Jung, Jung-Kirsch Letters, Page 207

Also, I wanted to tell you that I read the only book which exists in the Library of Congress under the name of Freud's son, the lawyer. James Kirsch, Jung-Kirsch Letters, Page 199

It doesn't contain one word about his father. It's nothing but the love adventures of an Austrian officer during the first World War! James Kirsch, Jung-Kirsch Letters, Page 200

The integration of the collective unconscious means about the same as taking note of and adapting to the world; but that doesn't mean that one would have to become acquainted with the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Jung-Kirsch Letters, Page 196

Your explanations with respect to the integration of the collective unconscious contributed a lot toward transforming some of the fog which had spread over us into therapeutic water. James Kirsch, Jung-Kirsch Letters, Page 197

At once, the anima shows up and tries to make me believe what a "devil of a fellow" I am. James Kirsch, Jung-Kirsch Letters, Page 197

I am very concerned about Dr. Frey's state of health. Psychologically she has developed greatly in recent time. James Kirsch, Jung-Kirsch Letters, Page 199

I would be very grateful to you if you could comment on this question of whether Satori, or any form of sudden widening of consciousness, could exist without some image, and also what this image-less state is to which Zen and also Indian Yoga so often refers. James Kirsch, Jung-Kirsch Letters, Page 239

What shed the most light for me was your remark that Zen meditation could also represent a kind of dumbing-down yoga. This is indeed the case with anyone who has some intellectual development. Carl Jung, Jung-Kirsch Letters, Page 237

One needs to be of an unusual mental simplicity in order to become a once-and-for-all Enlightened One as a result of a broken foot. Satori experiences occur for us as well. Carl

Jung, Jung-Kirsch Letters, Page 237

I remind you, e.g. of Jakob Bohme, who enters his workshop; on his table is a flat pewter plate in which a ray of sunlight is reflected; it hits Bohme in the eye, and with this he's "enraptured into the innermost of Nature." Carl Jung, Jung-Kirsch Letters, Page 237

At the same time my respect for Freud increased greatly and also an understanding of the enormous human tragedy which was summed up in the fact that he valued his authority higher than the truth. James Kirsch, Jung-Kirsch Letters, Page 233

The concreteness of the image points to a certain identity of the subject with the God-image. Seen from the side of the coll. unc: a fall of the archetype into the three-dimensional world. Carl Jung, Jung-Kirsch Letters, Page 230

The god must not enter too far into matter, or the human being perishes. A human being has to walk the narrow path: "erit via et semita sancta." Carl Jung, Jung-Kirsch Letters, Page 230

I know only few theologians who take the difference between image and original seriously and understand it. Too little humilitas and too much hybris! And what about the psychologists? Vae scientibus! James Kirsch, Jung-Kirsch Letters, Page 230

I've never really succeeded in convincing an Indian that if no conscious ego is present, no conscious memory can be present, either. James Kirsch, Jung-Kirsch Letters, Page 241

in a satori experience something is perceived; namely, that an illumination, or something like it, has taken place. James Kirsch, Jung-Kirsch Letters, Page 242

It is utterly incomprehensible how an event can be registered, if no one is present who has had it. This someone who registers is always an ego. If no ego is present, absolutely nothing can be perceived. James Kirsch, Jung-Kirsch Letters, Page 242

Recently I saw photographs that were taken in the area of the Bernina, showing a landed saucer. According to the opinion of all, including that of experts, these photographs seem to be genuine, as strange as it may sound. James Kirsch, Jung-Kirsch Letters, Page 242

The Japanese unconscious burdened me to a much greater extent than I anticipated and perceived. James Kirsch, Jung-Kirsch Letters, Page 249

From time to time I find it on the whole quite amazing that here in the American desert - such a group exists, where a number of people are seriously gripped by the unconscious and are seriously working through your books. James Kirsch, Jung-Kirsch Letters, Page 249

By the way, Erich Fromm quotes a letter to Jones about you (January 22, 1911!), from Jones's Life and Work of Sigmund Freud: "I am more than ever convinced that he is the man of the future. James Kirsch, Jung-Kirsch Letters, Page 250

Inwardly, I find the transference problem and the Mysterium Coniunctionis the most difficult of all, and almost impossible to master. James Kirsch, Jung-Kirsch Letters, Page 251

He is indeed a very solid person with an unqualified sense of responsibility. It is a pity that the universities are so far behind the times. He would deserve a professorship. James Kirsch, Jung-Kirsch Letters, Page 252

I'm also glad to hear about your activity on the radio. Today that's the way to reach the public. James Kirsch, Jung-Kirsch Letters, Page 252

It's beyond my comprehension how one can talk about "Job" on the radio without causing misunderstandings, since its argument is one of the most subtle I've encountered, especially if such a banal brain as a Fromm precedes you onstage as a premise, so to speak. James Kirsch, Jung-Kirsch Letters, Page 252

But at the present time he's sharply limited in any kind of reading: he is totally absorbed by his writing and not interested in anything else. James Kirsch, Jung-Kirsch Letters, Page 267

I don't know whether I wrote to you that he did not feel very well, but after a six-day stay at the hospital he returned home not only rested but reassured and with prescriptions for a helpful course of treatment. James Kirsch, Jung-Kirsch Letters, Page 267

Perhaps such an opportunity is required, not only to feel but also to acknowledge what you and Hilde have accomplished as "pioneers." Almost like clearing a primeval forest. And you persevered. Isn't that worth everything? James Kirsch, Jung-Kirsch Letters, Page 267

Many years ago you already called my attention to my "godlikeness," but I also remember that as early as 1929 you noticed my puffy and pale face, a symptom which my American doctor considers characteristic for a lack of thyroid hormones. James Kirsch, Jung-Kirsch Letters, Page 263

For years I've been aware of the fact that I am internally confronted with the Anthropos. My fear and flight reactions have been quite terrible. But I've also become very bewildered, because I did not understand the nature of my dreams. James Kirsch, Jung-Kirsch Letters, Page 263

You should have sent me the visions of the androgynous XP before anything else, because he holds the key to your situation. Carl Jung, Jung-Kirsch Letters, Page 261

Not only this vision but also the fact that you gave a seminar about XP as a symbol of the Self shows that you are being confronted inwardly by the Anthropos. Carl Jung, Jung-Kirsch Letters, Page 261

On the other hand, you are also the Anthropos. The XP of your dream teaches you that he is "the foundation of the world, the only reality," thus what we commonly designate as "God." Carl Jung, Jung-Kirsch Letters, Page 262

Hence, when you occupy yourself with explanations, such as the relationship to your wife or other people, whether you should go to New York or stay in Los Angeles, etc. you play with symptoms and are on the wrong track and the downward path, fleeing backward, and thus you drown in the great waters of inflation. Carl Jung, Jung-Kirsch Letters, Page 262

The fact that something is not quite right with me has been evident to me for a long

time, and I am also aware that a major change is necessary and close at hand, but without knowing in what direction it’s going. James Kirsch, Jung-Kirsch Letters, Page 256

When I decided not to send you this dream, so as not to burden you, I had additional dreams about Christ, and others where deities made personal appearances. James Kirsch, Jung-Kirsch Letters, Page 257

In retrospect, I realize that this was also the time when suddenly a lot of water collected in my body. James Kirsch, Jung-Kirsch Letters, Page 257

The whole thing has a terribly close connection to my relationship with my wife, or the lack of relationship, that’s gone on for the last nine years, and very generally to the difficulties I experience in relating to others. James Kirsch, Jung-Kirsch Letters, Page 257

My wife is also doing much better. She walks quite well with her crutches, sees her patients, cooks, etc. The X-rays show that the bones are healing well. James Kirsch, Jung-Kirsch Letters, Page 258

In 1944 I also suffered a broken foot because I did not want to submit to a "higher" will. I had to change my "standpoint"; I was still too high up, i.e. not "humble" enough to accept my life in all its forms. I knew better and for that reason could not touch the real ground. I was - so to speak - thrown down the steps because I did not want to go down. Carl Jung, Jung-Kirsch Letters, Page 254

Once I also gave up smoking for a quarter of a year without noticing much difference. Was it the cigarettes? I only smoke pipes & 1 cigar in the evening. Carl Jung, Jung-Kirsch Letters, Page 255

The fact is, I don’t feel at all comfortable with this radio work, and I had to overcome the greatest inner difficulties before agreeing to do these radio lectures. James Kirsch, Jung-Kirsch Letters, Page 253

[Erich] Fromm is doubtless a banal intellect, as you say. He’s a friend of mine from our student days at Heidelberg. James Kirsch, Jung-Kirsch Letters, Page 253

He [Fromm] has learned a lot and stolen a lot from you, but he’d never admit it. His great difficulty is that he cannot comprehend that the objective psyche exists. James Kirsch, Jung-Kirsch Letters, Page 253

When it suits him [Fromm], or when things get dangerous, he feels free to revise dreams. He truly believes that dreams are produced by the ego. James Kirsch, Jung-Kirsch Letters, Page 254

He [Fromm] comes from an orthodox Jewish family, is enormously learned in Jewish subjects, but doesn’t believe in God. James Kirsch, Jung-Kirsch Letters, Page 254

Carl Jung/Hans Schmid Correspondence:

[9]The Question of Psychological Types: The Correspondence of C. G. Jung and Hans Schmid-Guisan, 1915–1916

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Page 55.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Page 57

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Page 55.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Page 60

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Page 65

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Page 75

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built-in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Page 75

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Page 77

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues. Carl Jung, Jung-Schmid Correspondence, Page 78

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Page 79

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

Surely Sisyphus was an idealist, wasn't he? Carl Jung, Hans Schmid-Guisan Letters, Page 114

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Page 118

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Page 101

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with. Carl Jung, Schmid-Guisan Letters, Page 134

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Schmid-Guisan Letters, Page 133

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Schmid-Guisan Letters, Page 133

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Schmid-Guisan Letters, Page 132

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that we create a spiritus, which is an abstraction. Carl Jung, Hans Schmid Guisan Letters, Page 102

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Page 104

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own. Carl Jung, Hans Schmid Guisan Letters, Page 105

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life. Carl Jung, Hans Schmid Guisan Letters, Page 110

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Page 114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking. Carl Jung, Hans Schmid Guisan Letters, Page 114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Page 132

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost. Carl Jung, Han Guisan Schmid, Page 132

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Hans Guisan Schmid, Page 133

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Hans Guisan Schmid, Page 59

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Hans Guisan Schmid, Page 133

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Hans Guisan Schmid, Page 133

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Page 160

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Page 161

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Page 57

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Page 58

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help. Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Carl Jung and Sabina Spielrein

[10]

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein's case is proof of that (it's in the Jahrbuch). Carl Jung, Freud/Jung Letters, Vol. 1, Page 23.

My dear Miss Spielrein, You have managed well and truly to grasp my unconscious with your sharp letter. Such a thing could only happen to me. Carl Jung, Letter June 20,1908

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms. Carl Jung to Sabina Spielrein, June 30, 1908.

How great would be my happiness to find that person in you, that 'esprit fort' who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence. Carl Jung to Sabina Spielrein, June 30, 1908.

I often think that the happiness that I want to give other people is begrudged me or is returned to me in the form of hidden hostility, which is what has so often happened to me! Carl Jung to Sabina Spielrein, July 22, 1908

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before. Carl Jung to Sabina Spielrein, September 28, 1908

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do. Carl Jung to Sabina Spielrein, September 28, 1908

If I have previously only admired this man [Freud] from a distance, now I have really come to love him. Carl Jung to Sabina Spielrein, September 28, 1908

I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge

on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end. Carl Jung to Sabina Spielrein, December 4, 1908

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity. Carl Jung to Sabina Spielrein, December 4, 1908

When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities and is destined for a painful awakening out of all these dreams. Therefore if one is already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing. Carl Jung to Sabina Spielrein, Dec. 4, 1908

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you. Carl Jung to Sabina Spielrein, Sept. [?] 1910

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write to you so frankly and to admonish you because, after long and solitary reflection, I have eliminated from my heart all the bitterness against you which it still harboured. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

He [Freud] has spoken several times of your dissertation, the best indication that it has made an impression on him. You do not need my recommendation. Approach him as a great master and rabbi, then all will be well. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

I am rather worried about how Freud will take the corrections I am introducing into the theory of sexuality. The more I write in my own style, the greater becomes the danger of misunderstandings, for inwardly I am quite alien to the spirit of the Viennese school, though not to the spirit of Freud. Carl Jung to Sabina Spielrein, Nov. 24, 1911

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

He [Freud] wants togive me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

At the meeting in Munich I saw clearly that Freud is lost to me. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much. Carl Jung to Sabina Spielrein, April 1915.

Mother told Sabina stories about angels and demons, clairvoyance and miracle cures, inspired by the Chasidic folklore. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

From age five to seven Sabina was educated in a Fröbel type kindergarten in Warsaw learning to speak German and French. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Until the age of 6-7 I had no fear of any devil. I was an example of courage for my brother and made fun of him by jumping at him out of a dark hiding place or telling him horror stories. My parents warned me that one day I would feel anxiety and understand how her brother felt. Sabina Spielrein, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

"I nurtured grandiose fantasies: I was a goddess and ruled over a great empire, I possessed a great power with which I could know everything and achieve everything, even though I did not really believe in its reality, for there was a critic inside me who knew the difference between reality and fantasy." Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Sabina "conversed with a spirit. It was an angel sent to her by God, because she was an unusual person, a good spirit that helped her and guided her. At first the spirit spoke German, then Russian. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Up to the age of 13 she was "extremely religious in spite of her father's derisions." In fifth grade, age 15, she "took a lively interest in the psychological aspects of religion and arranged to have lessons in Ancient Hebrew so as to read the Bible in the original." Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

She [Sabina] had a crush on the history teacher, a man of high intelligence and a sad expression in his black eyes, but with a habit of odd grimaces, who "has opened up to her previously unknown vistas by leaps and bounds. I wanted to make sacrifices for him, to suffer for him. I was looking for a friend to whom I could bare my soul." Later the poor man fell in love with her mother and when she left for Paris he jumped out of a window. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Sabina's other crush was on her paternal uncle Adolf who was also in love with her mother.

Asked mother: “Which of them do you really love, your uncle or your [History] teacher?” Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1901, “while in the 6th grade, after the death of my little sister” Emilia of typhoid “my illness began:” a prolonged grief complicated by social withdrawal and mounting difficulties in relating to her father and mother. Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1904 she graduated with a gold medal from the all-girl Yekaterinskaia Gimnazia and like other rich daughters of Rostov, e.g., Vera Weizmann, the future first lady of Israel, Sabina wanted to study in Switzerland. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

As she increasingly lost control of her aggressive impulses (hitting her mother) and unbearable rage at her father, Sabina had to be committed to the Burghölzli Asylum on August 17, 1904, not yet 19 years old, to become director Bleuler’s and his deputy Jung’s patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Nine months later Spielrein recovered and while still in the hospital started attending medical school, from which she would graduate in 1911 with an 80-page dissertation on the analytic treatment of a schizophrenic patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

From 1905 to 1911 Jung assumed a new function, as her [Sabina] medical school teacher and, with Bleuler, as her dissertation supervisor. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Jung and his patient in the hospital, true to her mischievous nature, Sabina acted out all manner of pranks to test the nurses and Jung, never Bleuler. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

I have analyzed the clinical condition almost completely with the help of your method and, early on, with a favorable result. In the course of her treatment the patient had the misfortune to fall in love with me. She continues to rave blatantly to her mother about this love and her secret spiteful glee in scaring her mother is not the least of her motives. Therefore the mother would like, if needed, to send her to another doctor, with which I naturally concur. Carl Jung, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

We must not forget the fundamental difference between man and woman, which is also, provisionally, the rule. Man wants to embrace; woman prefers to be embraced. The reverse can only take place provisionally because men are on average more differentiated. Sabina Spielrein, Unedited extracts from a diary, Page 3

Woman is more discriminating in her choice because it is more difficult to find a personality that fits the ideal; it is for these reasons that the woman is generally monogamous, when she truly loves; for opposite reasons, the man is less discriminating and is more or less polygamous. Sabina Spielrein, Unedited extracts from a diary, Page 4

We always see that a beautiful woman is the determining factor in a man’s choice – let

us not get angry! What does that mean: a beautiful woman? It is well known that there is no absolute beauty; the ideal of beauty was simply developed from female forms most frequently encountered, that is, from characteristics that proved most pleasing. Sabina Spielrein, Unedited extracts from a diary, Page 4.

Thus one can love nature as a living being and confide one's inner thoughts to it; for example find similarities between the storm in nature and the storm in one's own heart, and this similarity is real because our world is a part of the universal world or, if you prefer, a reflection of it. Sabina Spielrein, Unedited extracts from a diary, Page 4

The paper that I have written for the clinic about the value of reaction (Spielrein 1909),4 makes me think that we see our own pain in the soul of the other, that is objectively – hence the relief. Sabina Spielrein, Unedited extracts from a diary, Page 4

Freud's interpretation that laughter is born of the comparison of two different amounts of energy, the over-abundance of energy being eliminated by laughter, seems to me to be very plausible. Sabina Spielrein, Unedited extracts from a diary, Page 5

When the artist creates, it is not the manifestation of the need to communicate something to the world. It is rather that the complex itself simply wants to emerge! Sabina Spielrein, Unedited extracts from a diary, Page 5

The most elevated instincts always present themselves as murderous instincts. Sabina Spielrein, Unedited extracts from a diary, Page 6.

Everywhere you see the pleasure involved in destroying and dying. Young people have a strange need to sacrifice their lives for a great cause, a 'nobler' cause. Sabina Spielrein, Unedited extracts from a diary, Page 6

The death of a person constitutes the nature of only one complex – the sexual complex. Every individual must disappear as such. Sabina Spielrein, Unedited extracts from a diary, Page 6

Minds such as yours help advance science. You [definitely] must become a psychiatrist. - Jung to Spielrein, (Spielrein 13 June 1909, p. 101)

Sometimes it seems to me that the scholarly world which reads the article will see me as a know-it-all who wants to point out every folly to the entire world. - Sabina Spielrein 8 September 1910

The death tendency or death wish was clear to you before it was to me, understandably. Carl Jung, 25 March 1912, Journal of Analytical Psychology, 46, 1, 184–5).

He is honest and points this out in his writings long afterwards, recollecting that it is his pupil, Dr Spielrein, who had the idea, and stressing that Freud later borrowed it from her (Jung 1911–12, para. 504, note no. 38). Her idea, his idea … Jung does not fail to state explicitly Sabina's intellectual independence. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3

She is afraid however that he will publish first, that he will steal her ideas. Generously,

Jung writes that these are secret penetrations of thoughts … ‘perhaps I borrowed from you too; certainly I have unwittingly absorbed a part of your soul as you doubtless have of mine. What matters is what each of us has made of it. And you have made something good of it’ - Carl Jung Letters to Sabina, 25 March 1912, Page 185

She succeeds in writing, and is consequently recognized for her fine intelligence, her exacting mind, and her bold ideas. Freud describes her work as ‘magnificent’ (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

In practice what matters is less the precise classification than one’s intuitive understanding of the patient, because practical psychotherapy is a healing art. You say that too, after all. We need scientific findings only [as points of reference] Spielrein to Jung, (Carotenuto 1982, pp. 66–7)

She [Anna Freud] has the advantage over me of having a father who is widely known. I … must rely on my own strength, for which reason I have a much more difficult time of it’ Sabina Spielrein, 19 October 1910.

You would be seriously mistaken to think that I identify my happiness with a high destiny. I have never thought that my son was destined for me; I know only too well that he will have his own life to live and that he belongs to me as little as I belong to my parents. It is then that I realize how alone I am. Sabina Spielrein, 1906/1907?.

Sabina Spielrein published her thesis in the Jahrbuch in 1911, then in 1912 an article on her childhood, and ‘Destruction as the cause of coming into being’ Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She [Sabina] revels in her success. She ‘is now a member of the psychoanalytic society’ (ibid., p. 41), and her name is published alongside that of Freud and Jung. They encourage her to write. She signs her articles. This is remarkable, for though women are accepted as psychoanalysts, they are mainly known for being clinicians, not theoreticians. They are not known for their writing. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

From ‘[poor] psychopath’ (Spielrein 19 October 1910, p. 29) or ‘degenerate’ as she sometimes referred to herself (Spielrein 1906/1907?), she soon becomes the person who discusses the components of theory with Jung and Freud almost on equal terms, the one who speaks at conferences – not only in dreams – in front of the Viennese analysts (Spielrein 1911). She dares to expose herself in words; she even risks publication. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She says that she owes the energy put into the ‘sublimated activity’ to her mystical tendency, but also to something Freud said to her. When she talked about the desired child (the ‘Siegfried dreams’), he said: ‘You could have the child you know, if you wanted it, but what a waste of your talents’ (Spielrein 6 January 1918) and reminded her at the same time that ‘nothing is stronger than controlled and sublimated passion’ (Freud 12 June 1914) Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3.

Three years later, in 1895, Freud wrote, ‘Hysterics suffer mainly from reminiscences’. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 1

Jung reports in her notes, Pat[ient] laughs and cries in a strangely mixed, compulsive manner. Masses of tics, rotating head, sticks out her tongue, legs twitching. Complains of a terrible headache, saying that she was not mad, only upset, at the hotel, she could not stand people or noise. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Today, Sabina might well be diagnosed as psychotic. Furthermore, she was referred to the Burghölzli because she could not be treated at the Heller Institute where she had been previously. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

We then see throughout the hospital notes, how difficult Sabina's behaviour was and how much she tried to create havoc around her to get attention and especially to provoke the doctors and staff of the hospital to punish her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

'At the slightest sign of lack of respect or trust, she immediately retaliates with negativistic behaviour and with a succession of greater or lesser devilish tricks'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Yesterday the medical assistant forbade her to leave her bed. Whereupon patient made a point of getting up and declared energetically she would never obey, that she never wanted to get well, that she would behave badly. On being suitably coaxed by the writer she returned to bed perfectly calm. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Absence of senior physician (since 27th August). Yesterday (28th August) headache, getting worse. Tried to demand medication, which was refused. At night in bed, pulse 180, for that reason finally given Morphine … then good night. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

Patient has great insight into her condition but not the slightest inclination to improve it. She asks Ref. never to betray the slightest embarrassment about her but only extreme energy and a firm belief in her recovery; that would be the only way for her to get better. Pat. has no attention span when she is reading by herself, but the doctor's mere personal presence can often enable her to concentrate for hours. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

During this time patient was very unsettled. The following day she reports that she constantly and with great longing imagines Ref. squeezing her left hand tightly until it hurts. She desires this painful treatment with all her strength. The next day she has a high grade hyperaesthesia in her left hand. 'I want this pain', patient says calmly, 'I want you to do something really bad to me, to force me to do something that I am opposed to with all my being'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

In his interview with Sabina's mother, Jung is informed of Sabina's previous erotic transferences – some time before she had fallen in love with her uncle, a doctor, and subsequently with another doctor – both had disappointed her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

The roots of Sabina's erotic transference to Jung can be seen in her hateful relations with both her parents as described in the hospital records. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Her sadomasochistic relationship with her father seemed to revolve around the shame she experienced with him, her misbehaviour, the excitement and relief she derived from his physical beating of her, and her anxiety about her father's depression and periodic threats of suicide. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

She cannot turn to her father, he does not really understand her, he says hurtful things to her. Because of her strong narcissism she cannot give in to her father, and when her father is sad, she cannot talk to him and she is again deeply hurt. He has hit patient and she has had to kiss his hand in return. (At this point numerous tics, grimaces and gestures of abhorrence.) Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Sabina recounts, with a further display of tics, to Jung how her father had hit her on her bare buttocks up until she was aged 11, at times in front of her siblings. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

[Three] years ago it happened that patient said to her father that she could give up parents in favour of the company of other people. Big scene followed, father went wild and threatened suicide. There were often scenes like this, sometimes lasting for days. It also hurts pat. that father insults and tyrannizes other members of the household. It pains her that he is unhappy, always talking about dying, etc. When he is kind to her she regrets that she behaves badly. She is always afraid that one day he will kill himself. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Even during this last year mother tried to beat her in front of her brothers and her brothers' friends. Once when, at thirteen, her mother punished her, she ran away and hid in various places, doused herself with ice-cold water (winter!), and went into the cellar to catch her death of cold. This way she wanted to torment her parents and kill herself. In her 15th year, she tried to starve herself to death in Karlsbad because she had made her mother angry. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Just as Sabina, like her father, retaliates against her mother by threatening to kill herself, she also punishes herself in this way. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

'She sees herself as a thoroughly bad and corrupt person, and for that reason she simply assumes that she should not be allowed to be in the company of other people'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

She is only able to establish relations with others through painful treatment and the manipulation of guilt. This is evident in her provocative behaviour towards the hospital staff, whom she constantly challenges to punish her and thereby confirm her in her narcissistic guilt. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Sabina's conviction that she is a 'bad and corrupt person' both explains and reinforces the abusive treatment she receives from her parents. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

In order to be loved, Sabina conforms to the expectations she imagines her parents have of her – punishment and humiliation, particularly at the hand of the father, then become associated with sexual excitement. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Sabina's own disgust 'with ladies and shops' indicates her own identification with her mother's self-hatred and her homosexual solution in wanting to eschew what is feminine in order to obtain her mother's love and to try to satisfy her where her father had clearly failed. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

The impression we have of Jung's treatment of Sabina was that he, much like Bleuler, was patient, calm and supportive – he made Sabina feel wanted and accepted. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 6

Since the last abreaction marked improvement. Still strongly emotional and unusually powerful expressions of feeling. At every stimulation of the complex she still reacts with her back, hands, tongue, and mouth, though significantly less so. She is now aware of it and hides her expressions of disgust behind her hands. She recently tried associations with acquaintances and on this occasion it was shown that she could not say her complex trigger word 'to beat'. So she omitted it during the experiment. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 7

… To me, life without science is completely senseless. What else is there for me if there is no science? Get married? But that thought fills me with dread: at times my heart aches for tenderness, love; but that is but a deceptive, passing, external display that hides the most pitiful prose. The price is subjugation of the personality…. No! I do not want such love: I want a good friend to whom I can bare my soul; I want the love of an older man so that he would love me the way parents love and understand their child (spiritual affinity). But my parents – they are not it – If only I were as wise a human being as my Junga! … And how stupid that I am not a man: men have it easier with everything. It is a shame that everything in life goes their way. I do not want to be a slave! Sabina Spielrein, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 8

Freud describes her [Sabina] work as 'magnificent' (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst, Page 4

***The Jung-White Letters:**

[11]The Jung-White Letters

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 1222

Victor White was one of the very few, possibly the only person in the inner circle who really stood up to the old man [Jung], and slugged it out over a period of years until they were both exhausted with it (Arraj 2015).

I am by profession a theologian. But I am a theologian to whom, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all … and so I was forced to turn to the psychologists … I did have a hunch that the method and approach of Jung might have something that spoke to my condition. Victor White, The Story of Jung's 'White Raven" Page 16

An elementary study of (for instance) St. Thomas's sections in the Prima Pars On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung's misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-Manichaean dualism which he propounds. These somewhat confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit … It is regrettable indeed that, supported only by such naïve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism. Victor White, The Story of Jung's 'White Raven" Page 399

There are very understandable reasons which have made it difficult for theologians and philosophers to take Jung's work seriously. The obstacles to understanding are considerable and should not be minimized … Regarding evil as having (apparently) some positive existence and reality of its own, Jung logically enough requires the admission of evil, not only into the "self", the human totality, but also into the Godhead itself … which orthodox Christians must find quite inadmissible. Victor White, The Story of Jung's 'White Raven" Page 75

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and society; but we are unable to find evidence that the conception of the privatio boni has contributed to this Victor White, The Story of Jung's 'White Raven" Page n1.

… is he, after the manner of his own "Yahweh" duped by some satanic trickster into purposely torturing his friends and devotees? Or is he, more rationally, purposely putting them to test to discover how much they will stand rather than admit the fallibility of their master—or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes? Victor White, The Story of Jung's 'White Raven" Page 352

… Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles. Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own images of Job's images … Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality … becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job … The violence of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child. Victor White, Jung-White Letters, Page 353-354

I can confirm and prove the interrelation of the God-image with the other parts of the psyche, but I cannot go further without committing the error of metaphysical assertion, which is far beyond my scope. I am not a theologian and have nothing to say about the nature of God. Carl Jung, Jung-White Letters, Page 2007

I am frankly relieved that "Answer to Job" has not yet appeared in the USA! … Already of course I am getting perplexed and indignant letters from England asking "What the hell…" It cost quite some sleepless nights, trying to write an article to explain what I think … I hope you find the result (which I will send you if and when is published) not too distressing; and especially that you will take into consideration for whom it is written Victor White, Jung-White Letters, Page 254

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature. Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […] in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

Your criticism, of my motive concerning "Job" is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in USA—and in Europe […]. Having chosen the life of a monk you have separated yourself from the world and exposed yourself to the eternal fires of the other. Somewhere you have to pay the toll either to Man or to God and in the end you will discover that both overcharge you. Carl Jung, Jung-White Letters, Page 263

Answer to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication? First and foremost it seems to be this: God (not me) is unconscious, divided in himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and irreducible constituent of reality to be accepted—not a privation which can be supplied by good, or out of which good can be brought. My 'evil' is no more my concern. It is 'all God's fault' and I can and should lay all the blame there … the personal shadow is transferred to the 'divine', 'collective' sphere and left there. If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently need the author's corrections. Victor White, Jung-White Letters, Page 268-272

For myself, it seems that our ways must, at least to some extent, part. I shall never forget, and please God I shall never lose, what I owe to your work & your friendship … 'I hope you do not doubt my friendship, wrong-headed & heartless though it sometimes is. Poor Job at least had friends—however stupid. Victor White, Jung-White Letters, Page 273

'Thank you a million for "Hiob" … I can hardly put it down. It is the most exciting and moving book I have read in years.' Then, in the same letter he complained: 'I do wish we could somehow resolve this deadlock about privatio boni,' and towards the end he concluded in a most warm way: 'I'll be eternally grateful to you, whatever befall this difficulty with privatio boni.' Victor White, Jung-White Letters, Page 181-182

As long as Evil is "non-being", nobody will take his own shadow seriously. Hitler and

Stalin go on representing a mere “accidental lack of perfection”. The future of mankind very much depends upon the recognition of the shadow. Evil is—psychologically speaking—terribly real’ Carl Jung, Jung-White Letters, Page 143

… their God simply isn’t my God any more: my very clerical clothes have become a lie … I am just indescribably lonely, and it’s some relief to me to tell you … I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples!); and yet I tremble to think what would have happened if I hadn’t! Victor White, Jung-White Letters, Page 216-217

I am somehow moved to send you the assurance of my love for you… I have been, & still am, sorely perplexed to understand when & where I am supposed to have done this… and, although [there are] matters on which I cannot see eye to eye with you, I would never question your sincerity (let alone publicly), as you have appear to question or deny mine… Carl Jung, Jung-White Letters, Page 283-284

I am more convinced than ever of the importance of your pioneer work for humanity, even for those who cannot agree with every word you say but have to take part in the “dialectic discussion” with you … I do not know if it is true that you have been a “Petrus scandali” to me (as you say you have), but to the extent that you may have been, I think that I can honestly say that I am grateful for it. Carl Jung, Jung-White Letters, Page 291-292

‘I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.’ Carl Jung, Jung-White Letters, Page 306

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a

transgression beyond the limit of science. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

J.B. Rhine-C.G. Jung Letters.

For example, the following quotation is from a letter to Rhine that did not find its way into Jung's to-volume set of letters:

I regretted very much not seeing you when you were in Europe. Soon after you left I recovered from my illness and I have been able to finish a paper that is largely based upon your ESP experiment which, by the way, is intensely discussed over here by psychologists as well as physicists. (C. G. Jung, personal communication to J. B. Rhine, September 3, 1951) Victor Mansfield, Rhine-Jung Letters, Page 3

Jung uses the term cause in the conventional sense of an efficient cause involving some force, energy, or information traveling from one well-defined object to another.

For example, in discussing synchronicity he writes,

We must give up at the outset all explanations in terms of energy, which amounts to saying that events of this kind cannot be considered from the point of view of causality, for causality presupposes the existence of space and time in so far as all observations are ultimately based upon bodies in motion. (Jung, 1978c, para. 836) Victor Mansfield, Rhine-Jung Letters, Page 3

Marie-Louise von Franz (1992), whose contribution to synchronicity is second only to Jung's (see her book Psyche and Matter, 1992) clarifies this when she writes:

According to the Jungian view, the collective unconscious is not at all an expression of personal wishes and goals, but is a neutral entity, psychic in nature, that exists in an absolutely transpersonal way. Ascribing the arrangement of synchronistic events to the observer's unconscious would thus be nothing other than a regression to primitive-magical thinking, in accordance with which it was earlier supposed that, for example, an eclipse could be "caused" by the malevolence of a sorcerer. Jung even explicitly warned against taking the archetypes (of the collective unconscious) or psi-powers to be the causal agency of synchronistic events. (p. 231) Victor Mansfield, Rhine-Jung Letters, Page 4

Like most of us, Rhine had difficulty accepting the idea of acausal connections. After nearly two decades of correspondence with Jung, and in response to a synchronicity paper by C. A. Meier (no English translation of Jung's synchronicity essay was available then), Rhine wrote on July 17, 1954:

Professor Dr. C. G. Jung

Seestrasse 228

1226

Kusnacht-Zurich

Germany

Dear Professor Jung:

I have just finished a letter, a very tardy one, to Professor Meier, attempting to answer his question concerning my reaction to his paper on synchronicity. I told him I was playing for time on that question and that psychologically he might have to classify me as a very cautious person. At any rate, I was disposed to try to cling to the causality hypothesis, patching up the psychophysical interaction by supposing the necessary energetics. I think it is possible that I simply do not understand all that synchronicity represents and involves in your concept of it. It is not that I have any great confidence in causality or that I understand very much of what it might mean in a psychophysical interaction in any case. It is more a matter with me of taking very cautious, timid steps, and I do this partly because I am determined to go as far as I can in fact-finding in this area of problems. There is a fair possibility that I may come upon the kind of evidence that can discriminate between causality and noncausality in the psychophysical realm. I shall not make up my mind with any feeling of confidence, or finality for a long time to come in any case. I think it would help enormously if I could read your latest book in English. I do not see why so important a book cannot be brought out in several languages at the same time. Certainly if you are right about synchronicity there will be a revolution in scientific thought and it could be a timely one. I am eager to hear more about any developments that have followed the publication of your book. Has anything come of any experiment such as Bender's? I have read a number of fairly good reviews but I still want the original in English. Thank you for your good letter and best wishes for your continued good health. Sincerely yours, J. B. Rhine. Victor Mansfield, Rhine-Jung Letters, Page 4-5

Further on, we show how a more refined view of causality supports Rhine's attempt to cling to it in understanding parapsychological phenomena. Jung promptly replied to Rhine's letter on July 26, 1954:

Prof. J. B. Rhine

Parapsychological Laboratory

College Station

Durham, N. C.

Dear Professor Rhine,

Thank you for your kind letter! Synchronicity is indeed a difficult and involved problem. The translation of my book into English is finished and the printing must be on the way, so that you will have a chance to read it rather soon. I must warn you though that in spite of all sorts of alterations I have made, it is still a difficult book that appeals chiefly to the thinking function as it consists in its main substance of the description of a point of view rather unfamiliar to our epoch. Certain main points of my book have not been understood at all, but that is what I have always seen with my books: I just have to wait for about 10 or 20 years until certain readers appear understanding what my thought is. That sounds most arrogant, and everybody is free

to think that I am writing a particularly unclear and obscure style. The writer himself has to suspend his own judgment. As far as I can see, my book has not had any noticeable effect yet, with the exception of Prof. Bender's experiments. I have seen him recently, and he told me that he pursues his experiments with success. My best wishes to you; I always remember our rather noisy lunch at the Ambassador's. Victor Mansfield, Rhine-Jung Letters, Page 4-5

When V. Mansfield (V. M.) got copies of the Rhine-Jung letters, he read the first half of them just before going to bed. He thought "these are interesting letters, but there is nothing earthshaking in them." He then had the following short dream: "I am carrying the letters around in a knapsack and telling people how important they are."

He had also just finished reading the fairy tale, "Brother Lustig" (Grimm & Grimm, 1972), in which Saint Peter is an initiatory trickster figure who rewards Lustig with a magic knapsack.

Anything Lustig wishes into the knapsack instantly appears there. At the end of the tale, Saint Peter denies Lustig entrance into heaven. Lustig then tricks Saint Peter into taking back the knapsack and then wishes himself inside the knapsack. Instantly he finds himself in the knapsack in heaven, where Saint Peter relents and allows him to stay. Victor Mansfield, Rhine-Jung Letters, Page 6

Where is our neurosis trying to lead us? What does it demand of us?

As Jung said:

By finality I mean merely the immanent psychological striving for a goal. Instead of striving for a goal one could also say sense of purpose. All psychological phenomena have some such sense of purpose inherent in them.... (1978a, para. 456) Victor Mansfield, Rhine-Jung Letters, Page 8

This timeless knowledge, implicit in the individuation process, gradually reveals itself to the ego through unconscious compensation and occasionally through synchronistic experiences. Jung (1978c) comments:

Whether we like it or not, we find ourselves in this embarrassing position as soon as we begin seriously to reflect on the teleological processes in biology or to investigate the compensatory function of the unconscious, not to speak of trying to explain the phenomenon of synchronicity.

Final causes, twist them how we will, postulate a foreknowledge of some kind. It is certainly not a knowledge that could be connected with the ego, and hence not a conscious knowledge as we know it, but rather a self-subsistent "unconscious" knowledge which I would prefer to call "absolute knowledge." (para. 931) Victor Mansfield, Rhine-Jung Letters, Page 7

Von Franz (1992) stresses the meaning and unity that are both so central to synchronicity:

For Jung, individuation and realization of the meaning of life are identical—since individuation means to find one's own meaning, which is nothing other than one's own connection with Universal Meaning.

This is clearly something other than what is referred to today by terms such as information, superintelligence, cosmic or universal mind—because feeling, emotion, the Whole of the person, is included.

This sudden and illuminating connection that strikes us in the encounter with a synchronistic event represents, as Jung well described, a momentary unification of two psychic states: the normal state of our consciousness, which moves in a flow of discursive thought and in a process of continuous perception that creates our idea of the world called "material" and "external"; and of a profound level where the "meaning" of the Whole resides in the sphere of "absolute knowledge." (p. 258) Victor Mansfield, Rhine-Jung Letters, Page 10

It is precisely this unification of our image of the material world with the deepest levels of our being that makes synchronicity such a revolutionary idea, with repercussions far beyond

psychology. Whatever the archetypal meaning in a synchronicity experience, the expression of unity is always paramount.

As von Franz (1975) says:

The most essential and certainly the most impressive thing about synchronicity occurrences ... is the fact that in them the duality of soul and matter seems to be eliminated.

They are therefore an empirical indication of an ultimate unity of all existence, which Jung, using the terminology of medieval natural philosophy, called the Unus Mundus." (p. 247) Victor Mansfield, Rhine-Jung Letters, Page 10

After one of Rhine's many requests for him to write down his parapsychological experiences, Jung (1975) wrote on September 25, 1953:

I am not sure whether I can get together all my reminiscences concerning parapsychological events. There were plenty. That accumulation of such tales does not seem to be profitable. The collection by Gurney, Myers, and Podmore has produced very little effect. People who know that there are such things need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales. I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild. (p. 126) Victor Mansfield, Rhine-Jung Letters, Page 11

1. B. Rhine was a young psychology instructor at Duke University when he first wrote to Jung on

November 14, 1934:

Dear Doctor Jung:

After having seen your interesting contribution, Modern Man in Search of a Soul, I thought you

might be remotely interested in my work published in a volume, Extra-Sensory Perception [Rhine, 1934], and I therefore asked the publishers to put your name on the list for complimentary copies. Victor Mansfield, Rhine-Jung Letters, Page 11

The correspondence between Rhine and Jung continued, sometimes sporadically, over the next two decades, even during the war years.

They exchanged their more recent books, usually inquired about the other's health, and frequently expressed appreciation and admiration for the ideas or achievements of the other. On April 1, 1948, Jung (1973) wrote to Rhine about his book The Reach of the Mind (Rhine, 1947):

Dear Dr. Rhine,

I've read your book with greatest interest and I thank you very much for sending me more than one copy. People read it a lot over here and I have recommended it to several physicists interested in psychological and parapsychological matters. I think it is one of the greatest contributions to the knowledge of unconscious processes. Your experiments have established the fact of the relativity of time, space and matter with reference to the psyche beyond any doubt. (p. 495) Victor Mansfield, Rhine-Jung Letters, Page 12

The problematic role of volition raises a difficulty, because Jung (1978c) also writes in his synchronicity essay:

Among Rhine's experiments we must also mention the experiments with dice. The subject has the task of throwing the dice (which is done by an apparatus), and at the same time he has to wish that one number (say 3) will turn up as many times as possible. The results of this so-called PK (psycho-kinetic) experiment were positive, the more so the more dice were used at one time. (p. 434) Victor Mansfield, Rhine-Jung Letters, Page 14

Jung also had doubts about classifying the parapsychological as a type of synchronicity because of the lack of archetypal meaning in laboratory parapsychology.

For example, he writes (1978c):

Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. As least all the cases in my experience—and there is a large number of them—show this characteristic ... Although anyone with my experience in this field can easily recognize their archetypal character, he will find it difficult to link them up with the psychic conditions in Rhine's experiments, because the latter contain no direct evidence of a constellation of the archetype. Nor is the emotional situation the same as in my examples. Nevertheless, it must be remembered that with Rhine the first series of experiments generally produced the best results, which then quickly fell off. But when it was possible to arouse a new interest in the essentially rather boring experiment, the results improved again. It follows from this that the emotional factor plays an important role. Affectivity, however, rests to a large extent on the instincts, whose formal aspect is the archetype. (para. 846) Victor Mansfield, Rhine-Jung Letters, Page 16

If we examine Jung's more inclusive notion of general acausal orderedness, of which synchronicity is a part, we can harmonize our strict interpretation of synchronicity with Jung's

broader use of the term.

Jung (1978c) describes this more inclusive acausal ordering principle:

I incline in fact to the view that synchronicity in the narrow sense is only a particular instance of general acausal orderedness—that namely, of the equivalence of psychic and physical processes where the observer is in the fortunate position of being able to recognize the tertium comparationis. But as soon as he perceives the archetypal background he is tempted to trace the mutual assimilation of independent psychic and physical processes back to a (causal) effect of the archetype, and thus to overlook the fact that they are merely contingent. This danger is avoided if one regards synchronicity as a special instance of general acausal orderedness. (p. 516) Victor Mansfield, Rhine-Jung Letters, Page 17

Jung (1975) explained in a letter of September 18, 1945, how reluctant he was to act on Rhine's repeated pleas to write about the paranormal (including synchronicity) without a systematic collection of data:

Dear Dr. Rhine,

Your letter has been a great joy to me. I have often thought of you in these last years and I also often mentioned your name and your experiments to many people. I wish I could fulfill your wish but having a scientific conscience I feel very hesitant about it since, being a doctor, my observations are all of a clinical kind, which means that they are unavoidably subjective to a certain extent and never systematic in as much as they are all isolated cases and facts which form a rather incoherent mass, which would look like a collection of anecdotes. I despise such a way of dealing with this matter and I would much prefer to be in a position to deal with a coherent material collected along certain scientific lines. Of course I have had quite a number of noteworthy experiences, but you know how it is: circumstances and persons involved, though indispensably important for the explanation of the facts, cannot be described in a way that would convince the outsider. It would all look hopelessly haphazard and pretty flimsy. As you assume, I have thought a great deal about parapsychological facts and I tried to establish certain connections, but I always refrain from talking publicly about such matters for the above mentioned reasons. (pp. 378-379) Victor Mansfield, Rhine-Jung Letters, Page 18

Sigmund Freud/Jakob Pfister Letters

[12]Sigmund Freud Psychoanalysis and Faith

Your name has often been mentioned to me by our common friend C. G. Jung, and I am glad now to be able to associate a more definite idea with it; and I hope you will not keep your future work from me. Sigmund Freud, Freud/Pfister Letters, Page 15

It is certainly not the least of our friend Jung's services that he has become the source

of stimuli such as impelled you to your work. Sigmund Freud, Freud/Pfister Letters, Page 17

Jung left yesterday evening, but I obviously had no complaints about you to make to him, because all you have done is what he and I myself have done, that is to say, published material according to the state of your knowledge at the time and modified it later in accordance with the progress of your knowledge. Sigmund Freud, Freud/Pfister Letters, Page 22

But for your visit and your influence I should never have managed it; my own father complex, as Jung would call it, that is to say, the need to correct my father, would never have permitted it. Sigmund Freud, Freud/Pfister Letters, Page 24

You too must have been impressed by the great news that Jung is coming with me to Worcester.' It changes my whole feeling about the trip and makes it important. I am very curious to see what will come of it all. Sigmund Freud, Freud/Pfister Letters, Page 25

In Jung's opinion sister complexes play a part in the hostility of his pupil Erismann. Sigmund Freud, Freud/Pfister Letters, Page 26-27

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good. Sigmund Freud, Freud/Pfister Letters, Page 27

Perhaps contact with Jung and Ferenczi (he too is one of the best) will stimulate something. Fortunately I am no longer so necessary and can gradually shrink into an ornament; perhaps there is a bit of providence in that. I send you my sincere greetings before the journey, and hope during it to hear a great deal about you from Jung. Sigmund Freud, Freud/Pfister Letters, Page 29

What I should like would be to win over more such people as yourself, Jung (one must not continue 'and others of the same sort'), but there are not very many. Sigmund Freud, Freud/Pfister Letters, Page 29

I shall not tell you any more about America, as you have heard it all from Jung, or will. Sigmund Freud, Freud/Pfister Letters, Page 30

I still have not got over your not coming to Nuremberg. Bleuler is not coming either, and Jung is in America, so that I am trembling about his return. What will happen if my Zurichers desert me? Sigmund Freud, Freud/Pfister Letters, Page 35

1 hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud, Freud/Pfister Letters, Page 37

You know that Switzerland has turned into Holland for us this year. If I can really get to Switzerland next year, I hope I shall find the split in Zurich healed and Jung the victor over the difficulties that are now being prepared for him. Sigmund Freud, Freud/Pfister Letters, Page 40

So you will have to tell Jung that for the first time I am refusing him something. You will have the manuscript back in the next few days. In its present form I think it will be too difficult for the type-setter, there will be a great deal he will not be able to read. Sigmund Freud,

Freud/Pfister Letters, Page 41

If Jung were at home, I should have to write to him daily. I know where he is from the picture postcards he sends me, but not when he is returning. Sigmund Freud, Freud/Pfister Letters, Page 45

In Vienna there has been a small crisis of which I have not yet told Jung. Adler^ and Stekel have resigned, and next Wednesday I am letting myself be elected president. Sigmund Freud, Freud/Pfister Letters, Page 47-48

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud, Freud/Pfister Letters, Page 56

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud, Freud/Pfister Letters, Page 56-57

We have finished with Bergmann.- Jung settled that very well. In January we shall have our journal again in a new guise, and I hope we shall find it satisfactory. Sigmund Freud, Freud/Pfister Letters, Page 58

Naturally I am very pleased at your opposition to Jung's innovations, but do not expect me to write anything against him. My disagreement is too obvious to make any impression. Sigmund Freud, Freud/Pfister Letters, Page 58

Jung's behaviour in the case of our Frau H. was very ambiguous, but on principle I made no detail of the affair a casus belli. He would have spared himself the severe conflict of which you write if only he had not preferred to imagine himself in possession of the secret of curing her cito et jucunde. I am inclined to think that he had never had the opportunity of dealing with a case of such intensity and had no idea of the difficulties involved. Do not have too much confidence in a lasting personal agreement between me and Jung. He demands too much of me, and I am retreating from my overestimation of him. It will be sufficient if the unity of the association is maintained. Sigmund Freud, Freud/Pfister Letters, Page 59

My congratulations on having finished your book. I hope that in my judgment of it I shall once more see eye to eye with Jung. Sigmund Freud, Freud/Pfister Letters, Page 60

I am also of the opinion that the quality of the membership is more important than its quantity, and therefore appeal to you to put a tight rein on your kindliness, which makes you want to unite all conflicting elements; otherwise it will all end up again in a Jungian parody. Sigmund Freud, Freud/Pfister Letters, Page 67

He [Rank] is in the best possible state of defection from Jung, but he obviously read Jung and Jung only before reading me, with the result that he ascribes to him a great deal of which he is as guiltless as he is of spectral analysis, while with a very few exceptions he objects to everything that is really his. Also I should like to eliminate a few personal remarks, such as his comparison of Jung's style with mine, and Jung's private statement that he does not reject me, and graciously allows me my place, but merely corrects me and makes me 'fit for polite society'. I should like to win over rather than put off the worthy

but still obviously very inexperienced Muralt. Sigmund Freud, Freud/Pfister Letters, Page 73-74

I am taking the liberty of making just one short observation about the book I am sending you to-day. It represents an advance, in so far as I have finally overcome a great many confusions to which I had succumbed because of Jung and Adler. Sigmund Freud, Freud/Pfister Letters, Page 85

... As for the anagogics you think you can detect in my other potboiler, I am completely innocent of the charge. What matter to analysis are catagogics. I have completely finished with the Jungian manner. Those high-falutin interpretations which proclaim every kind of muck to be spiritual jam of a high order and try to smuggle a minor Apollo or Christ into every corked-up little mind simply will not do. It is Hegelianism transferred to psychology; everything that is must be reasonable. If only that theory were true! Sigmund Freud, Freud/Pfister Letters, Page 86-87

Your complete and ever more manifest defection from Jung and Adler has given me great satisfaction for a long time past. Sigmund Freud, Freud/Pfister Letters, Page 88

Permit me to express one surprising thing that struck me in retrospect in regard to the first edition of your Psycho-Analytic Method. This was that you put up so much better resistance to the confusion of Jung than you did to the absurdity of Adler. To you love is the salvation of the world and the core of religion, but nevertheless you hesitated for a time in the face of a theory which denies love and admits no motive but self-assertion. Sigmund Freud, Freud/Pfister Letters, Page 107

Jung/Pauli Letters Atom and Archetype

[13]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

He [the Devil] is the father of this depreciatory interpretation. Carl Jung, Atom and Archetype, Pages 97-101

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and [Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

The union of opposites is not just an intellectual matter. Carl Jung, Atom and Archetype, Pages 97-101

It is certainly an indisputable fact that the unconscious has a “periodic" character; there are waves and swells that often produce such symptoms as seasickness, cyclical recurrences of nervous attacks or dreams. Over a period of 3 years, from mid-December to mid-January, I have observed in myself similar dreams that have made a very deep impression on me. Carl Jung, Atom and Archetype, Pages 97-101

The smallest mass particle consists of corpuscle and wave. The archetype (as structure element of the unconscious) consists of static form on the one hand and dynamics on the other. Carl Jung, Atom and Archetype, Pages 97-101

In that "spiritualism" and "materialism" are statements on Being, they represent meta-physical judgments. Carl Jung, Atom and Archetype, Pages 97-101

Nowhere else but in the psyche of the individual can the union be completed, and the essential identity of Idea and Matter be experienced and perceived. Carl Jung, Atom and Archetype, Pages 97-101

metaphysical judgments lead to one-sidedness such as spiritualization or materialization, for they take a more or less large or significant part of the psyche and situate it either in Heaven or in earthly things, and then it can drag the whole person along with it, thus depriving him of his middle position. Carl Jung, Atom and Archetype, Pages 97-101

I am convinced that it (the psyche) is partly of a material nature. Carl Jung, Atom and Archetype, Pages 97-101

Theologians have the same resistance to psychologists as physicists, except that the for-mer believe in Spirit and the latter in Matter. Carl Jung, Atom and Archetype, Pages 97-101

If one moves too far forward, it is often impossible to remember the thoughts one had before, and then the public finds one incomprehensible. Carl Jung, Atom and Archetype, Pages 97-101

Carried to its ultimate conclusion, Jordan’s approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object. The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects. Carl Jung, Atom and Archetype, Pages 7-8

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the inner-most part of which lies the earth as the heaviest and most dead part. Carl Jung, Atom and Archetype, Pages 12-14

The real life of knowledge and understanding is played out on the borderline between the ascertainable and the unascertainable. Carl Jung, Atom and Archetype, Pages 111-117

For the psyche is the medium" (i.e., the "Third"), in which ideas of corporeal or intellec-tual origin occur. Carl Jung, Atom and Archetype, Pages 111-117

…the psychological explanation must relate the statement of the Timaeus to a back-ground process in which the demiurge represents the "consciousness maker" and the four characteristics to be mixed represent a distinctive quaternio necessary for the development of consciousness. Carl Jung, Atom and Archetype, Pages 111-117

Psychological tendencies in the unconscious are found only where psychological insights are urgently necessary. Carl Jung, Atom and Archetype, Pages 111-117

Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes. Carl Jung, Atom and Archetype, Pages 111-117

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)? Wolfgang Pauli, Atom and Archetype, Pages, 34-35

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

(The four chambers of the heart seem to have a link with the quaternity of the mandala.) Wolfgang Pauli, Atom and Archetype, Page 30.

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Men Are From Earth, And So Are Women by Marion Woodman (2022-09-05 04:21)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Men Are From Earth, And So Are Women

Men Are From Earth, And So Are Women

Marion Woodman On The Inner Marriage Of The True Masculine And The True Feminine

I *'d never danced in church before I took a workshop with Marion Woodman. Being in the chapel of New York City's Union Theological Seminary was a sort of homecoming for me: five years earlier I had stridden down the middle aisle of that chapel with a newly minted master of divinity degree in my hand. Now a series of seemingly disconnected incidents had brought me back, as if by design, to attend Woodman's workshop. The psychologist Carl Jung might have chalked it all up to "synchronicity" — a meaningful link between otherwise unrelated events. Woodman, a Jungian analyst herself, would no doubt agree.*

I'd attended the seminary to learn about both God and myself, and I had learned much, but something was missing from my education. The Protestant Christian tradition pays little attention to the body. In contrast, Woodman's work focuses intensely on the body — its pains, its pleasures, and its profound wisdom — as a means of personal growth and spiritual development. And for Woodman, the way to access the treasure buried in the body is through dance, meditation, and dream imagery.

So there I was in Union's chapel, wending my way through the group of a hundred or so other dancers, only three of whom were men. Later Woodman asked each participant to act out in a dance a particularly meaningful dream image. I picked the sea, and I lay on my back on the slate floor and moved in slow undulations — a bit self-consciously at first — mimicking waves. It brought me back to my childhood on Long Island Sound and was a welcome respite from my demanding job and responsibilities. It also awakened in me the simple joy of being alive. In Bone: Dying into Life*(Penguin), about her battle with uterine cancer, Woodman describes an incident in which she says dance saved her life. I was beginning to understand how.*

Woodman has spent much of her thirty-year career as an analyst helping people overcome their addictions. She herself once struggled with severe anorexia and believes analysis provides people with the means to free themselves from constraints within and without. The books she has authored or coauthored — there are eleven of them, including Addiction to Perfection, The Pregnant Virgin, The Ravaged Bridegroom*(all Inner City Books), and* Dancing in the Flames*(Shambhala) — are filled with Jungian symbolism, Greek mythology, and lines from Shakespeare, William Blake, T.S. Eliot, and other literary giants. She uses these reference points to explore what it means — and what it takes — to be true to ourselves in a world that wants us to be someone we are not. "Most people in analysis are there because nobody has had time to see them or hear them," Woodman says. "They've spent their lives trying to please somebody else, so they've never found their own values."*

The foundation of Jungian analysis is the concept of archetypes, which are images or patterns of behavior that are deeply embedded in the human psyche. Archetypes appear in tribal lore, myths, esoteric teachings, and fairy tales throughout the centuries — and, as products of the unconscious, continue to inform who we are and affect how we behave today. "That people should succumb to these eternal images is entirely normal; in fact it is what these images are for," Jung writes.

Born in 1928, Woodman spent the first twenty-one years of her career as a high-school English-and-drama teacher in Ontario, Canada, where she was born and raised and still lives. In 1968, while she was traveling in India, a debilitating illness brought her to a crisis and changed her relationship to her body and her Western culture. In the early 1970s, she and her husband, Ross Woodman, moved to London, England, where he studied at London University. It was there that she met E.A. Bennet, a Jungian analyst who transformed her life. She writes about Bennet in her book Conscious Femininity*(Inner City): "He could put me in touch with my feelings when I, who was so smart and rational, couldn't feel anything. He would just sit there and feel for me until I got the message. Tears would start to run down my face, not because I was sad, but because . . . I was picking up my own feeling from him." In 1974, guided by her dreams, she enrolled in the C.G. Jung Institute in Zurich, Switzerland. While there she explored her eating disorder, out of which came her first book,* The Owl Was a Baker's Daughter *(Inner City). Now seventy-eight, Woodman has sold more than half a million books, and a foundation has been created in her honor.*

My interest in Woodman's work goes back fourteen years, to when I read her 1992 book Leaving My Father's House: A Journey to Conscious Femininity*(Shambhala). Although the focus was on women, what she wrote in that book and others spoke to me — a white, middle-class, straight male — as the words of few psychological professionals have. One reviewer has called her "a bridge builder between the male and female worlds." To understand the human being, Woodman believes, one has to know both sides of the story: the masculine and the feminine. "For Jung," Woodman says, "the whole process of the soul's journey is toward the inner marriage of the mature masculine and the mature feminine."*

In the several times I've heard her talk, I've found Woodman to be an intense speaker, her voice a captivating blend of toughness and grace. For this interview, we talked on four separate occasions, twice in person and twice on the phone. Our first meeting took place the day after the workshop I attended, on a balmy autumn Sunday morning on New York City's Upper East Side. We'd been trying to find a time and place to meet for more than a year. When I arrived at the apartment where she was staying for the weekend, it took her a while to open the door, because she was unfamiliar with all the locks New Yorkers have. Finally we stood face to face, beaming at each other.

MARION WOODMAN

Kullander: Freud called his version of psychoanalysis the “talking cure”: the client talks while the therapist or analyst listens. That has been the prevailing model over the past hundred

years or so. But you have always paid attention to the body, both in your practice and in your own psychological development. How did this happen?

Woodman: As a child I was intellectual and lived very much in my head, always aware that my body lagged behind. My father had taught me at home from the age of three, and by the time I went to school I was ahead of the other children my age, so I was pushed up to third grade. I was six years old, and the other kids in my class were eight or nine, so physically I developed a real inferiority complex. I paid little attention to my body and its demands until I got severe sunstroke when I was fifteen. It came on so rapidly that I nearly died. I had no idea what was happening. After that I became more aware of what was going on with my body.

All my life God has spoken to me through illness. My pattern is to go along and have a marvelous time until all of a sudden I'm pulled down by some malady. That's where the real psychological gravity is for me. Throughout my career I've seen people have similar experiences: not paying attention to their bodies and getting sick and sometimes even dying prematurely, or, at the very least, not living their lives as fully as they want. I've found that talk therapy is not the best way to help these people. In many instances, it is of little help at all. I decided early on that the body must somehow be involved in one's psychological healing, because the body can hold on to memories and images that are otherwise inaccessible. You can't get to them simply by talking about them.

Now I bring groups of women together to work with dream images and the body, and we help each other. For example, say a woman dreams that her mouth is encased in a silver cage. *Where does that come from?* we'll ask. Maybe she had parents who scolded her for saying things that "good girls" aren't supposed to say. Or maybe she had to please someone all her life at the expense of her own growth and development. Or maybe she had a traumatic experience. But we don't just talk about these possibilities; we guide this woman through a series of body-work exercises that help her dismantle that silver cage. We might begin with movements that open her mouth — literally — and then go on to exercises that focus on the whole body, from the toes to the top of the head, opening the body up and allowing it the full range of natural movement, so that it's not restricted by fear or overwork or anything else. Then we act out dream images through movement. After a while the cage turns into thin silver wires, and then the silver wires disappear, too.

Kullander: You've also said that physical and spiritual awakening go hand in hand. How so?

Woodman: Some people come to God through the body, and I'm one of them. Jung's typology lists two pairs of functions: thinking-feeling and sensation-intuition. My primary function is intuition. I see and feel the world intuitively and respond from a very intuitive place. For Jung the opposite of intuition is sensation. Because intuition is my strongest function, sensation is my weakest. The mystery of God comes to us through our least-developed function. So for

me sensation can seem like a miracle, because it's totally new.

As I said, God has always spoken to me through illness. After the shock and pain of a prolonged illness, there comes surprise and joy. I may see something as simple as a red tulip, and that tulip holds all I need to know about the mystery of God.

Kullander: Most of us have a hard time maintaining those moments of clarity.

Woodman: I sometimes fall back into the old ruts, too, and then into the old sicknesses. If I stay in touch with my dreams, however, they continue to push me forward, always moving me into the future. I find that exciting, so I try not to neglect my dreams. Sometimes I do, of course, because I get too busy. That's a terrible failing, because dreams need to be honored.

Kullander: Most dreams seem ephemeral and nonsensical, and people hardly even remember them. How can we derive important information on how to live from such flimsy sources?

Woodman: A dream is like a deer at the edge of the forest: If it's welcomed, it will come out. If you feed it, it will develop a relationship with you. But if you don't care about it, it will disappear.

If you really believe in the importance of dreams, you begin to see patterns in them and realize that your unconscious is carrying images that are meaningful to you. If your unconscious is at war with your conscious self, the only way to end the fighting is to examine your dreams. They will tell you what you need to know. If you dream of a ringing bell, or someone banging on a door, or lightning hitting you as you cross a street, you need to pay attention. Any little sign can indicate real trouble that needs to be addressed.

> In intimate relationships — especially ones that last — we are both attracted and repelled at the same time. We feel imprisoned in a way, and yet unable or unwilling to break free.

Kullander: A former Jungian professor of mine told a story about a man who had a recurring dream about driving past a gigantic pumpkin on the side of the road. It turned out the man had a large tumor growing inside him. We all have strange dreams like this. How do we not get paranoid about what our dreams might be telling us?

Woodman: If I had a dream that I thought was telling me something horrific, I would immediately have it checked out — that's how I found out about my uterine cancer. But dreams can also bring healing. The night before I went into my first operation for cancer, I had a dream

of a small boat with no motor drifting into a channel at dawn, and there were two figures on the boat. One was a spunky five-year-old girl. The other was a gypsy, tall and stately and powerful. And they were bringing me two pearls, which for me are symbols of the feminine. I was fighting hard for my life then, and I said to myself, "If I can bring that gypsy and that little girl into my body, I know I'll live." And here I am.

Kullander: What do you mean by "bring" them in?

Woodman: Feeling their energy. Instead of looking at my hands, for example, which were full of dying energy — they looked like the hands of a corpse — and letting that energy pull me down, I brought in all that gypsy energy and remembered what it's like to be on the dance floor moving to a rhythm, to be defiant of society and of anything that had held me down all my life. The five-year-old has that same kind of energy, because she does not know yet what it's like to be slapped down, has not yet learned to try to please other people. That's the energy I tried to bring in.

I worked for about two months on it, dancing an hour a day. At one point I was getting pretty discouraged. When I wasn't actually listening to music, I couldn't maintain that gypsy energy and would fall back into the dying energy I saw in my hand. Then I walked into a party one night, and there was a polka band playing, and my body leapt into it, no questions asked. I was a gypsy on that dance floor. And I knew then I was going to pull out of the cancer. Psychologically, if you accept that you're doomed, you are.

I believe my unconscious knows what I need more than anyone else does. If you allow a dream image into your life when you are sick or having psychological difficulties, it can pull you in a helpful direction. The dream image comes to life through the body. It may be born in the unconscious, but its healing work needs to be embodied through movement and dance.

Kullander: Two people close to me have died of cancer. They sometimes thought they'd brought it on themselves because they hadn't led the lives they were supposed to lead, or because they weren't paying enough attention to their bodies.

Woodman: When you're ill is the wrong time to berate yourself. Should you blame yourself for what you may have done unconsciously? If the disease is coming from your unconscious, can you be responsible for it? When Jesus is up on the cross looking down at his executioners, he asks God to forgive them because "they know not what they do." He's saying that what they are doing is an unconscious act, and so God should forgive them. Forgiveness heals.

I think, in the case of cancer, we need to forgive ourselves. This won't necessarily cure us, but it will give us a sense of peace and purpose beyond what the ego wants or thinks it wants, which is to live. The life and death of each of us is so much bigger than what the ego wants.

Kullander: How has your brush with death changed the way you live?

Woodman: I gave up my office in Toronto and no longer have a private practice. I take more time to be with my friends, to be with my husband, to be in nature. I never really saw flowers in the spring until I saw them after having had cancer. Facing death made me let go of trying to control anything. It's the greatest relief you can imagine. Life is different now because I am not attached to outcomes. While I was sick with cancer, I prayed and prayed not to die. But then one day as I prayed, the words came out: "Thy will be done." And that's how I try to live now.

In Christ's Passion he prays to God that he will not have to drink from the cup, but then, after the disciples are asleep and he's finally alone, he says, "Thy will be done." This is a move from ego to soul. The ego is forgotten. You give your life over to soul — to God — and what the ego wants is no longer valid.

Kullander: How do you define "soul"?

Woodman: For me soul is the eternal essence that lives in a temporal body while we are on the earth. Soul is visited periodically by a fiery spirit who drops his golden sperm into her shimmering egg, and new life is conceived. Those points of union, out of which Jung believes the self is born, become our destiny line.

> Most of us couple with or marry someone who reminds us of our mother or father. The real trouble begins when we realize we have re-created, at least in part, our parents' marriages. That's also where the real work starts, and the real love.

Kullander: Much of your work focuses on the importance of intimate relationships as a means of personal growth and spiritual development.

Woodman: Our intimate relationships, too, reveal our destiny line. Personal growth and spiritual development are based on honesty and integrity, and it's only in intimate relationships that real honesty and integrity surface. Life with an intimate partner is no bowl of cherries, and you've got to be strictly honest with each other and recognize your unconscious projections onto each other and deal with them. If you don't, you drift apart.

Kullander: What sort of "unconscious projections"?

Woodman: Say, for example, something about the other person really annoys you. That annoying quality likely also exists in you, but you don't know it, so you attack the other person for it. The quality that you hate in the other person is also something that you hate about yourself. That's a negative projection. A positive projection can be something you admire in another person but unconsciously devalue in your own life. There are even qualities in others that we hate and admire at the same time. Whenever we refuse to accept something as a part of us, we project that something onto others. A projection is like an arrow that flies out of your unconscious and finds its mark in someone out there.

In an intimate relationship, we are attracted by the positive projections and repelled by the negative. Neither set of images, however, is grounded in what's really going on, because neither acknowledges or accepts the other person as he or she really is. In intimate relationships — especially ones that last — we are both attracted and repelled at the same time. We feel imprisoned in a way, and yet unable or unwilling to break free. These sorts of projections usually have to do with our mother and father, because most of us end up coupling with or marrying people like our parents.

Kullander: Why is that?

Woodman: Because that's our experience of family. It's familiar to us, and we gravitate toward the familiar. We are bonded to our mother and father, whether through love or hate, and unconsciously seek out what we grew up with, because that is the reality we know and understand, whether we liked it or not. We often find ourselves living lives we swore we would never live.

Kullander: If both partners hated their parents growing up, I imagine it might cause some major problems in the relationship.

Woodman: Unless those two people become involved with each other at a deep level, that relationship will not survive. If both partners want to stay together, they will have to go through this process of withdrawing their projections and growing into a mature love: no more daddy and mommy in the relationship. Each person will have his or her own reality, and reality is sometimes not all that exciting. But if you are able to accept the reality and the beauty of this other human being, then you've got a real marriage.

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Kullander: By “beauty” you mean something other than physical beauty.

Woodman: Yes, real beauty is in the compassion you feel for this fellow soul doing the best it can in a human life. When you’re living honestly and maturely with someone you love, there are moments in which God quietly enters. When that happens, the integrity of that relationship can never be undermined.

Kullander: Are there relationships that simply cannot work because the partners can’t get past the projections?

Woodman: I think there are. The projections you make onto your partner carry archetypal, divine energy. That’s why falling in love is such a heavenly experience. It’s not only her own father that a woman is projecting onto a man; it’s God the Father. And the man is projecting the Goddess onto the woman. But the body is not fooled. Sooner or later, the relationship starts to feel incestuous, and it demands that the two partners grow up.

When we recognize our projections for what they are, we see how we are giving away our energy to other people. But that energy is also the source of the romantic bond, so there is a terrible aloneness when a projection collapses. A person who doesn’t want to know him- or herself isn’t going to go through the agony of withdrawing his or her projections. In some cases the projections are simply too loaded to unpack. In other cases the partners don’t want to do the work. So the relationship fails. But they’re both going to find themselves in the same situation again with different partners.

When we stick with someone, we know there’s going to be fighting; there are going to be situations that will require immense patience; and there are going to be huge disappointments. But individuation — finding one’s true self — cannot occur without relationship. Jung pointed out that our projections are like treasures that we believe other people have and that we want badly for ourselves. Withdrawing our projections lets us claim those treasures. But you will never come into possession of them, Jung said, if you keep running around like a wild dog.

The most difficult task each of us faces is the smashing of our infantile projections. Real sexuality is an expression of mature love; it separates the strong masculine and strong feminine from the child’s love for a parent. As I said, most of us couple with or marry someone who reminds us of our mother or father. The real trouble begins when we realize we have re-created, at least in part, our parents’ marriages. That’s also where the real work starts, and the real love.

Kullander: In *Bone* you write: “The marriage we have is not the marriage we committed to thirty-five years ago.” People change, and marriages change. What happens when you realize your spouse is no longer the person you thought you married — especially if you don’t like this new person he or she has turned out to be?

Woodman: I really believe in destiny. If you’ve married your destiny partner, you’ll know that you should keep working at the relationship. It may be a painful choice, but you’ll know this relationship is the right one. You’ll choose to work it out, even if you have to separate. A lot of couples I know who can’t live with one another are getting separate apartments and dating each other. Sometimes, after two or three years of painful, honest work, they get back together again.

Kullander: It sounds like a couple of boxers retreating into their corners to cool down before going back into the ring.

Woodman: That’s right, but you have to box with love. There comes a time when you can recognize your lover both spiritually and physically, and your whole being is brought into that relationship.

Kullander: How do you know if the person you happen to be with is your destiny partner?

Woodman: This person hooks you in your unconscious, and gradually you realize that the ego can’t challenge the strength of the energy that’s keeping you together. It’s soul energy, and the soul is eternal. It existed before this body, and it will exist after this body is gone. It knows what we can accomplish in this life. What the ego wants is tiny compared to what the soul wants, and there comes a point when we recognize this, and we surrender to soul, to God.

Jung writes about the unconscious containing a natural gradient toward wholeness. The unconscious puts stumbling blocks in our way so that we will grow and become whole. This turns the standard image of romantic love on its head. We eventually arrive at an edge where everything we know and trust about our partner is smashed, and we have to decide whether to stay or leave. With our destiny partner, we find that it’s more painful to leave than to stay. The hook remains in, and it pulls us deeper and deeper into the relationship, where we get into bigger and bigger issues, but we stay because we know that we’ve chosen the right person with whom to do this work.

Kullander: In *The Maiden King* (Henry Holt and Company), which you coauthored with Robert Bly, you describe seeing your husband of many years in a new light: “He was standing in the kitchen. He was a man garbed in an old Black Watch plaid housecoat with two spindly legs sticking out below. He was attempting to crack an egg into a flimsy poacher. *I could have*

done much better than this, I thought, *much better than this*." I had to laugh when I read that. It was so candid.

Woodman: In that moment I was really choosing whether to go on with the marriage or not. I didn't know what was going to happen. What happened is that he put his hand on a loaf of bread, and there was something exquisite about that hand. Compassion came in, and there was no projection. I saw the hand that had made love to me, the hand that had planted tulips with me, the hand that had been my partner for twenty years of my life, and I thought: *This is the man I love. And this is the person I want to work it out with. This is the person who's got the guts to fight it through and find out what a relationship really is.* The compassion I felt for him in that moment — and the compassion I felt for myself — was profound. From that point on, there was no question about our staying together.

Kullander: It must have been a big relief. People can spend years floating in limbo: *do I stay, or do I go?*

Woodman: That's true. I'm not saying everything was peaches and cream afterward. But when we come to difficulties, we both work hard to solve them.

Kullander: What about the monastic tradition, in which men and women intentionally choose to live without intimate relationships? Does that path hold some validity?

Woodman: I think that all of us, on one level, are living in a monastery, especially when we are trying to become a part of a mature relationship in which both partners develop their femininity and their masculinity. In medieval times the monastics were attempting to develop that mature femininity and masculinity by themselves. Like them, we are essentially alone in our inner life.

The withdrawing of our projections is lonesome work, but worth the effort. It's such a relief when we stop projecting the gods and goddesses onto other people, making them objects of worship. At last the woman is not going to be disappointed in the man for not being a god, and the man is not going to be disappointed in the woman for not being a goddess. At this point, each partner finds his or her own inner creativity. Whoever you were born to be creatively, whether it's a writer or a musician or something else, you become that person.

Kullander: What if you don't have any creative ability?

Woodman: I've never known such a person. You don't have to paint or write or make music to be creative. You can cook, garden, build. Even living life in a conscious way is creative. In fact, it's the biggest creative act of all.

> The withdrawing of our projections is lonesome work, but worth the effort. It's such a relief when we stop projecting the gods and goddesses onto other people, making them objects of worship.

Kullander: Have you ever had someone say to you, "I don't know what love is anymore"? If so, what do you tell that person?

Woodman: In cases like that, I tell people to come to one of my workshops, so instead of trying to force love, they can relax their body and see what comes from inside. Then, after a while, the tears start to flow, because they begin to feel loved by the other people in the workshop. Once they believe somebody can love them *as they are*, they gradually learn to love themselves. There's no more performance, no more pretending. They don't feel as if they have to please somebody. They begin to experience this beautiful soul who was born in their body.

You have to be loved by others before you can love yourself for who you are or have any idea what love is. It can be by your parents, by your spouse, or by friends. Once you sense that you are worth cherishing, you relax into finding the strong parts in yourself. There may be a lot of anger there, too, but if someone can go on loving you even when you're smashing the floor with rage, then you know that person is with you, and you are worth something.

Kullander: Why do we sometimes have a hard time acknowledging our own worth?

Woodman: Although most people are determined to have others recognize their worthiness, it's still very difficult for them to recognize it themselves. They think their job is to please somebody else, to find out what the other person wants and grudgingly give it to them. They may wake up when they turn forty and realize they have not lived their own lives.

Kullander: In your books you say this is a big problem with women, but I think it's just as big a problem with men.

Woodman: I agree it's a problem for men, too, but I also think that, in most cultures in the world, girls are taught to derive their personhood from pleasing others — men, in particular. It starts to happen to girls at about twelve to thirteen years old: they want to be somebody in the eyes of a man, like the character of Blanche in *A Streetcar Named Desire*, who was nobody if she was not being "loved" by a man.

Kullander: But I can tell you from experience that men are often trying to please and be loved by women as well.

Woodman: It happens to all of us, I agree. Imagine what hell it is to have a marriage between a man and woman who are always trying to please one another.

Kullander: A fundamental tenet of Jungian psychology — and one that you write about at length — is that each gender contains the psychic components of the other: men have feminine characteristics within them, and women have masculine characteristics. Do we each have them in equal measure?

Woodman: First of all, when I use the terms “masculine” and “feminine,” I am not referring to any biologically or culturally defined gender roles. Rather they represent two types of energy. Masculine energy is goal oriented and disciplined, but it is not rigid. Paradoxically, the stronger it becomes, the more flexible it becomes. It is not interested in having power over anything and is not bound to tradition. It seeks new ways of thinking and being and doing. Feminine energy is receptive and accepting. It’s primordial and rooted in nature. It’s gestative. It loves life and is always on the side of life. Its focus is on the collective good.

If you are biologically female, your ego is feminine. If you are biologically male, your ego is masculine. But the female has masculine energy within her, which Jung called the “animus,” and the male has feminine energy within him, which Jung called the “anima.” Ideally, masculine and feminine energy do not conflict with but rather complement and complete one another. The Chinese yin-yang symbol represents feminine and masculine energy joined together this way.

We all have the potential to realize both the masculine and the feminine within us, but some of us, male and female, have to work harder than others. And we’re not always aligned with our physical gender. Characteristics of the feminine are as foreign to some women as they are to most men, and real masculinity is as foreign to some men as it is to most women. Some men more naturally relate to feminine energy. Many women are the boss in their marriage and rule by masculine force.

Kullander: Why don’t we all pay more attention to the voices of the opposite gender within us, if they provide such good medicine?

Woodman: Because we don’t believe in them. Even when we do, it’s very difficult to bring them into consciousness. A woman who is trying to discover real femininity and grow out of her matriarchal power complex feels as if everything is going to fall apart. She feels disemboweled, like a rag doll about to fall down. She thinks she has no power. I’m sure a lot of men feel that way, too, when they make an attempt to discover genuine masculinity. It’s as if the masculine and the feminine within us are fighting each other all the time instead of trying to balance and complement each other. This is a problem at a cultural level, too. We don’t understand the masculine-feminine dynamics, and we’re all suffering on account of it.

Kullander: You've said that the masculine and feminine are good, but patriarchy and matriarchy are bad. How do you define patriarchy and matriarchy?

Woodman: Patriarchy is focused on rigid, conservative power — over one's own body, over others, over nature, over the world. It accepts a very narrow definition of law and order and is bent on keeping it at any price. It is a destructive force often fueled by revenge and retaliation, rather than reconciliation and respect. Matriarchy is like patriarchy, only more subtle and sinister. Its power undermines and sabotages. It destroys by subterfuge, often with a sickly sweet smile.

Kullander: What does feminine energy do for men that's beneficial?

Woodman: It brings them into relationship. It teaches them to honor the values of the body, the beauty of sexuality in a relationship. It's the energy that emanates from the unconscious and fills a room without words. It's life.

When both spouses are trying to develop their feminine and masculine energies, a marriage comes into balance. That's what sexuality is all about. In the Chinese yin-yang symbol, the yin has yang in it, and the yang has yin in it. We must continually find that balance and support the strengths and weaknesses of the other.

The world we're brought up in, though, is ruled by power and judgment. We expect to be judged, not loved. In most marriages there's plenty of judging going on. But sooner or later it doesn't work, and somebody has to stop and say, "Where has our love gone?"

Kullander: In *The Pregnant Virgin* you write that the relationship between analyst and client is often a microcosm of what is happening in the culture. What do you see happening right now in analysis, and in the world?

Woodman: Chaos. The fear of real loving, of giving up power. The fear of trust. Our dreams are a reflection of all this. The collective unconscious — that part of the unconscious mind that is shared by all of us — is in chaos, and it's coming through in our dreams.

Kullander: You've spoken about a new consciousness emerging. Is this related to the chaos you're talking about?

Woodman: Yes, the new consciousness is emerging in a fiery birth, which explains all this chaos within and without. All the selfishness and judgment, the religious posturing that says, "Anyone who doesn't believe exactly the way I do and have the same God that I do is inferior

to me” — all of that is dying a violent death. We are being driven by the earth itself to begin functioning with a world consciousness rather than a national consciousness. We need to consider all the different nations and peoples and animals and plants as one unit, because that’s what we are, and our survival depends on our recognizing this. Global warming, for example, is everybody’s responsibility. It requires a global solution.

This is where the feminine has to be recognized. Mother Earth needs to be cared for and protected just as our own bodies need care and protection. But, as I said, it’s a fiery birth, and things are likely to get worse before they get better. The dominant, destructive patriarchal and matriarchal forces in the world are not going to give up easily.

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Kullander: How can each of us aid in the emergence of that new consciousness?

Woodman: By respecting the feminine. People think of the feminine as sweet or sentimental, but I'm talking about something with real guts that lets you stand up to another person and say, "This is who I am, and this is what I believe." It's coming from love, not power. If you can respect the feminine, you can respect another religion; you can respect another gender; you can respect reality, whatever it may be. And when you've reached this level of respect, you don't want to destroy anyone or anything, because you can see how the destruction of someone or something else is, in fact, a form of self-destruction.

Kullander: It seems that the more we accept and love ourselves, the more we can accept and love other people.

Woodman: That's true. And there are ways of working on that. If there's somebody you can't stand, you can ask yourself, "Why do I dislike this person so much?" Often it's that shadow figure within us — that negative projection we talked about earlier — that we can't stand, and that makes us want to take up a gun and shoot that person.

I'm working on a new book about what I call the "death mother," which is the archetype that is now at the center of our world. It's a terrible thing to say, but I think it's true. When we become possessed by the death-mother archetype, we feel an unconscious longing for death. It's different from Jung's "negative mother," which hits us in the mind with criticism and shames us into self-rejection. The death mother hits us in the body. We feel stung, paralyzed. We give up in despair. Our body is turned to stone, and we abandon who we are.

Consequently, everywhere people are turning to drugs or alcohol or food to give themselves a sense of being alive, to free themselves from the death mother, but these substances are actually killing them. There are signs everywhere of people not wanting to live anymore, not fighting to live.

Kullander: Why is this surfacing now?

Woodman: In our present culture, there's very little soul. And if that goes on long enough, despair creeps in. If we are to survive as a species, we need to meet this despair and rise above it and embrace the divine-feminine archetype.

> People think of the feminine as sweet or sentimental, but I'm talking about something with real guts that lets you stand up to another person and say, "This is who I am, and this is what I believe." It's coming from love, not power.

Kullander: How is the "giving-up" feeling of the death mother different from the feeling of surrender when you pray, "Thy will be done"?

Woodman: Giving up your life to an addiction is an unconscious act. Surrendering to God, moving from ego desire to soul desire, is a conscious choice, the biggest choice we'll make in our lives.

Kullander: I've experienced that giving-up feeling sometimes, that death wish. At one level it's despair, but on another level I sometimes feel that I consciously want to leave this life. I think, *I've lived long enough, and things are only going to get more difficult from here, with the aging body and friends and family members getting sick and dying.*

Woodman: They're both the same voice: the voice of the death mother. I'm running into this everywhere I go: a loss of hope among people of all ages. In his book *Four Quartets* T.S. Eliot writes that faith and love and hope are all in the waiting. But we don't know what to hope for, because we don't know what to love; we don't know what to have faith in, because we don't know what to wait for. And we don't know how to hold silence.

We can come to a place, however, where everything within us says, "Yes." And that's where we all want to be. We can even sometimes get there through an addiction, because if you take an addiction far enough, there is a euphoric sense of letting go that feels like an experience of God. Many people tell me they are finding God by taking their addiction as far as they can take it — in essence, blasting into another reality.

Kullander: But aren't drugs or alcohol or food a shortcut around all the deep psychological work that is otherwise required to have such an experience?

Woodman: Sure, and it's a dangerous shortcut, because if you don't quit an addiction it can eventually kill you.

Kullander: That reminds me of a new trend among teenagers of strangling oneself to the point of passing out. Some of them are dying.

Woodman: It's the death mother again. The goal of that suffocation game is to come as close as you can to dying without actually dying, because it creates a feeling of rapturous abandonment. That's where God comes in.

Jung believed that religion is a natural human instinct, that it's essential for us to have an experience of God, and if the only way we know how to find it is to strangle ourselves, which can become an addiction, then that's what we will do. When we turn to addictions to have spiritual experiences, the addiction becomes our god. This is far beyond the usual way people think about addictions.

But there's a way out, and that is through metaphor. Metaphor is the soul's language; it's what connects us to the divine within. Metaphor means a passing over from one level to another, from the physical to the spiritual. All language is metaphorical. It is the literal language of the soul. Language is a transformation of the body, what Jung calls the "subtle body." We are linguistically in the subtle body from the moment we utter our first words. Sound, if you like, is a transformation of breath. The word is the breath of God. We have forgotten the metaphorical language, or we don't understand it, and as a result, we've forgotten how to be human.

Kullander: How do we reconnect to the soul's language?

Woodman: Dreams can help. They can make it possible for us to see what our future, and the future of the earth, could be. They can show us a way through, and if we find that path, then we will find the strength to go on. Listening to music, reading literature, and attending plays can also help. Nature speaks in metaphor to those who can hear it. A child's smile or the touch of a hand can be metaphor, if we begin to think metaphorically. Metaphor is what separates human beings from the animals. It opens our senses and our minds to a divine dimension.

Kullander: But instead of metaphor, people are turning to addictions.

Woodman: If your suffering reaches a certain point, there's a feeling of ecstasy you get from it. It takes you through to the point where the pain is so exquisite, you don't know whether you're going to live or die. And it seems that's where drug addicts want to be.

It's tragic. So many people feel bored and numb. They're trying to feel something, to reach the divine within, but they need to do it consciously. We need to wake up and choose love and compassion, not death and destruction. Love and death have a lot in common, but the difference is that love demands full consciousness and individual responsibility. Love wants to live. If we risked a little introspection, we'd see that death, despair, and destruction are the easy way out. But to love — now, that takes real stamina, real courage.

1. https://www.facebook.com/groups/56536297291/
2. https://www.thesunmagazine.org/issues/368/men-are-from-earth-and-so-are-women
3. https://www.thesunmagazine.org/contributors/carlos-gustavo
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Marion Woodman on Oprah (2022-09-06 04:01)

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[1]Marion Woodman Oprah.com

We've invented the wheel, cracked the code of DNA—so what's next for humankind? Marion Woodman, a pioneering Jungian analyst and the author of ten books, believes that individuals and societies were meant to grow. And our best chance for growth, she thinks, is to bring the feminine into our culture. The following is taken from an interview O conducted with Woodman:

When I say the feminine, I don't mean gender. I mean the feminine principle that is living—or suppressed—in both men and women. The feminine principle attempts to relate. Instead of breaking things off into parts, it says, Where are we alike? How can we connect? Where is the love? Can you listen to me? Can you really hear what I am saying? Can you see me? Do you care whether you see me or not?

Now, these are very serious questions. And the feminine is difficult to talk about because so few people have experienced it. The feminine is presence, and relatedness, and a heart that can open so that when you meet another person you actually are seeing that person's authentic self. What meaning does human life have if nobody has ever seen you?

I can't tell you the number of people—men and women—who have sat in my office sobbing, saying, "Nobody ever saw me. Nobody ever had time to listen. So I am unlovable"—the saddest word in the language. Sometimes I've had a real flood of feeling about somebody, and I put out my hand and they say, "Don't touch me. I'm unlovable." And they mean it. As a child, that person was raised where the feminine was not present. You have to experience the feminine to understand it.

Ask yourself: As a child, who saw you? Who heard you? Was there anyone with whom you could be totally yourself and to whom you could trust your heart responses and speak your soul responses? Someone who made you think, "Gosh, I am somebody. They're happy that I'm here."

The great work of our time is to bring the feminine into this culture. And it's not an easy path. How does each one of us contribute? Believe it or not, it's done in the most personal ways. Take time to listen to your dreams, to write them down. Take time to recognize that there are things going on within you that need to be felt, or said, or lived, or grieved. Pay attention to these things both in yourself and in the people in your life. Pay attention to the authentic self.

Now, about that word authentic. It is related to the word author—and you can think of it as being the author of your own self. When you're living your own reality, you become the sovereign of your own life. You know who you are, you speak what you believe. There's a natural pride that goes with that: This is who I am—take me or leave me. Think of Michelle Obama—she is not afraid of her own strength. And since her strength takes nothing away from anyone else—because it is given with love—she is free to be her authentic self.

To me, real power is about presence. It's the energy of knowing that you are who you are, and therefore speaking and acting from your authentic self. It doesn't matter what your work is—if you're a teacher or a nurse or whatever; it is your presence that's the power. It's not power over anybody else. It's just the expression of who you are.

Power in the sense of controlling somebody else is different from personal presence. That kind of power—patriarchal power—does not value other people. What I strive for instead is empowerment.

Love is the real power. It's the energy that cherishes. The more you work with that energy, the more you will see how people respond naturally to it, and the more you will want to use it. It brings out your creativity, and helps everyone around you flower. Your children, the

people you work with—everyone blooms.

— Marion Woodman, https://www.oprah.com/money/8-ways-of-looking-at-power-women-and-power/all

1. https://www.oprah.com/money/8-ways-of-looking-at-power-women-and-power/all

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Marie Louise von Franz Introduction to "Encounters With the Soul" (2022-09-07 04:40)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]Encounters with the Soul: Active Imagination as Developed by C.G. Jung

Commentary to The Inward Gaze by Marie-Louise von Franz

If we look inward, the "other" looks at us too, but with a strange faraway eye.

The unconscious begins to unveil its secret play of fantasy: images of seductive beauty and the most cruel abysses of nature.

They are framed above by a transparent snake, a symbol of spiritual power. Often Peter Birhauser was persecuted in his dreams by a strange ’ ’old woman," an unrecognizable, terrifying enemy.

This is the dark side of nature, inertia and death, from which the creative artist has to wrestle free again and again.

The figure who sees this vision is colorless-his consciousness is drained of life, and the whole play of colors has gone into the reality of his unconscious, where a frog rises from below, an old symbol of resurrection. Marie-Louise von Franz, Encounters with the Soul, Page Page vii

Introduction

When C. G. Jung went on the quest of finding his own myth after his break with Freud, he ventured into the realm of the collective unconscious, unguided and alone.

In this unique confrontation he discovered, by trial and error, a new way of coming to terms with the contents of the unconscious within the unitary reality of creative fantasy. Jung later called this method "active imagination," and recommended it warmly to many of his patients.

He described active imagination as the only way toward a direct encounter with the reality of the unconscious without the intermediary use of tests or dream interpretation. Although he discussed documents of active imagination in seminars, he did not publish

any of them, probably because he realized how far removed these documents were from the collective, conscious views of his time.

A great change has taken place since then.

In Europe as well as in the United States, innumerable techniques have cropped up for releasing some forms of unconscious fantasies in an awakened state of consciousness.

All of them, however, are only forms of passive imagination, which nevertheless have a salutary effect.

Nowadays, there is practically no mental hospital where painting, modeling, dance, music and writing are not used to help patients express their problems.

At the end of his life, Jung remarked that passive imagination had been more or less understood by the world, unlike active imagination.

In short, what is lacking is the active, ethical confrontation, the active entering of the

whole person into the fantasy-drama. But in my experience, this is very difficult for people to understand in a *practical* way.

Barbara Hannah's book is therefore a unique help for understanding this point through

her well-chosen examples.

Her point-by-point comments on every turn within the stories and dialogues were often surprising and most helpful for me.

The figures of the unconscious are powerful and weak, benevolent and insidious, and a very alert mind and heart are needed to avoid the mass of possible traps into which one can inadvertently step when dealing with them.

In a way, one must be potentially "whole" already in order to enter the drama; if one is not, one will learn to become so by painful experience.

Active imagination is thus the most powerful tool in Jungian psychology for achieving wholeness-far more efficient than dream interpretation alone.

Barbara Hannah's book is the first and only book I know of which can promote its understanding by illustrating, through various examples, the steps, the pitfalls and successes of this method of encountering the unconscious.

In contrast to the numerous existing techniques of passive imagination, active imagination is done alone, to which most people must overcome considerable resistance. It is a form of play, but a bloody serious one.

Perhaps, therefore, the resistance many people have against it is sometimes justified, and one should not push anyone into it thoughtlessly.

Very often, a situation of utter despair (as that which the World-Weary Man met) is needed to initially open the door.

But I think that nobody who has once discovered active imagination would ever want to miss it, because it can literally achieve miracles of inner transformation.

Barbara Hannah not only comments on several modern examples of active imagination, but also on two most remarkable historical examples.

We also know that many alchemists used an imaginatio vera et non phantastica in their work, which was a form of active imagination.

This gives us the satisfaction of knowing that we are dealing here not with a weird innovation, but with a human experience which has been lived through before.

It is actually a new form of one of the oldest forms of religio, in the sense of ” giving careful consideration to the numinous powers.” Marie-Louise von Franz, Encounters with the Soul, Page 1-2

Barbara Hannah

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/8a011-marie/
3. https://smile.amazon.com/Encounters-Soul-Active-Imagination-Developed/dp/1630513504/ref=sr_1_2?crid=MSMVDKD5HPU9&keywords=barbara+hannah&qid=1655736401&s=books&
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Churning the Milky Ocean: Poison and Nectar in Carl Jung’s India (2022-09-08 03:59)

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[1]Carl Jung Depth Psychology Facebook Group

[2]

Churning the Milky Ocean:

Poison and Nectar in Carl Jung’s India[1]

Al Collins and Elaine Molchanov

[3]Churning the Milky Ocean: Poison and Nectar in Carl Jung’s India

The spirit of the East is penetrating through all pores and reaching the most vulnerable parts of Europe. It could be a dangerous infection, but perhaps also a remedy. (C.G. Jung, “In Memory of Richard Wilhelm,” 1930)[2]

I’m afraid this supreme consciousness is at least not one we could possess. Inasmuch as it exists, we do not exist. (C. G. Jung, letter to V. Subrahmanya Iyer, 1938)[3]

I started in profound fright, and awoke with the thought, “Aha, so he is the one who is meditating me. He has a dream, and I am it.” I knew that when he awakened, I would no longer be. (C. G. Jung, dream from 1944 recounted in *Memories, Dreams, Reflections*)[4]

Introduction

Murray Stein[5] has retold the story of Carl Jung’s encounter with Chinese culture, intertwining biographical and theoretical perspectives.

Here we will attempt something similar for Jung’s more fraught relationship with India[6] which developed in parallel with the Chinese—and often entangled with it, as the Orientalist culture of his times lumped them together under the rubric of “the East.”

To summarize Stein, while Jung already had a degree of interest in China prior to 1928 when Richard Wilhelm sent him an alchemical work called “The Secret of the Golden Flower,” it was the serendipity of receiving this text just after he had painted a Chinese “castle” seen from above that sparked his intense involvement with Chinese thought.

Jung realized that his painting expressed a circulation of life energies similar to descriptions in the “Golden Flower.”

It was what he would later call a “mandala,” adopting an Indian, Sanskrit term for a symbol of psychic wholeness or transformation.

Although his early works (1912, 1921)[7] already refer to Lao Tse and the concept of a subtle balance in things named the tao (which Jung compares with the similar Indian concept of ṛta, “cosmic order”), the idea of “synchronicity”—Jung’s most important Chinese discovery—developed out of his study and experience of the “Golden Flower” and later the I Ching (“Book of Changes”) as he reencountered it through Wilhelm’s translation and commentary (1931).[8]

It was characteristic of Jung that significant events in his life (the receipt of the text from Wilhelm and the near-simultaneous mandala painting) led to developments in his thought. A similar pattern is present with India, as this paper will attempt to demonstrate.

The nexus of person and theory in Jung’s encounter with Indian culture, however, is much more convoluted than with China and marked by an intense ambivalence, even antipathy, toward what Jung took to be India’s denial of the significance of human individuality and the value of the ego.

Even so, we believe that Indian ideas penetrated at least as deeply into Jung's thinking, and ultimately into his sense of his own nature, as did the Chinese. Ironically, it was precisely where Jung felt the greatest threat from India that his ideas and life were most deeply stimulated by it: at the very heart of his theory, in the symbol and experience of an ego-transcending self.

The relationship between limited and inclusive selves lies at the center of Jung's theory.

It is also an essential issue for Indian thought, where it has stimulated creative controversy for twenty-five hundred years.

In the end, while Jung's self and India's are very different, their encounter has thrown off sparks of creativity that still offer the potential for future insights into selfhood and consciousness.

Before the mature interest in India which we will explore in this paper, Jung as a child of perhaps four or five became fascinated with picture book images of the Indian gods Brahma, Vishnu, and Śiva.[9]

Jung's mother "later told me that I always returned to these pictures. Whenever I did so, I had an obscure feeling of their affinity with my 'original revelation'."

Jung is here referring to his famous first dream, at the age of almost four, of entering a subterranean chamber with a golden throne on which stood a 12-15 foot tall "ritual phallus."

Jung's mother's voice entered the dream, saying, "Yes just look at him. That is the man-eater!" [10]

The fear and awe that Jung as a child felt before the numinous power of this image are repeated in some of his later life responses to Indian images from his reading and in his dreams.

Noteworthy is the similarity of the central image in Jung's dream to the Indian symbol of the Śiva lingam (a stylized erect phallus of the god set in the vagina of the goddess, sometimes, but often not, obviously phallic).

Would perusal of late 19th century picture books reveal images of an "aniconic"[11] Śiva lingam, not recognized as a sexual organ by the authors of exotic works for European children, amid photographs and drawings of the colorful divinities of Hinduism?

We will identify three basic strands or stages in Jung's adult relationship to India, with the aim of finding "a model for conceptualizing the whole of it."[12] First, as a relatively young man Jung was exposed to Asian thought through his general and university culture. He possessed the 50 volumes of English translations of Asian classics edited by Max Muller in the 1880s and 1890s as *The Sacred Books of the East*. At least four of his *Red Book* paintings were inspired by texts from early India that he may have read in volumes of the SBE,[13] and on the margins of another he quotes from the Bhagavad Gita.[14] As a late participant in German Romanticism and the "*volkisch*" thought that grew from it, Jung also shared the fascination India held for the Schlegels, Goethe, Hegel, and especially Schopenhauer. As Jung

says, “[Indian] ideas found a powerful spokesman through the genius of Schopenhauer and became intimately wedded to the Germanic mind, never again to depart from it.”[15] Biblical and classical philology, pillars of the German university, had expanded in the nineteenth century to include other Indo-European (IE) languages and literatures, and Sanskrit trumped even Greek and Latin as the oldest and (in the Vedic hymns and Upanishads) noblest member of the IE family tree. The science of culture that developed into cultural anthropology and history of religions around this time inevitably focused on India, and theorists as diverse as Durkheim, Weber, Frazer, Bachofen, Marx, and the Grimm brothers had studied Indian civilization, culture, and ideas. The European attraction to India blossomed in the occult and Theosophical movements from the late 1800s[16] on, and the fascination with Indian figures such as Tagore and Ramakrishna was strong a little later. India was culturally very much in the air during Jung’s intellectually formative years and through the 1920s,[17] though it was primarily the early period of Indian thought that was of interest to him because this was the phase closest to German linguistic and cultural roots. In Jung’s young adulthood, then, it is the Vedas, early Buddhism, and Schopenhauer’s beloved Upanishads that appear most often, not the “yoga”[18] and tantra that he became interested in later, and which are associated with his dialogues with Heinrich Zimmer and J. W. Hauer.[19]

The second phase of Jung’s interest in India is most evident during the years leading up to and immediately after his visit to India in 1937-1938, for example in the seminars on Kundalini yoga he gave with J.W. Hauer in 1932 (preceded by lectures in 1930-1931) and following S. N. Dasgupta on the Patanjali *Yoga Sūtra* in 1939.[20] Carl Jung’s most characteristic response to Indian religion during this middle period (his usual term is “yoga” even when the focus is on what is usually termed “tantra”) was to use its psychophysiological imagery as a parallel to, and stimulus for developing his own thinking, while warning Westerners against practicing it literally, especially its later and higher stages. Yoga, he tells us, “aims at controlling [the] forces that fetter human beings to the world,”[21] and in the end leads to “evaporating on a gazelle skin under a dusty banyan tree and ending [one’s] days in nameless non-being.”[22] Approached wrongly, Indian thought is “poison” for Europeans.[23] While dangerous for Westerners to enact, however, Jung still found the Indian tradition to be a royal road for thinking about depth psychology, and continued to use the insights he had gained from Indian texts during prior years as he prepared for and endured the psychospiritual adventures recalled in the *Red Book*. Perhaps his most groundbreaking early work, *Psychological Types* (1921)[24], would be unthinkable without the Indian materials and ideas it contains. Yoga and the Indian religious culture from which—and into which—it grew were fundamental for Jung’s discovery and development around this time of some of his most basic concepts: the purposive flow of psychic energy (libido) that matured into the idea of individuation, the transcendent function, the symbol, and ultimately the self and its representation in mandalas.

In Jung’s later life, intermixed with continued warnings against yoga, he had crucial dreams and insights that point toward a third approach to India, a development in his thinking that Jung himself was never quite able to articulate clearly or hold, but which remains as a potential source of vitality for future depth psychology. It also parallels and even underlies his final burst of creative work, the alchemical self speculations[25] and reinterpretation of Christianity as the “phenomenology of the self.”[26] We will simply state the idea here, promising to provide a context and argument for it later: recalling his reading of the Upanisads, and inspired by dreams and memories of early experiences of his so-called “personality number two,” Jung began to realize that there can be consciousness outside the ego, and that ego consciousness merely reflects the higher awareness intrinsic to the self. Connecting this third aspect of Jung’s India involvement with the second or “yogic” phase is the image and experience of the

"holy man" of India, and the related symbol of the *guru*, exemplified for Jung by the figure of Philemon, and in the psyches of Jung's followers by the image of the sage of Bollingen himself.

India and the shadow, India and the individual

Given the importance to Jung's thinking of Indian religious psychology, why did he warn his readers and patients so frequently and in such strong terms against practicing yoga, and why did he refuse to expose himself to it on a personal level during his visit to India? The dominant conscious rationale, repeated in a number of places over the years, was perhaps most clearly put in 1943.

> Only the man who goes through this darkness [the personal unconscious and shadow] can hope to make any further progress. I am therefore in principle against the uncritical appropriation of yoga practices by Europeans, because I know only too well that they hope to avoid their own dark corners.[27]

By 1921 Jung had come to the conclusion that yoga's aim in its original context was a radical introversion of consciousness that led to an awareness of the deeper (or, in India's case, putatively higher) layers of the psyche. This aim, Jung thought, might be appropriate for (at least some) Indians but not for Westerners because in India the opposition between consciousness and the personal unconscious is not as sharp as it is among Europeans. In Indians, yoga may legitimately be used to reach the deep (or higher) psyche; practiced by Westerners, it would lead to denial of the personal unconscious and shadow, and would likely produce "an artificial stultification of our . . . intelligence."[28] or "inhibit the natural growth and development of our own psychology."[29]

> In the West, nothing ought to be forced on the unconscious. Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further.[30]

A second argument against yoga was that it represents a foreign way of life and that we Westerners belong to the culture and society in which we are organically and historically situated. To practice yoga seriously would amount to leading an artificial life that could never become native to us. Individuation, as Jung saw it, always involved becoming an individual within the vessel of one's own tradition. Paradoxically, one cannot individuate outside a strong cultural context.

We maintain, however, that need to confront and integrate the shadow, and the requirement of loyalty to one's culture of origin, were not Jung's only or even main reasons for warning Westerners away from yoga. Jung protested so strongly against yoga because he believed it posed a danger to the ego and individuality itself. Jung's previous investigations (1912, 1921) had found in yoga and Upanisadic speculations a potential for profound transformation of consciousness, and his later visions and dreams confirmed this. While in the end Jung had begun to recognize the value of this shift in perspective, he remained ambivalent, emphasizing the dangers of yoga and other forms of Indian meditation to the European psyche throughout his life.

Indians, Jung believed, did not split their ego consciousness from the personal shadow as much as Westerners do; indeed, they have less of both ego (and its attendant individuality) and shadow and so do not feel the same intense conflict between them as Westerners. Hence in doing yoga they can pass more directly to the collective unconscious and uncover the mandala of archetypes that underlies the conscious ego. Westerners must first integrate the split-off shadow and so create a mature ego capable of relating to the deep unconscious; Indians have the potential to transcend the ego directly, and reach the deep self beyond. The implication is that only Westerners can have a personal *relationship* to the archetypal psyche; only they can individuate. Indians (and to a large extent all non-Westerners) can only *become* the unconscious, not relate to it.[31] The mark of the "primitive" for Jung was always the tendency to succumb to the "participation mystique;" the idea, appropriated from Levy-Bruhl, was that pre-civilized men identify with their unconscious powers rather than interact or dialogue with them as independent agents. In this sense, Jung considered Indians primitive.

Increasingly, Jung found a monotony[32] in India and Indian thought that repelled him, and in one of his darkest meditations on this theme, "The holy men of India" written a few years after his 1938 trip to the subcontinent,[33] he searched to find metaphors for the atmosphere of ego dissolution he believed to be the single secret of "holy men" like Ramana Maharshi, the sage celebrated by Jung's friend Heinrich Zimmer whom Jung had been encouraged to visit in India. Jung compares the psyche of these sages to a "pleasant fragrance. . . everywhere the same," an "effortless drone of argumentation so suited to the heat of southern India," to the "gentle murmur of the coconut palms fanning themselves in the light sea wind," and to the "shrilling of crickets on a summer's night."[34] He finds a single theme endlessly repeated in the holy man's teaching: "the drama of ahaṁkāra, the 'I-maker' or ego consciousness, in opposition and indissoluble bondage to the ātman, the self or non-ego." This dialogue is too one-sidedly tilted toward the side of ātman to suit Jung, who insisted that the self, for Westerners, should be understood as "the essence of psychic wholeness, . . . the totality of conscious and unconscious."[35] The self is the "goal" and "subject matter" of "a process that. . . makes its presence felt only by a kind of long-range effect," [36] in other words, through individuation across the life span. Indian thought, Jung concludes, leads to "a depreciation and abolition of the physical and psychic man (i.e., the living body and ahaṁkāra) in favor of the pneumatic [i.e., spiritual] man."[37] India wants to annihilate the ego and put in its place a one-sided and inflated "self" that may be no more than the product of a temporary mystical enthusiasm. Jung, to the contrary, seeks reflection and dialogue with the self as archetype of wholeness, a life-long process of individuation rather than a momentary enlightenment. The holy men in India are not individuals, Jung thought, but merely examples of a single type.[38] To know one of them is to know them all, and separately or in mass Jung concluded that they had nothing more to teach him or his Western culture.

Put so starkly as an opposition between European persons and Indians, Jung's position appears hopelessly outdated and colonialist. He implies that Indians (and elsewhere other non-Westerners) are naïve and childish, lacking the maturity and good sense of Europeans. They cannot engage in the psychological dialectic between ego (ahaṁkāra) and self that Jung thinks appropriate to normal adult life. Because of their psychological primitivity, Indians are prey to their "holy men" and easily fall into the role of "dumb fish" who bow their heads in submission to the guru.[39] The opposition of passive "oriental" and active sahib is almost overt. Even so, the essential issue is not colonialism but rather how one should understand the self, regressively (as Jung sees what he takes to be the Indian position) or progressively, looking toward the fulfillment of one's individual potential.

One of the central figures of Jung's trip to India, and the only one he remembers by name in MDR, is Subrahmanya Iyer, whom Jung identifies as the guru of the Maharaja of Mysore. In letters exchanged after his return home, Jung debated Iyer on the subject of a putative consciousness beyond the ego. Counter to Iyer's arguments, Jung concludes that this is impossible to conceive, because "if you eradicate the ego completely, there is nobody left that would consciously experience."[40] The ego must always be preserved for without it there is no possibility of relatedness and we float off, untethered to the earth.[41]

Close to the end of his life Jung was approached by Arwind Vasavada, a middle-aged Indian psychologist who adopted the old man as his guru, and indeed "perfect Master." Vasavada remained true to his Indian roots and convictions despite becoming a Jungian analyst and practicing for many years in India, Chicago, and Los Angeles. On meeting Jung at his home in Kusnacht, Vasavada lit camphor and performed the ceremony of arati, the offering of the devotee's body and mind to the deity, in this case to his guru, Dr. Jung. Naturally Jung rejected the gift (one can only imagine his chagrin at such a prestation), and Vasavada reports that Jung sent him a blistering letter informing him that he did not understand his psychology.[42] Only when Vasavada later visited Jung at Bollingen and told him a dream in which he was to take a baby Jung back to India did Jung write Vasavada a note, which he subsequently kept proudly framed on the wall beside his analytic chair, giving him the imprimatur of Jungian analyst. Before this, in 1954, Jung had written Vasavada another letter in which he makes even clearer the relationship, as he saw it, between ego and self. In reply to Vasavada's paean to the transcendent ātman self, Jung replied:

Your standpoint seems to coincide with that of our medieval mystics, who tried to dissolve themselves in God. You seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where—for the time being at least—we are located, presumably for a ceṛtain purpose. The universe does not seem to exist for the purpose of man denying or escaping it. Nobody can be more convinced of the impoṛtance of the self than me. But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again. What I have left behind, seemingly lost, I meet in everything that comes my way and I collect it, reassembling it as it were. In order to get rid of opposites, I needs must accept them first, but this leads away from the self. . . . Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self. I have to discover it in my actions, where first it reappears under strange masks. That is one of the reasons I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after many years of my absence.[43]

The yogic attempt to regress into the self is essentially infantile and avoids life. Only when Vasavada's dream convinced Jung that he intended to put his vision of Jungian-cum-Indian psychology into practice did he accept that his young devotee was up to the task of living a genuine life, with psychological work as its focus. Vasavada amply demonstrated this capability by interpreting Jung's psychology in his own terms, for instance in adopting a novel fee-less practice in which he received money from analysands as a gift rather than a fixed charge, just as gurus in India accept a "dakshina" from disciples but do not send them a bill.[44]

Holy men of India in Jung's dreams and visions

During a coma-like state following his heart attack in 1944 Jung had visions that are somewhat differently recounted in *Memories Dreams Reflections* and in the "Protocols" to which Deidre Bair had access in writing her 2003 biography of Jung. Comparison of the two versions will shed light on Jung's developing relationship to India and the self.

Bair: [Jung] experienced himself as floating in space high above the earth directly above Ceylon (now Sri Lanka). Below he saw oceans, deep and blue, and the outlines of the Indian subcontinent.

He described his visions in detail in *Memories, Dreams, Reflections*, but he did not include "the other big caesura. . . and an enormously significant one" that he made much of in the *Protocol* manuscripts: his trip to India in 1938-1939 [sic]. He believed passionately that the two were the most important experiences of his life. . . . The 1944 infarct affected him in ways resembling the amoebic dysentery, when he was engulfed with similar, but shorter, episodes of delirium.

Still, impressions from his Indian illness continued to interrupt, permeating these visions as if with an underlying imagery that determined their content. In one, he saw a dark block of stone as big as his Kusnacht house floating next to him in space. He remembered seeing such rocks off the coast of the Bay of Bengal, into which temples had been carved. Inside the visionary rock was a "completely black Indian in a white robe in lotus position," seated in such silent repose that Jung knew the man was waiting for him. To get to this figure he had to climb a series of steps carved into the stone, similar to some he had seen at the temples in Kandy. They were framed by small oil lamps resembling a flaming wreath, a purifying essence through which he had to walk. He recognized the significance of what was happening:

I had a feeling as if I were shedding everything, or rather as if everything was being shed from me; everything that I believed or wished or thought was taken from me. . . it was an extremely painful process. I was aware of everything that I had experienced and done, everything that had happened around me. All that I *had*, it was with me now. I consisted of it, so to speak: I consisted of my story; I am this bunch of facts. It was a feeling of extreme poverty and at the same time of great contentment. . . . I was objective. I was what I had been.[45]

Memories Dreams Reflections [Aniella Jaffe]: It seemed to me that I was high up in space. Far below I saw the globe of the earth, bathed in a gloriously blue light. I saw the deep blue sea and the continents. Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India. . . .

Something new entered my field of vision. A short distance away I saw in space a tremendous dark block of stone, like a meteorite. It was about the size of my house, or even bigger. It was floating in space, and I myself was floating in space.

I had seen similar stones on the coast of the Gulf of Bengal. They were blocks of tawny granite, and some of them had been hollowed out into temples. My stone was one such gigantic dark block. An entrance led into a small antechamber. To the right of the entrance,

a black Hindu sat silently in lotus posture upon a stone bench. He wore a white gown, and I knew that he expected me. Two steps led up to this antechamber, and inside, on the left, was the gate to the temple. Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of bright flames. I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.

As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me—an extremely painful process. Nevertheless, something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I might also say: it was with me, and I was it. I consisted of all that, so to speak. I consisted of my own history, and I felt with great certainty: this is what I am. "I am this bundle of what has been, and what has been accomplished."

This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form; I was what I had been and lived. At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence. Everything seemed to be past; what remained was fait accompli, without any reference back to what had been. There was no longer any regret that something had dropped away or been taken away. On the contrary: I had everything that I was, and that was everything.[46]

The MDR account adds to the above a passage left out by Bair in which Jung was "to enter an illuminated room and would meet there all those people to whom I belong in reality" and "understand . . . what historical nexus I or my life fitted into."

Bair's claim, based on the Protocols, that Jung associated this heart attack vision (taking place in Europe but set in India) with his Indian dysentery dream (conversely set in Europe)[47], is highly significant. Jung encounters here what is evidently a "holy man of India" who was "waiting for" or "expected" him. We are immediately reminded of Ramana Maharshi, whom Jung was invited by Heinrich Zimmer to meet in 1938, and Jung's refusal to see him. Evidently the invitation, and expectation that Jung would eventually come, had remained open in Jung's psyche.

Another experience of a yogi occurred around the same time, "after my illness in 1944."

I was on a hiking trip. I was walking along a little road through a hilly landscape; the sun was shining and I had a wide view in all directions. Then I came to a small wayside chapel. The door was ajar, and I went in. To my surprise there was no Virgin on the altar, and no crucifix either, but only a wonderful flower arrangement. But then I saw that on the floor in front of the altar, facing me, sat a yogi—in lotus posture, in silent meditation. When I looked at him more closely, I realized that he had my face. I started in profound fright, and awoke with the thought, "Aha, so he is the one who is meditating me. He has a dream, and I am it." I knew that when he awakened, I would no longer be.[48]

Here again is the "holy man of India." As Jung had long ago realized, the wise old man is often a symbol of the self, the wholeness of the personality. But this is no Philemon or

Elijah. What is unique in the image of the *Indian* wise man that brought it so forcefully to his attention at the time of his 1944 heart attack?

Jung suggests the answer in reflecting on this dream, and another similar one near the end of his life where he discovered that UFOs were not "projections of ours" as he had thought. Now it turns out that "we are their projections. I am projected by the magic lantern as C.G. Jung." As also in his childhood experience of sitting on a stone and wondering whether "I" am sitting on the stone or rather "I" am the stone being sat upon (and in the similar Chuang Tse story of the butterfly), Jung in these dreams and in the heart attack vision finds not just that the self is greater by far than the ego which it creates "for a specific purpose"[49] but also that the self is a *higher locus of consciousness* than the ego. It turns out that the holy men of India were right all along. There is consciousness outside the ego, and this consciousness does not depend on the ego. In fact, when this higher awareness fully manifests, the ego may no longer be there.

Closer examination of the 1944 vision shows that Jung's "holy man" is a Buddhist. This is suggested first by the fact that the rock temple floating in space reminded him of the Buddhist temple he had visited in Kandy, Sri Lanka. But the specifically Buddhist character of the experience lies deeper than that. A central aspect of Jung's basic understanding of the psyche is that of psychological objectivity, the intrinsic "just-so-ness" of our life that is inseparable from our individuality and potential for individuation. This objectivity (Sanskrit tathātā) in Buddhism is the human personality viewed without grasping or selfish craving, as a bare fact not dependent on our wishes or projections. But this recognition of our fundamental limitation is intimately related to the realization of freedom and limitlessness that is nirvana. Jung discovered the same paradox.

Near the end of his life, Jung found that "The decisive question for man is: Is he related to something infinite or not?"[50] But for Jung this question comes with its opposite:

the feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Our knowledge of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal. . . . In knowing ourselves to be unique in our personal combination—that is, ultimately limited—we possess also the capacity for becoming conscious of the infinite. But only then![51]

In the Bair version of the 1944 vision Jung realizes his limited nature as nothing but a "bunch of facts," rendered in *MDR* as a "bundle of what has been." He no longer possesses himself or projects himself into the future, but simply *is* what he is, in an experience characterized by a sense of "annihilation" or "extreme poverty." The terminology recalls the Theravada Buddhist analysis of human nature into five "bundles" (skandhas), none of them possessing a permanent self (atta). This is the limitation Jung speaks of later as necessary to the sense of the infinite. The infinite itself is suggested in the mandala of oil lamps surrounding the entrance to the temple and especially in the sense of "contentment" he feels on realizing his radical finitude, a sense of peace quite near to nirvana. Jung here reprises a central tenet of Buddhism: nirvana, or release into freedom, depends on realization of one's bondage in the world of conditioned or determined karmic inevitability (pratītya-samutpāda, generally translated "conditioned origination").

The overall tenor of the two accounts of Jung's 1944 vision is subtly different. While both

Jaffe and Bair portray a sense of emptiness that nevertheless reveals a residual “suchness” of personality, the Jaffe version of Jung’s experience emphasizes fullness or individuation, with more ego remaining. “This *is* what I am.” “I *had* everything that I was.” (our italics). Bair tells a more egoless, Buddhist, story, with the accent on Jung realizing what he is not now: “I *was* objective. I *was* what I had been.” In Jaffe, the annihilation of the initial portion of the vision is followed by a fullness. In Bair, the ego is emptier, closer to the holy man.

India in *Symbols of Transformation, Liber Novus* (the *Red Book*) and *Psychological Types*

Already in *Symbols of Transformation* (1912) Jung had made substantial use of early Indian materials; in *Psychological Types* (1921) his scholarship goes much further, revealing (in the years before Heinrich Zimmer and J. W. Hauer) many hours in the library and apparently in consultation with the Zurich Sanskrit scholar Emil Abegg.[52] The time seems to have been well spent, as Jung’s reading of early Indian religious thought on the self (ātman, puruṣa), “life energy” (prāna), and cosmic law (ṛta) is put to use in the formulation of the essential conclusions of the book. In the *Types* as well as the *Red Book* (though less overtly in the latter), we will find strong anticipation of Jung’s later interest in yoga and the “holy men of India.” To appraise the impoṛtance of Jung’s Indian sources, to show how they were constitutive of his ideas on the psyche and not just instances of his “trawling,” as Deirdre Bair calls it, for “similarities to his own [ideas] and for examples to support [them]”[53] will require a close look at how Jung interprets a few texts from the Upanisads and Vedas. Indian materials in *Psychological Types* are primarily found in the sections on Schiller (Chapter II) and especially “The Type Problem in Poetry” (Chapter V).[54] Even closer scrutiny is needed for the *Red Book*, and only the beginning of an adequate interpretation of this protean project can be undeṛtaken here.

The Red Book

Liber Novus (the proper name of the leather-bound volume Jung and others generally referred to adjectivally as “the red book”) was the personal, esoteric source for ideas being formulated a little later in more public, exoteric form in *Psychological Types*, and while explicit references to India are almost absent from *Liber Novus’s* written text, many of its early paintings directly or indirectly refer to Indian themes. That India was on his mind during this time is explicitly noted in Jung’s unpublished dream book where he references “My intensive unconscious relation to India in the Red Book.”[55] Jung’s relationship to India in *Psychological Types* and the *Red Book* therefore are best understood together.

A series of four paintings in the Red Book refer to Vedic Indian themes: 45, 54, 59, and 64. These paintings were done around 1917. In addition, Vedic references are found in Jung’s marginalia to pages 73 and 74 and a quotation from the Bhagavad Gita is appended in calligraphic style to the Philemon painting (page 154) done later, around 1925. Between pages 36 and 64 the theme of the written text is the transformation of the god image in the figure of Izdubar, a divinity of the ancient Middle East (Babylonia) related to Gilgamesh

who also has Indian and Egyptian associations. Izdubar dies from the poison of modernity but is transformed through becoming a creative fantasy, a fate he initially resists.[56] "Jung" (analogous to C.G. Jung's "dream ego") within the vision transforms Izdubar into an egg that he puts in his pocket after persuading or coercing the god to accept the status of a fantasy. The egg develops and a new god emerges, represented in Jung's paintings by an eruption of fire, referred to in the caption as the Vedic fire god Agni (page 64). While the egg containing Izdubar is being incubated in "Jung's" pocket, readying the embryo for rebirth, "Jung" is effectively his god's mother.[57] Jung finds this period analogous to the "night sea journey," in Egyptian mythology, when the sun passes across the ocean from the west into the east (pages 55 and 64). When Izdubar emerges reborn, the new god image is celebrated in a series of ecstatic "Incantations" that Jay Sherry[58] finds to be the psychological center of the Red Book. The Vedic paintings are located in the context of the Izdubar material, and to understand the crucial psychological development in Jung's experience and thought between 1913 and 1921 it will help to look carefully at these images and their Indian references. The Izdubar theme develops into the figure of the divine child Phanes (page 113), a relative of Jung's "guru" Philemon, who is himself, as Jung's marginal comment from the Bhagavad Gita (page 154) shows, a descent or emergent form of god. The god image reaches its final shape in the Red Book in the figure of Abraxas within the pseudo-gnostic text of the "Seven Sermons to the Dead." In its uniting of opposites (for instance, full and empty), Abraxas bears a close relationship to the Ātman-Brahman of the Upanisads that Jung was absorbed in at the same time. Finally, it is clear in this section of the Red Book ("Scrutinies") that Jung's ambivalence toward the anima and the Judeo-Christian God was intense, and is later mirrored in his mixed response to India.

Prior to his discovery of the circular mandala pattern as an image of the all-inclusive self, Jung wrestled with the theme of the binary opposites and their reconciliation. Even around the time of the first mandalas (1916 and after), Jung continued to struggle with the polar opposites. The paintings and text in the Izdubar section of the Red Book conflate Egyptian, Indian, and ancient Mesopotamian themes, all seemingly referred to by the generic term "the East." The central image is that of the egg incubating, developing towards rebirth,[59] emerging anew and then dying again. The Egyptian "night sea journey" by barge of the sun, from its grave in the west to its place of rebirth in the east, shows the sun as a golden sphere on the boat's deck (page 55). In page 45 the egg is placed in an Indian context as the original form of the cosmos before the sky and the earth were propped apart by the birth of the god Skambha (the "Prop").[60] Page 64 shows an eruption of fire from the cracked egg as a worshipper prostrates with his head to the floor. On the wall behind is painted the scene of the night sea journey, again with the solar egg lying on the barge. The text from the *Śatapatha Brāhmaṇa* cited at the bottom of Jung's painting refers to the Agnihotra sacrifice performed at dawn and dusk. The parallel between Egypt and India is made again in page 59, titled "hiraṇyagarbha," which is Sanskrit for "Golden Embryo" or "Golden Egg" (or, as Jung sometimes translates it, "Golden Child"). Jung ties the story of Izdubar's rebirth to the Egyptian and Indian materials by associating the fire sacrifice of the Agnihotra with the night sea journey and the rebirth of the god Izdubar after his incubation in "Jung's" pocket.

Psychological Types **and the symbol of the self**

Jung first uses the term "self" (*selbst*) in something like his mature sense (source, total-

ity, and goal of individuation) in *Psychological Types* **[61]** though it was prefigured in "The Structure of the Unconscious" (originally 1916) which developed into one of the *Two Essays on Analytical Psychology* **[62]** The image and concept of the self appeared also in his mandala drawings of 1916-1918[63] and the mandala-like structure of his developing 8-fold typology of attitude and function. In the 1916 essay, Jung writes "The unconscious personal contents constitute the *self*, the *unconscious* or *subconscious* ego."[64] Clearly the self at this point is not a center of the whole psyche, though it does go beyond the conscious ego. A valuable footnote by the editors in *Psychological Types* **[65]** clarifies the development of Jung's early ideas on the self. Paragraph 183 of *Psychological Types*, where the footnote occurs, is the first time that Jung clearly distinguished the ego and the self. However, in the surrounding text he uses other terms taken from Schiller and Schopenhauer to get at some of what "self" was later to mean. As the editors point out, the self of paragraph 183 constitutes something akin to the referent of the term "individual nucleus," as Schiller names a central faculty in the person beyond the pull of the opposites. Jung uses this phrase interchangeably with the word "individuality." He unites self and individuality in saying, "The self is our life's goal, for it is the completest expression of that fateful combination we call individuality."[66]

The self, individuation (individual nucleus, individuality), and libido come together at this point in Jung's thinking. The goal is to find a symbol to mediate between libidinal (or, later, archetypal) forces pulling in contrary directions (for example, between extraversion and introversion, persona and shadow, or matter and spirit). Jung concludes that the ego is powerless to resolve this struggle for it is always drawn to whichever force is strongest at the moment. The individual (or "indivisible")[67] center capable of mediating and integrating the opposites can only constellate when libido introverts into the unconscious, "that maternal womb of creative fantasy, which is able at any time to fashion symbols . . . that can serve to determine the mediating will."[68] We are reminded of Izdubar in "Jung's" maternal pocket. Introversion of the libido is brought about by the deadlock between more or less evenly matched opposites. It is also furthered by a detachment of libido from both opposites. "The will then has the self as a possible aim. . . "[69] "Disposable energy is drawn into the self—in other words, it is introverted."[70] This is a key insight: the libido, guided by the will, focuses on a center, which is (or becomes) the unconscious but ultimately individual locus of symbolization and psychological development: the self. In this process the libido is rendered "wholly objectless"[71] and so able to devote its energy to creating symbols out of the fantasy material in the unconscious. The process of symbolization, insofar as it reconciles the opposites, expresses the "transcendent function." Jung has now recognized that the *self* is essential to that mediating function, which he also named the "*uniting*" (or "reconciling" in Baynes' translation) *symbol*. When constellated, the self—formerly *sought* by the introverting will—*guides* the will (ego) and lays out a blueprint for future life.

In the Red Book (and again in MDR), Jung reports that a female figure, in some way associated with his patient and friend Maria Moltzer, told him that his active imaginations were "art."[72] It is well known that Jung took violent exception to this, and yet his *Red Book* project itself is described in *MDR* as an "estheticizing" approach to his fantasies that he found later must be supplanted by rational understanding.[73] He painted symbolic images in his great book for over ten years. The same issue appears in *Psychological Types* in Jung's discussion of Schiller. The poet had found that the way beyond psychological conflict (the "opposites") was "aesthetic" "play." Interpreting Schiller according to his libido theory, Jung finds that Schiller's "play instinct" is the "source of symbols."[74] When the "opposites" cancel one another out, a "void" and free condition ensues where the psyche can play. Schiller calls this the "aesthetic condition," and it appears to be equivalent to

Jung's "symbol-forming activity (creative fantasy)." But even though it is the product of creative play, Jung cannot accept that the symbol is primarily "aesthetic," and it is here that he brings in India (and China), specifically the Upanishadic theme of the ātman and the brahman.

Had [Schiller] been acquainted with Indian literature, he would have seen that the *primordial image* which floated before his mind's eye had a very different character from an "aesthetic" one. . . . He interpreted it as "aesthetic," although he himself had previously emphasized its symbolic character. The primordial image I am thinking of is that particular configuration of Eastern ideas which is condensed in the *brahman-ātman* teaching of India and whose philosophical spokesman in China is Lao-tzu.[75]

Jung now repeats his earlier assertion that symbols are created in a state of introverted libido. But it is not just any symbol that is being created, but rather the symbol of the *self*, which as Murray Stein says is the "prime archetype . . . from which all the other archetypes and archetypal images ultimately derive."[76] Jung borrows from India the fundamental idea that the introverting libido takes the self as an object of "meditation without content, in which the libido is supplied to one's own self somewhat in the manner of incubating heat " [tapas].[77] He equates this incubating, activating meditation with yoga. Jung contrasts the spiritual work required in tapas with the possibly unserious "aesthetic" attitude of "play," though he allows that play *can* be serious and that esthetics can be a religious passion. The potential flaw in art and play (presumably including Jung's own work with water and stones as well as the illustrations in the *Red Book*) appears to be that it may not be centered enough, that it might let the unconscious express itself too freely without conscious ego control or reference to the self. But Jung was ambivalent on this point, and at other times more fully recognized the spiritual value of play. On the one hand, "What is needed is a supreme moral effort, the greatest self-denial and sacrifice, the most intense religious austerity and true saintliness."[78] This ascetic description of tapas is rather severe: there seems no room here for play or art. On the other hand, "beauty, for [Schiller] was a *religious ideal*. Beauty was his religion."[79]

The process of symbolization begins with an introversion of libido, an objectless meditation on the self after letting go both internal and external objects. This process has two outcomes. First, it liberates the person from the pain of struggling with the opposites. Second, it creates new outer and inner realities and a life path arising from the symbolic visions of the self. All symbols have a quality of "selfness" or relatedness to the self which is itself the central symbol or symbol of the center. Jung is speaking of symbols in general, but most particularly of the brooded-upon self when he writes:

Devotion, as Schiller correctly conceived it, is a regressive movement of libido towards the primordial, a diving down into the source of the first beginnings. Out of this there rises, as an image of the incipient progressive movement, the symbol, which is a condensation of all the operative unconscious factors—"living form," as Schiller says, and a God-image, as history proves. . . . the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal.[80]

The self is the sought-for source, reached anew by transcending all other opportunities for libidinal investment. After it is attained, or constellated, the self provides the blueprint and motivation for building the structure of a new life centered on actualizing the potentialities of that same self. In the image of the self Jung found the fulfillment of the quest, pursued in the first half of his professional life, to discover the nature of the mediating and guiding

symbol. He also found in the Indian self the possibility of “a psychological doctrine of salvation which brings the way of deliverance within man’s ken and capacity.” His strong criticisms of Christianity around this time contrast with a very positive view of Buddhism and Hinduism.[81] Beginning before 1938, but accelerating with experiences during his trip to India at this time, the balance shifted and Jung began working toward a reinterpretation of Christianity (guided by the symbolism of alchemy[82]) and lost part of his interest in India. Nevertheless, the insights of 1921 and after were not entirely abandoned, and returned in the visions that followed his heart attack in 1945 and even in his late work on alchemy[83] and Christian self symbolism .[84]

The theme of redemption from the opposites, which the recognition of the self promises to achieve, is the topic of a long section in *Psychological Types*.[85] Here Jung approaches the topic of the self in various ways, but finds his deepest understanding in Indian ideas. At one point[86] he speaks of “harmony with natural laws that guide the libido in the direction of life’s optimum.” This “optimum,” with its suggestion of a middle way between a maximum and a minimum, Jung imagines to swing according to the “tidal law” of transition between “systole” (contraction, introversion) and “disastole” (expansion, extraversion) (terms taken from Goethe that he uses often in this period). The “attainment of the middle path” involves a balance between bondage and freedom, and reminds us of one of Jung’s final conclusions, almost 40 years in the future, when he would say, “the feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . .”[87] This razor’s edge path between constraint and freedom, “not exactly the simplest of tasks,” as Jung gently reminds us[88] is best recognized in “the profoundest philosophical speculation that the human mind has ever known,” namely the ancient thought of India.[89]

Jung notes that “Our Western superciliousness in the face of these Indian insights is a mark of our barbarian nature which has not the remotest inkling of their extraordinary depth and psychological accuracy.”[90] The essence of the insights he is referring to seems to be the recognition of an inner law within the personality, a root cause for the alternation or balance between extraversion and introversion. Jung contrasts this “ṛta” or “dharma” (and Chinese tao) to the Judeo-Christian Law imposed from outside by a father God who “puts an end to the division [between the opposites] as and when it suits him and for reasons we are not fitted to understand. The childishness of this conception needs no stressing.”[91] Instead of this arbitrary fiat from above, Jung tells us that there is a “self manifesting” and constantly “self renewing”[92] source of libido in the unconscious. This source (which he is beginning to call the “self,” after Indian ātman) is also the agent of compensation, the power that dictates when systole and diastole will succeed one another. Befitting its importance to his developing ideas, Jung’s depth of engagement in Indian thought at this time is quite extensive, with references to most of the major German scholars as well as to French and English language writers.[93]

Jung’s idea of the inner law governing individuation and the circumambulation[94] of the self are implicitly, though never directly (during this period), related to the type theory, as it expanded in the process of creating *Psychological Types* where an 8-fold pattern replaces a single binary opposition (of thinking/extraversion versus feeling/introversion). The three orthogonal dimensions of Jung’s mature typology create a sort of solid mandala,[95] a representation of wholeness that mirrors that of the archetypes in the more usual two dimensional mandalic image that Jung was developing at the same time[96].

Jung, yoga, and tantra

Jung by 1932 seemed to have made all the use of India required to develop his theory of the self as the unconscious center of the process of psychological development (individuation) that he had earlier glimpsed in the symbolic transformations of libido. Psychological development was now understood to be guided by the self through the transcendent function that balances between ego and unconscious forces via symbols. In 1931-32 and after his trip to India in 1937-1938 he elaborated on the process of self development in tantric and yogic Hinduism, collaborating with Indologists, J. W. Hauer, S.N. Dasgupta, and Heinrich Zimmer.[97]

Lectures on kundalini yoga by J. W. Hauer at the Psychological Club in 1932 were followed by a series of four lectures by Jung (three in English, one in German).[98] The lectures, like many lecture series at the Club, were transcribed by Mary Foote's secretary and later published in an edition by Sonu Shamdasani. Shandasani shows that in his commentaries on kundalini yoga Jung views the system of subtle psychic ganglia called chakras, "discs" (or padmas, "lotuses") as an Indian representation of archetypal structures underlying and enabling individuation of the personality. The chakras are energy centers connected by channels called nadis that convey psychospiritual energy, shakti, that Jung saw as essentially identical to the libido.[99] The movement of shakti up the spine from one chakra to another is accompanied by psychospiritual development analogous to individuation. Further, Jung interpreted the chakras, like archetypal images, as intrinsically symbolic. Each was not just *represented* but in part *constituted* by its particular symbolic form; thus, the chakras transform energy by virtue of their metaphoric resemblances to the elements of earth, water, fire, and air, each of which symbolizes psychological qualities (ordinary consciousness, the unconscious, passions, and the objective psyche).[100]

Joseph Henderson, in his Introduction to Coward's *Jung and Eastern Thought*,[101] makes the point that Jung tried to balance between two complementary views of psychospiritual development, one imagining our relationship to the self as like a "ladder," which must be climbed from level to level (i.e., from chakra to chakra) and the other having the form of a circumambulation around the self at the center of each chakra, "an eternal process of self centering." Jung himself speaks of the individual chakras as having the form of mandalas, each constituting its own world.[102] This would represent Henderson's second aspect. At the same time he says that the movement of the kundalini, its initial shift from dormancy in the lowest chakra, the muladhara, constitutes psychic objectivity and allows a transition from *participation mystique* towards consciousness. Moving *upwards* means to see the ego and other psychic contents more objectively and to increase the scope of consciousness; moving *around* (circumambulating) is to see the self as one's center, origin, and aim.

The existence of a psychological reality beyond the ego is something than can only be recognized by entering the unconscious, or, using Jung's terminology, going into the "objective psyche." The second chakra, the svadhisthana (a world of water) symbolizes the unconscious realm for Jung, and to enter it is to undergo the "night sea journey" of the sun as it sinks into the western horizon and moves toward dawn in the east. Jung understands kundalini here as the anima, the female initiator into the unconscious. Of course the possibility of being swallowed permanently by the unconscious[103] is ever present, and Jung emphasizes that we must "fly" with our own wings and not get swept up passively in the afflatus of the anima.

The rest of Jung's 1932 kundalini discourse follows the same road, in part repeating with a new language the established story of individuation as Jung had come to understand it. In Shamdasani's words, however, "Jung's aim was to develop a cross-cultural comparative psychology of inner experience." He was concerned to differentiate his view from Indian (and also other Westerners') views of the same process, emphasizing its psychological nature as opposed to what he called the "metaphysical." This shift is clear in Jung's interpretation of kundalini as anima, and her movement upward through the chakras as a process of increasing psychological objectivity. Another of Jung's main concepts, the self, requires less interpretation since it was drawn from the same field of thought in which the tantric puruṣa grew. The fourth or heart chakra, anahata ("Indestructible"), Jung finds to symbolize the self, puruṣa. Here, and in the chakras above the heart (visuddha at the throat, ajña at the third eye in the center of the forehead, and sahasrāra above the top of the head) there is an increase in the "psychic" or "subtle body" nature of experience. "But in the ajña center the psyche gets wings—here you know you are nothing but psyche."[104] Jung projects the realization of this state into the distant future—at least for Westerners:

[we] are reaching. . . into the remote future of mankind, or of ourselves. For any man has at least the potential faculty to experience that which will be the collective experience in two thousand years, perhaps in ten thousand years."[105]

[t]here is another psyche, a counterpart to your psychical reality, the non-ego reality, the thing that is not even to be called self, and you know that you are going to disappear into it. The ego disappears completely; the psychical is no longer a content in us, but we become contents of it.[106]

Here already in 1932 Jung foresees the essence of his dreams many years later in which the meditating holy man and UFO represent a center of awareness projecting—and so able to dissolve—his ego. This is the beginning of the third stage of Jung's response to India, the recognition that the consciousness itself may not, after all, be intrinsic to the ego but could be its transcendent source. This insight lies close enough to the horizon of the ego's vision, and occasionally erupts into ego consciousness as it did in Jung's dream. But the highest chakra, sahasrara, which Jung identifies with "nirvana," is completely beyond any possible relationship to the ego and therefore "is without practical value for us."[107]

Jung's ambivalence about kundalini yoga, and especially its higher chakras, was felt keenly by his audience at the Psychological Club. Barbara Hannah writes

As always happens when a perfected Indian philosophy is placed before a European audience, we all got terribly out of ourselves and confused. . . . The East is too far above everyday reality for us, aiming at Nirvana instead of at our present, three-dimensional life.[108]

What Jung began to perceive in this vision of non-ego consciousness in Kundalini yoga he could not forget, wrestled with in dreams and visions, and worked for the remainder of his life with some success to understand. Already in the Red Book Jung had seen the opposition between ego consciousness and the reborn god, and the difficulty of reconciling them. The progression there leads from the primitive, unconscious divinity Izdubar in concrete form to a psychological (fantasy) representation and development of him, a move toward individuation. The ego at this point feels fear of the new god, inflates defensively, and even considers killing Izdubar: "Should I slay him, the defenseless one whom I loved? Should I shatter the delicate

shell of his grave, and expose him to the weightlessness and unboundedness of the winds of the world?" Having decided to nurture the god within the egg, the ego personality (which has adopted the maternal role) pours its strength into the divine child, the renewed form of god. The result?

When I conquered the God, his force streamed into me. But when the god rested in the egg and awaited his beginning, my force went into him. And when he rose up radiantly, I lay on my face. He took my life with him. All my force was now in him. My soul swam like a fish in his sea of fire. . . . My God had torn me apart terribly, he had drunk the juice of my life. . . . He left me powerless and groaning. . . . [109]

One is reminded here of Sabina Spielrein's essay on death as the cause of coming to be [110] As Jung puts it, "I lay there like a child-bearer cruelly mauled and bleeding her life into the child, uniting life and death in a dying glance, the day's mother, the night's prey."[111] As the god surges upward, regaining heaven, the ego descends down to hell. Nigredo follows coniunctio. The remainder of the Red Book, especially the "Seven Sermons," explores the ramifications of this ego-self opposition, as does *Answer to Job* many years later.

Jung's passage to India: an encounter with the "man eater?"

Alice Boner, the Swiss interpreter of Indian art, met Jung during his India trip in December 1937 at her home in Banaras; she spent a day with him before taking him next morning to the train station for his onward journey to Calcutta. They visited a temple of the Goddess Durga in the morning; then, after he received an honorary doctorate (wearing red academic robes),[112] Jung was taken to a Śiva temple. In her diary Boner writes that "The Vishvanatha Temple and the narrow lanes filled Jung's soul with horror [grausen] and made him turn back."[113] (our translation). The Vishvanatha Temple to Śiva as "Lord of the World" contains one of the 12 "jyotir lingas" ("phalluses of light") sacred in Hinduism. Boner later describes the "egg-shaped, black lingam of ovoid form." To her "it suggested the idea of the supreme or central entity, unformed—or rather, formless, a form of purest concentration, the black color suggesting inwardness, the innermost cavity, the dark, small place in the heart of the universe, and of the individual being where Brahma dwells, the unique being, unmanifest, in its own purest essence."[114] This is precisely the poisonous (to Westerners), ego-annihilating sort of Indian absolute that Jung most feared and—as embodied in the "holy men of India"—avoided. We speculate that the phallic "man eater" God of Jung's childhood dream/vision reemerged in his imagination of the Śiva lingam. The theme of the devouring god,[115] and the necessity for the ego to resist and "treat" (Murray Stein's term) the brutal divine Self, preoccupies the majority of Jung's late work, appearing in the impoṛtant dream of the Emperor Akbar [116] and in *Answer to Job*.[117] Jung insists that we must not bow down all the way before the divine, lest the ego's spark of individuality be extinguished.

Yoga and active imagination

In 1938-1939 Jung delivered a series of lectures at the ETH on Hindu and Buddhist yoga,

which he used to develop his ideas on active imagination.[118] During the same period Professor S. N. Dasgupta[119] lectured on Patanjali's Yoga Sūtra at the Psychological Club.[120] Jung had met Dasgupta, a preeminent authority on Indian philosophy,[121] in Calcutta during his visit the preceding year.[122] In addition to a close reading of Patanjali, Jung discussed two Buddhist texts, Amitayur Dhyana Sūtra and Shri Chakra Sambhara Tantra, as well as a number of texts from Meister Eckhart.

The overall subject of the 1938-1939 lectures was active imagination, and Jung took yoga and Buddhist spiritual practices as techniques parallel to his own, though quite different in the status they assigned to personal individuality. He also treated Ignatius Loyola's spiritual exercises as a kind of active imagination and compared them and yoga to Western mysticism as exemplified in Meister Eckhart.

Jung writes:

A knowledge of [yoga] is a necessary preparation to understanding the spirit of European active imagination and is a great help in obtaining a right attitude towards it.[123]

The essential point of comparison between yogic practices and Jung's active imagination is the intense focus in both on contents of the unconscious which are treated as *objectively real*. The basic difference is that Jung's practice emphasizes the separateness of, distinction between, the ego observer and the unconscious content. Active imagination is a conversation between or dialogue with figures of the unconscious. For yoga on the contrary, in Jung's view, the practitioner identifies with the unconscious content, for example with an image of the Buddha, by projecting it into the outer world and in this way makes it conscious and objective. Yoga is an emanation or intentional creation of figures that express the qualities of the projecting personality.[124] Its goal is not dialogue but an emptying or universalization of the personality that identifies a human's parts with those of a god or Buddha. Yoga handles negative or shadow elements similarly, by projecting them onto demons or other negative figures and so eliminates them from the ego.

One of us (Elaine Molchanov) recalls that in her personal practice of Siddha Yoga her teacher Baba Muktananda taught students something similar. He told them that in his sadhana (spiritual work) he had imaginatively placed his guru's body parts (arms, shoulders, heart, mind, etc.) into corresponding locations within himself, thus experiencing or recognizing his own parts as (really) those of the guru. Similar in a way to Thomas a Kempis's *Imitation of Christ* discussed by Jung in the 1938-1939 seminars, this process of identification with the teacher was recommended by Muktananda for his own disciples. Described in detail in Muktananda[125] the practice has roots in vedic texts where the dying father places his vital energies (pranas) into his son at the time of death.[126] The son lies on the body of the father and literally takes into his own body the father's vital energies as the father passes away. A transmission of selfhood takes place that is analogous to the guru-disciple relationship reported by Molchanov.[127]

Jung's central insight about such practices is that they recognize, far more than does ordinary Western consciousness, the objectivity of the psyche.

I wish very much that psychic objectivity were recognized in the West. . . . Our text is full of this recognition. The subjective image has its objective existence, one can stand outside and worship it. The reason of this whole procedure is to give its separate objective existence

to everything subjective. . . . for recognizing the objectivity of the psyche is typical for the eastern point of view, whereas we regard it as subjective.[128]

Jung is clear that this “eastern” practice is magical and a work of artifice[129], though it can be successful only if the unconscious consents to place its contents into the projective structures of a culture, possible only if the cultural structures (e.g, religious dogmas) are adequate to contain them. He gives the example of

the “Platonic idea of the round world soul. The microcosm is a small edition of the macrocosm, the anima mundi. . . . Plato’s idea is identical with the eastern idea of the Ātman or Puruṣa. The person (puruṣa) not larger than a thumb who dwells in the heart of man and who encompasses the earth on every side, extending beyond it by ten fingers breadth.

. . .this person is not present from the beginning. He has to be created by the Yogin, induced by the practice of Yoga. . . . This is a magic procedure, undertaken in order to produce the spiritual personality. . . . (ibid, p. 77)

The dangers of ego inflation in this projective form of active imagination are obvious to Jung, as they are in many Indian stories of evil yogis or demons who practice yoga in order to gain power over the world. Heinrich Zimmer, for instance, retells the famous story of the king and the “vampire” (vetala) to make this point. An evil sorcerer and accomplished yogi attempts to bring a king under his power in order to kill him and usurp his royal status for himself. To do this the yogi must use his magical powers to control a spirit (the vetala) who can animate the corpse of an executed felon. The sorcerer creates a scenario in which the king will be forced, through the yogi’s manipulation of the vetala’s powers, to enter a magic circle and submit to his own execution. The sorcerer’s design, however, is thwarted by the vetala, who tricks the magician by divulging his plan to the king who is able to decapitate the yogi instead.[130] This is ultimately a story where the unconscious does not allow itself to be forced into the structures that yoga tries to impose on it.

The proper and improper uses of yoga can be glimpsed through Jung’s ideas on symbol formation discussed above. Symbols are spontaneous creations of the unconscious; sensory, ideational, or affective images that just happen to work as containers of archetypal libido. Symbols are not manufactured by the ego, and when power-hungry yogis try to construct a world represented as under their (egotistic, ahamkaric) control they have not genuinely contained archetypal contents but rather have imprisoned them. In other words, the yogi creates complexes rather than archetypally valid symbols.

In the final sections of the seminar Jung turns to a deeper study of the Patanjali Yoga Sūtras as an example of “eastern” active imagination. The goal of yoga is the discrimination between ego consciousness and the Self (puruṣa) which Jung indentifies with the unconscious. Harold Coward studied the 1938-1939 seminar and found that “Jung saw that the yoga viewpoint led to a complete dissolution of ego and individuality. . . .” (Coward 1985, p. 67). In recognizing that the ego (here the Indian term ahaṁkāra is preferable) is just another projection of a more fundamental psychological faculty (in Samkhya-Yoga called “buddhi”) yoga leaves Jung behind, and as we have seen he repeatedly refuses to follow, always for the same reason. As he put it in a letter to Evans-Wentz in the same year

No matter how far . . . consciousness can be extended, there is still the continuity of the apperceiving ego which is essential to all forms of consciousness. . . .[131] Thus it is

absolutely impossible to know what I would experience when that “I” which could experience didn’t exist any more. . . .[132]

In the last lecture (VII) of the Summer semester, 1939, Jung draws a close parallel between the teachings of Meister Eckhart and Patanjali’s Yoga Sūtra. Eckhart’s teachings on “detachment” from self and mystical union with God were condemned by the church, and Jung believes that their reemergence in Western culture was due to growing acquaintance with eastern thought which made it possible for Europeans to begin to understand Eckhart. In spite of his ultimate rejection of yoga as a possible path for Westerners, it is clear that Jung did finally accept the reality of the Indian (“yogic”) path as an alternative to his own work.

The Indian idea is that we leave the ego with the rest of the world and go over into Puruṣa, the Self, and that then we can cut off the Gunas and the Prakṛti. The world disappears and we come to what has ever existed, the eternal Puruṣa. But such a conception is only possible to an eastern psychology and we should not imagine that we can understand it with our western consciousness. There is an essential difference in the quality of consciousness between East and West. Ours is an exceedingly definite ego consciousness, it is much more intense. The eastern consciousness is far less distinct, it is not difficult for Easterners to move from their consciousness into the unconscious, the Void. . . .[133]

A quality of nostalgia or yearning for the “Eastern” way, characteristic of Romanticism, finally attaches to Jung’s rejection of yogic practices.

it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. That Void is the Puruṣa, which we can reach by emptying the ego.[134]

The guru

The function of the psychotherapist as spiritual and psychological teacher (Sanskrit “guru”) is another idea Jung developed at least in part from Indian sources. As usual, it is impossible to tell whether the thought first came from his own experience prior to confirmation (and naming) by India or the reverse. At any rate, Jung’s individuation journey was aided by spiritual teachers in his dreams and fantasies, most of all by the figure of Philemon, whom Jung explicitly called his “guru.” In a letter to a young American student Jung reiterated the need for a personal initiation into psychology as an essential requisite for becoming a psychologist oneself (Letters,). It is clear that he based his understanding of the analyst-analysand relationship on the guru-disciple bond as much as on that of physician and patient, though the latter was emphasized in his public personality. Still today, one’s locus (and even status) in the Jungian world is partly determined by who one’s analyst is or was, and who they “analyzed with.” Like the Indian notion of parampara (“succession” of teachers), the generational continuity of analysts to a degree defines the perceived validity in the world of analytical psychology of one’s understanding of Jungian thought. The reason for this (on its face somewhat irrational) perspective is that true knowledge is understood to come from encounter with the unconscious; it is not something manufactured by the ego. Only the perspective of the unconscious can teach truth to ego, and that objective viewpoint belongs to the guru as archetype and is actualized in relationships with those carrying his image. This Jungian perspective is almost exactly that of India.

For Jung as well as India, the necessity for a guru comes in part from the ego's bondage within its own limited perspective and need for an outside point of reference to see beyond its limitations. Although Jung continued to view the ego as the center of consciousness, it was for him emphatically not the center of understanding, much less wisdom. The ego is like a young student needing education (German "bildung" captures the idea better) and even in advanced old age Jung saw himself as the eternal son of the Great Mother. The guru function is essentially symbolic and it could even be said that symbols *are* the guru, as the "guru" is itself a symbol. From the perspective of Indian Sāṁkhya-Yoga, consciousness communicates with the ego (specifically with the faculty of insight, buddhi) through Siva as the "Lord of Yoga." In addition to the god of yoga, the sacred texts themselves function as carriers of the guru function, and this has been true to some extent in the Jungian (and post Jungian) tradition also. In its descriptions of gradually ascending levels of "absorption" (samādhi) of ego in higher consciousness, the Yoga Sūtra functions symbolically, imagining states with and without a sense of "I am-ness" (asmitā) that lead the the ego to and even over its horizon. The text also alludes symbolically to the ego's relationship to the higher consciousness through the image of the siddhis, "powers" that depend on enhancing the ego's faculties by overcoming them (for instance becoming invisible through withdrawing the ego's faculty of projecting objects of sight).[135]

The guru symbolizes the self coming down to the ego's level to instruct him or her, as Philemon flies down on kingfisher's wings to teach the imagining Jung. The willingness to be taught by the self, to take the images the unconscious sends as higher knowledge, is essential to the practice of Jungian active imagination.

The Christian mandala

Murray Stein has convincingly shown that Jung's interests turned decisively towards Christianity around the time of his illness in India in 1938, and argued that Jung's dream of swimming to retrieve the Holy Grail was a specific point of articulation in his psychological trajectory, a moment when the path of his individuation turned sharply toward the West. We agree with this assessment, but believe that Jung's "treatment" of Christianity retained an element of Indian healing, specifically the continuing presence of the self-regulating ātman from the Upanisads that formed the heart of his mandalas of transformation and the essence of the "transcendent function." Jung never lost his unease towards what he thought was a one-sided Christian (and even more, Old Testament) God, and repeats innumerable times that Christianity is unbalanced because it leaves out the feminine and evil.[136] His interest in alchemy was due in large part to the fact that phenomena omitted from the dominant Western paradigms are integrated there in a more inclusive Weltanschauung (and "Selbst"-anschauung). He had already found this to be true in India.

What Jung rejected in Christianity is easier to see than his reformulation of it, but focusing on the Indian influences will help in understanding how he thought the Church must change. As we found in *Psychological Types*, Jung realized that the libido, detached from internal and external objects, could take the self as an object. Two things are expressed in this insight. First, there is the possibility of what Jung repeatedly calls by the Sanskrit word, "nirdvandva",[137] the nonduality or overcoming of opposites. Second, there is a process

of increasing focus on the center of the personality, the self, a concept which Jung always acknowledged to have been drawn from the Indian ātman. In *Transformation Symbolism in the Mass* [138], Jung writes

The self is brought into actuality through the concentration of the many upon the centre, and the self wants this concentration. . . . the self is a "mirror": on the one hand it reflects the subjective consciousness of the disciple, making it visible to him, and on the other hand it "knows" Christ, that is to say it does not merely reflect the empirical man, it also shows him as a (transcendental) whole. . . . Only subjective consciousness is isolated; when it relates to its centre it is integrated into wholeness. Whoever joins in the dance sees himself in the reflecting centre. . . . [139]

This amounts to a recipe for creating a mandala. The circles surrounding the center focus light and attention upon the latter, concentrate their energies there, but also are reflected back out into their own positions and natures by that center. This mutual recognition and interpenetration of center and periphery, the movement of energy back and forth between them, was later developed by Michael Fordham in his theory of deintegration and reintegration of the self.[140]

The two aspects of psychic development distinguished by Henderson can be seen in the two sides of the center-periphery relationship. From the viewpoint of the periphery, the pattern of circulation is foregrounded. From the perspective of the center, the emphasis is on transcendence, the ladder-like development contrasted by Henderson to the alternative pattern of circulation. In *Aion*, the ascentional and rotational aspects of individuation are integrated into a "step by step development of the self from an unconscious state to a conscious one."[141] By combining them, Jung finds a way to show the individuation process as one that first turns downward into the shadow and matter and then goes up, returning to the original position but now in a consciously embodied form.[142]

Although some of the details differ,[143] there is a striking parallel between the progression of kundalini through the chakras in Jung's 1932 discussion and the movement of the psyche through the symbolism of the self in *Aion* almost twenty years later. In both cases a series of mandalas, one on top of the next, represent stages in psychic development or individuation. Jung's 1951 thinking goes farther than he had been able in 1932 when he found an opposition between Western depth psychology (which *descends* into the water world of the unconscious) and Indian kundalini psychology (which *ascends* into the same watery territory). In *Aion*, Jung finds a way to combine going down (into the unconscious) with going up (toward higher levels of psychological development).

Although he continues to consider the outright adoption of Indian ideas "delusory,"[144] Jung begins the final, and decisive, chapter of *Aion* by adverting once again to Upanisadic insights on the ātman and brahman. Jung quotes Yajñavalkya that "there is no other seer but he, no other hearer but he [the ātman]."[145] Even though this clearly tells us that, for the Upanishadic sage, the self is the only conscious principle, Jung continues to assert that the self abides in the unconscious where it is the center upon which the ego "concentrates" and with which it is "preoccupied."[146] Leaving aside his failure to formulate an explicit theory of higher consciousness, Jung in *Aion* does find a means of reconciling the ascending and descending aspects of the individuation process that had perplexed him in 1932. Essentially, the ego (and egotism, Sanskrit ahaṁkāra or asmitā) must go or be taken down so that a different sort of consciousness can rise beyond it. These two things happen together.

Indian Sāṁkhya and Yoga thought tells the spiritual aspirant to discriminate between the ego (ahaṁkāra, asmita) and consciousness (puruṣa or cit), and to keep the mind focused on this difference. To do this is to establish oneself at the level of buddhi, "insight," which is the only psychic faculty in Sāṁkhya/Yoga capable of seeing the ego and its distortions from outside, i.e., from above.[147] In a word, the buddhi is Yoga's "transcendent function," the means of connecting puruṣa and prakṛti. For Jung, the parallel idea would be to attain psychic objectivity toward the ego, to view one's ego as a*content*, as he did in his 1945 heart attack vision of the meteorite above the Indian subcontinent. The ego must become objective in order to be shifted from the center of the mandala to the periphery.

Individuation and enlightenment

The diachronic growth of ego consciousness under the tutelage of the self, which Jung called individuation, can be viewed synchronically, and in this way appears as a single form, a mandala symbolizing life as a whole. We again reflect on Henderson's complementarity between the ladder and circumambulation. Jung divided the human lifespan into early and late phases, which he viewed through the Goethean rubrics of "diastole" and "systole" (expansion and contraction), technically called "extraversion" and "introversion" in analytical psychology. In this image the two sorts of relation to the self are combined. India does something quite similar. Beginning with childhood, life is analyzed into four stages (asramas) of which the first two (school years, parenting and work) correspond to Jung's extraversion while the latter pair (retreat to the forest and renunciation of ego concerns) together constitute introversion. The linear course of life becomes a cycle. Jung's concepts of extraversion and introversion are closely paralleled in Sanskrit (among other terms, by pravṛtti, "outer expression" and nivṛtti, "turning inward"). Whether the Indian ideal structure of life influenced Jung's is not known, but it would seem likely that it was at least one factor. Despite the clear parallelism, however, the aims of life appear quite different in Indian thought and Jung. To capture the difference, we suggest that the Indian view can be characterized as a "way of essence" and the Jungian as a "way of totality." By "way of essence" we intend to convey that the true flavor or quality of a transcendent reality was all-impoṛtant, even if it flashed into a life only at moments. For yoga, the goal of life, in all its psychic and corporeal movements, is the pure consciousness of the self (puruṣārtha). By "way of totality," we mean to suggest that individuation embodies a vision of life emphasizing balance and harmony, a middle way between competing interests, a spiritual or psychic homeostasis. Essence can be epitomized in the experience of enlightenment or release (mokṣa, nirvāṇa, nirvikalpa samādhi), or of ecstatic unity with god; it is a vertical cut against the horizontal flow of life, in contrast to gathering life together in the mandalic wholeness of individuation.[148]

This sort of opposition is close to what Jung himself saw as the difference between his ideas and those of India[149], and in Sanskrit it parallels the fundamental distinction between saṁsāra and nirvāṇa. Jung never recommended the pursuit of nirvāṇa to his Western students and patients, though he did allow that it might be legitimate for Indians, given their primitive natures (in both positive and negative ways). On the other hand, Jung danced back and forth across the ego's horizon, playing on the razor's edge that separates the ego from its ambiguously unconscious source in the self. If the yogi meditating him in his 1944 dream had awakened, with the predicted consequence that "I would not be," Jung would presumably have experienced nirvāṇa. Fear[150] held him back and the dream turned into

a nightmare from which he woke.[151] Nevertheless, Jung clearly did have intimations of enlightenment, and this dream is one of them. In fact, each of Jung's major transition points in life expresses the quality of a breakthrough into essence: confrontation with the shadow (the sudden recognition of darkness or evil within oneself), the encounter with the anima or animus (seeing one's black and white life suddenly turn to Technicolor with the awakening of soul), and especially engaging with the self (the moments of transition between the four quaternios in *Aion*, when spiritual wholeness is revealed to be bodily, then reptilian, and finally chemical/geological/energetic).

For Jung, the self is an unconscious center, aim, and source of wholeness, but requires interaction with the conscious ego in order to come to light and develop its potential (for instance, Jahweh needs Job)[152]; in India, the self is an original consciousness that is then borrowed by the ego, mostly in an act of illegitimate presumption, distortion, or theft.[153] Put so sharply, the distinction is between an unconscious self and conscious ego (Jung) versus a self that is consciousness and an ego that is pretends to a consciousness that it does not actually possess (India). No wonder Jung thought the Indian position poison.

But Jung could not leave India alone, and many of his fundamental ideas are nourished on its nectar. Even in his most Christian work, *Aion*, Jung begins the crucial last chapter by invoking ātman and brahman to explain "the archetype that underlies ego consciousness.[154] A few pages previously he had associated the unconsciousness of the God archetype (the self) with its "numinosity," again citing "the ātman/puruṣa philosophy of the East" along with Meister Eckhart.[155] The numinous by nature implies the power to evoke and kindle consciousness. (Rudolph Otto[156] used the term to refer to the "tremendous" and "fascinating" nature of the divine.) Jung says

The idea of God's ἄγνοσία. . . is of the utmost impoṛtance, because it identifies the Deity with the numinosity of the unconscious. The *ātman/puruṣa* philosophy of the East and, as we have seen, Meister Eckhart in the West [whom Jung had just discussed at length] both bear witness to this.[157]

Jung's unconscious is close to the undifferentiated level of psychomaterial reality (prakṛti) called pradhāna in yoga, corresponding to the goddess aspect in other forms of Hinduism, particularly tantra. In Jung's later thought, the term "psychoid" captures this psychomaterial level. By locating God in the psychoid region where matter and mind merge, and making him/her unconscious, Jung effectively makes god into the goddess. If he had followed his 1932 explorations of the tantric side of Indian thought he would have found much more correspondence with his efforts to put together the most spiritual and most material sides of reality, which is epitomized in the tantric image (found ubiquitously, both in Hinduism and Buddhism) of the god and goddess (consciousness and the psychoid) in sexual embrace, essentially expressing the same as the alchemical conjunction of King and Queen. Instead, Jung's India was mostly limited to the one-sidedly spiritual neo-Vedanta that he identified mistakenly with the "holy man of India."

Conclusion

Schematically, we have found the following Indian themes to have influenced, or at least

to have resonated with, Jung's most fundamental ideas. Jung returned regularly to these parallels in his work until the end.

Jung India

psychic energy (libido) śakti, prāna, etc.

self (Self) ātman, puruṣa

ego (in opposition to self/Self) ahaṁkāra, jīva

transcendent function buddhi, puruṣārtha

wholeness, mandala mandala

halves of life expressing extraversion- quarters of life falling into two parts,

introversion expressing pravṛtti and nivṛtti

psychospiritual development yoga, sādhana

active imagination yoga

the artful playfulness līlā, god as dancer and musician, of the psyche and self

analyst, psychopomp guru krisna

individuation In Hinduism: puruṣārtha, dharma, sadhana, yoga;

in Buddhism: nirvāṇa, noble eightfold path

Jung's life, which he understood to be "a story of the self realization of the unconscious,"[158] centered on his dreams, visions, and fantasies, which parallel the serious play of consciousness recounted in the Indian tales, philosophies, art, and rituals retold by his friend Heinrich Zimmer. Of his most significant imaginative experiences, many connect directly or indirectly with Indian themes. From the Śiva-like phallic god and picture books of early childhood, to the magnolia tree of "unearthly beauty" in the Liverpool mandala in 1928, to the Buddhist temple during his heart attack, and the meditating yogi dreaming him in 1944, India was in Jung's soul and unconscious psyche as much as on his waking mind. Like Śiva in the old story of the churning of the ocean of milk, Jung drank the "poison" of India to attain the nectar. If he failed ultimately to express the full savor of the "rasa" (flavor) his psyche extracted from the maelstrom, Jung did live it to a degree matched by few Westerners.

Coda: An archetypal perspective on Jung's and India's views on ego and self

To conclude this paper, it may be helpful to point out that Jung's ambivalence toward the project of transcending the ego is actually reflected in Indian thought on the subject. Some of the same fear and distaste toward the yogic project of "quelling the fluctuations of the mind" (citta-vṛtti-nirodha, Yoga Sūtra 1) is found in Indian stories about yogis. David White's recent book on "sinister yogis"[159] documents the ambivalence with which India has always viewed yogic transcendence of ordinary human life. Even within spiritual communities the dark side of going beyond the ego is recognized and commented upon (though frequently with the intention of showing that enlightenment ultimately transcends the darkness of ego loss). A particularly striking example of this is remembered by one of us (Elaine Molchanov) from her practice of Siddha Yoga. One day, while living in Baba Muktananda's ashram, Elaine went into Bombay for a visit. In town she picked up an issue of *Time Magazine* with a photo of the notorious killer Jeffrey Dahmer on the cover. (*Time* and similar literature was frowned upon by fellow disciples, who approved only "spiritual" reading material.) Returning on the bus, quite near the ashram, Elaine glanced at her magazine and suddenly had the thought, "the guru is a murderer!" She was shocked and puzzled that she could think such a thing of her beloved teacher. Getting off the bus at the ashram (the magazine carefully out of sight in her bag), Elaine passed through the courtyard where she found Baba Muktananda receiving disciples. The protocol was that if one were free, and the guru was present in the courtyard, disciples were invited to sit with him. Elaine therefore sat down among a number of other disciples, still thinking about her wayward idea on the bus, and reports that at that moment "Baba looked at me, then almost immediately turned and went into his little house. When he returned after a few moments it seemed he was holding something behind his back. He looked me in the eye and asked, 'Do you know what the guru is like?' I was startled and more than a little uneasy, remembering my thought from a few minutes before. Then Baba whipped out the object he was holding, revealing the same issue of *Time Magazine* that I had been reading on the bus. 'The guru is like this,' he announced, almost shouting and waving the photo of Dahmer in the air. 'The guru is a murderer.' I froze. Then Baba smiled, and looking at me again, said sweetly, 'Ah. The guru kills your limited understanding, your negativity, your ego."'

Muktananda's point was that from the viewpoint of the ego, the self can be felt to be a

tyrannical and destructive force. Jung certainly recognized this, for instance resonating with Job who experienced the wind of the Jewish Sky God as a death-dealing blight. He went even farther in *Mysterium Conjunctionis*, writing that "the experience of the self is always a *defeat for the ego*."[160]

Jung was not enough of a student of India to know it, but working with the ego-destructive side of the self, finding ways to reconcile the ego to its self and gods, has been at the heart of Hinduism and Buddhism for their whole existence. Far from lying satisfied in a blank world of ego absence (as if immersed in the swishing of palm leaves, or the sussurus of cicadas, to recall Jung's metaphors), Indian thought seeks ways to bring back ordinary life in extraordinary raiment. Many of these are reflected in the image of the great Goddess, Devi, just as many of Jung's images of the individuated person are mediated by the feminine. One has only to think of the "paths" (margas) of devotion (bhakti) and spiritual energy (tantra) to recognize that most of Hinduism over the past thousand years has not aimed at the obliteration or final leaving-behind of the ego. Like Jung, India seeks wholeness, though often a wholeness arising *after* the ego's "murder." Jung's struggle with India in a way continued India's struggle with the self (ātman) in relation to the ego (ahaṁkāra), and his whole psychology can be even seen from this perspective as part of the internal dynamics of Hinduism, indeed following the same impetus that created tantra a thousand years ago. If, as Murray Stein has argued, Jung "treated" Christianity, he did so with the consultation of an Indian physician who also stands to benefit from the therapy.

[1] In one of the most popular stories in Indian mythology (it has been retold in several other papers in this issue of *Spring*), the gods and demons cooperated to churn an ocean of milk to obtain the elixir of immoṛtality, amṛta (cognate to Greek ambrosia). Before they succeeded in recovering amṛta from the depths, there emerged a virulent poison with the potency to destroy the world. To preserve the cosmos, the god Śiva drank the poison which turned his throat blue.

[2] C. G. Jung, "Richard Wilhelm: In Memoriam" (1930), in *The Collected Works of C. G. Jung*, vol. 15 *The Spirit in Man, Art, and Literature* (Princeton: Princeton University Press,

1966). References to the *Collected Works* will be henceforth abbreviated CW.

[3][3] C. G. Jung, letter to V. Subramanya Iyer, *C. G. Jung, Letters* vol. 1, (Princeton: Princeton University Press, 1992), p. 247.

[4] C. G. Jung, *Memories, Dreams, Reflections* [henceforth abbreviated MDR] (New York: Pantheon Books, 1961), p. 323.

[5] Murray Stein, "Some reflections on the influence of Chinese thought on Jung and his psychological theory," *The Journal of Analytical Psychology*, (2005), 209-222.

[6] Previous attempts have been made by a number of others, especially Harold Coward, *Jung and Eastern Thought* (Albany: State University of New York Press), 1985; Luis O. Gomez, "Jung and the Indian East," in Donald S. Lopez, Jr. (ed.) *Curators of the Buddha. The Study of Buddhism under Colonialism,* (Chicago: University of Chicago Press), 1995, pp. 197-250; Christine Maillard, *L'Inde vue d'Europe. Histoire d'une rencontre (1750-1950), (*Albin Michel), 2008; and Sonu Shamdasani, Introduction to C. G. Jung, *The Psychology of Kundalini Yoga. Notes on the Seminar Given in 1932 by C. G. Jung, S.* Shamdasani (ed.) Bollingen Series XCIX. (Princeton, New Jersey: Princeton University Press), 1996. Borelli's excellent bibliography in Coward (1985) is fairly complete up to the date of its publication, though it does not cover Jung's references to India thoroughly.

[7] C. G. Jung, *Symbols of Transformation*, CW 5 (1912) and *Psychological Types*, CW 6 (1921).

[8] Jung already knew the James Legge translation from the *Sacred Books of the East*. It is significant that it was at almost the same time (1930) that Jung read Heinrich Zimmer's work on mandalas, *Kunstform und Yoga* (1926). See G. Sorge, this issue.

[9] MDR, p. 17.

[10] Ibid, p. 12.

[11] Diana Eck (*Darshan, Seeing the Divine Image in India*, 3rd edition [New York: Columbia University Press, 1985]) applies the term "aniconic" [not iconic] to the Siva lingam, thus understanding it as a "sign" (the literal meaning of linga)—suggesting an arbitrary relationship between image and referent—rather than an "icon" which resembles the thing that it denotes (following C. S. Peirce). The linga is often represented as a simple rounded stone or pillar without obvious resemblance to a phallus. Hence it might have been pictured in the *Orbis Pictus* books of Jung's childhood without recognition by the authors of any sexual implications.

[12] Murray Stein, *Jung's Treatment of Christianity: The Psychotherapy of a Religious Tradition* (Wilmette: Chiron Publications, 1985), p. 3 states his aim is to uncover the "fundamental nature" of Jung's relationship to Christianity.

[13] See pages 45, 54, 59, and 64

[14] Page (the Philemon painting)

[15] CW 6 para 193.

[16] The Theosophical Society was founded in 1875, the year of Jung's birth.

[17] See Christine Maillard 2008, *L'Inde vue d'Europe. Histoire d'une rencontre (1750-1950),* Albin Michel.

[18] The uncapitalized term yoga will be used when a general reference is intended to the practices of psychophysiological and spiritual training named by the word; Yoga (capitalized) refers to the specific philosophical/meditational school of Patanjali (the *Yoga Sūtras*).

[19] And also S.N. Dasgupta, who lectured on Patanjali's Yoga Sūtras at the Psychological Club in May, 1939. This was followed by Jung's own lectures on Patanjali and other texts

at ETH. (Shamdasani in Jung 1996, p. xxii-xxii, note 17).

[20] C. G. Jung, *Notes on Lectures given at the Eidgenossiche Technische Hochschule, Zurich by Prof. Dr. C. G. Jung*, October 1938-June 1939 (unpublished ms.)

[21] CW 11 para 912

[22] CW 11 para 933

[23] C. G. Jung, *Psychology of Kundalini Yoga*, edited by Sonu Shamdasani (Princeton: Princeton University Press, 1996 [1932]), pp. 12, 20; Jung's letter to James Kirsch, 12 March, 1932 (Ann C. Lammers (ed.), *The Jung-Kirsch Letters*, [New York: Routledge, 2011], p. 25).The view that India was "poisonous" to Europeans was sometimes taken literally by Jung and his followers. James Kirsch had written to Jung about a patient, a son of the artist Kathe Kollwitz, who had apparently also been treated by Kirsch's analyst Toni Sussmann. Sussmann had strong ties to Indian thought and practices. Kollwitz contracted septicemia, Kirsch speculates, due to practicing yoga at Sussmann's behest; Jung, in reply to an earlier letter from Kirsch (not extant), alludes to a similar case involving her. Lammers indicates that Jung distanced himself from Sussmann, one of his earliest students and a trainer of analysts, due to her involvement with "Indian theosophy" (p. 6). In 1933 Jung wrote Kirsch, "For us the Indian way never leads to the unconscious but to an Indian substitute system." (p. 33). Later, Jung even attributed an auto accident in which Sussmann was injured to her Indian proclivities: "India cannot have been completely without a role in this incident." (p. 39). It is ironic that Sussmann, whose Indian loyalties caused Jung to be suspicious of her, was important in introducing Bede Griffiths both to Jungian and Indian thought. Griffiths was one of the most important modern synthesizers of Christianity and Hinduism, and his writings show him clearly to have been influenced by Jung. Griffiths visited the Jungian community of Apple Farm and was eulogized by its founder, Helen Luke, just before his death (Bede Griffiths, (Beatrice Butreau, compiler), *The Other Half of My Life: Bede Griffiths and the Hindu-Christian Dialogue* (Wheaton, IL: Quest Books, 1996), p. 36-42. Luke reports that Griffiths frequently carried Jung's *Memories, Dreams, Reflections* with him on his travels and that Sussmann at one point "tried to steer

him into Jungian work." (p. 39). Luke reports that she herself came to Jungian and Indian thought through Sussmann.

[24] CW 6.

[25] CW 12

[26] CW 9ii

[27] CW 11 para 939

[28] CW 11 para 933

[29] Jung 1996, p. 14

[30] CW 11, para 875. Jung used the term "cramp" frequently for Western consciousness and contrasts this with what he thought was the "Eastern" attitude. " For instance, "when you watch a Yogin doing his religious gymnastics in the 'mandapam', there is no apparent cramp or strain, he simply stretches himself out like a cat. . . " (Jung, 1938-1939, p. 165).

[31] An excruciating example of Jung's view of "primitives" as deficient in ego consciousness occurs in his discussion of an apocryphal story of an African "bushman." The man comes home enraged by a failed fishing expedition and impulsively strangles his son as a result of his anger. Jung tells us that the man has "monkey love" for his boy and cannot distinguish the actual child from his feelings toward him. As we have seen before (and as is typical in a colonialist world) Jung does not think non-Europeans have much or any ego. (CW 6, para 403).

[32] Jung actually rejects the term "monotony," but refers to a "simplicity" that "pervades the spiritual life of India like a pleasant fragrance or melody. It is everywhere the same. . . ." (CW 11, para 952). In his autobiography he refers to a "certain stasis" that results

from the efforts of yoga to go “beyond the opposites” (nirdvandva) and reach “imagelessness and emptiness” (MDR 276). Later, James Hillman, in a dialogue with Deepak Chopra, called Indian ideas on pure consciousness “bloody boring.” (Dick Russell, *The Life and Ideas of James Hillman*, (New York: Helios Press, 2013), p. 359. Hillman said he had ‘Jung to thank’ for his not ‘going East.”’ (ibid, p. 346).

[33] In 1944 (CW 11, para 950-963)

[34] CW 11, para 952-955.

[35] CW 11, para 959.

[36] CW 11, para 953

[37] Ibid.

[38] CW 11, para. 952.

[39] Jung prided himself on a dream where his father had bowed all the way to the floor but Jung the son stopped with “perhaps a millimeter to spare” (MDR 219). His refusal to be a “fish” is significant because he refers to fish as “mute and unconscious” (ibid).

[40] *Letters* vol. 1 p. 247.

[41] The propensity for Westerners to get “above ourselves” in the presence of Indian ideas was expressed by Barbara Hannah during the Kundalini seminars with Hauer and Jung in 1932. (Hannah quoted in Shamdasani’s introduction in Jung 1996). Heinz Kohut (*The Analysis of the Self* [New York: International Universities Press, 1975]) has noted that the symbolism of flying off into space is characteristic of narcissistic pathology. He identifies an orbiting space station or satellite, when such images appear in dreams, as pointing to a dangerous distance between the dreamer’s self and his or her “selfobjects” (the parent and other figures who

“mirror” the self or allow it to merge with them).

[42] James Hillman, who was in Zurich at the same time, described Vasavada as “a good Vedanta man” (Russell, op cit, p. 432) and liked him. He reports, however, that the same suspicion of Indian mysticism that had fallen on Toni Sussman earlier now was applied to Vasavada. There was controversy over graduating him from the Jung Institute, and his analyst Meyer had to intervene (ibid, p.).

[43] Frederick Spiegelman and Arwind Vasavada,*Hinduism and Jungian Psychology* (New Falcon Publications, 1987), p. 193.

[44] Contemporary gurus in America (including those from India) seem to have no problems with fixed, and stiff, fees for spiritual service.

[45] Deirdre Bair, *Jung: A Biography* (New York: Little Brown, 2003), pp. 497-498.

[46] *MDR*, pp 289-291.

[47] Even before the Grail dream of 1938 Jung had been reading tantric texts translated by Sir John Woodroffe, who wrote under the pen name of “Arthur Avalon.” Jung in his 1938 lectures noted that “both these names are taken from the Grail Legend.” (Jung 1938, page 43).

[48] *MDR*, p. 323.

[49] MDR p. 324

[50] MDR p. 325.

[51] Ibid.

[52] CW 5, para 349, n. 85.

[53] Bair, Jung, p. 284

[54] See Sonu Shamdasani , “Reading Jung Backwards? The correspondence of Michael Fordham and Richard Hull concerning ‘The type problem in poetry’ in Jung’s ‘Psychological Types’,” ***Spring: Journal of Archetype and Culture*****,** 55 (1994), pp. 100 - 127) for a discussion of this section of the text between Richard Hull and Michael Fordham, two of the three translators of *Psychological Types*.

[55] Shamdasani, in C. G. Jung, *The Red Book, Liber Novus*, Edited and introduced by Sonu Shamdasani (New York: Norton, 2009), p. 239, n.93.

[56] Jung’s ambivalence about symbolic versus literal reality can be seen in the opposite treatment of Elijah and Salome, who correct Jung by telling him that they are not just symbols but rather are real. Izdubar, on the contrary, must become symbolic in order to survive.

[57] *Liber Novus*, p. 287.

[58] Jay Sherry, “A pictorial guide to The Red Book,” Internet site *ARAS Connections*, 2010, [4]http://aras.org/docs/00033sherry.pdf, accessed 8-12-2013.

[59] The following pages contain painted egg images: 45, 50, 51, 53 (by text), 55, 59, 60, 61, 63, 64, 91, 92, 93, 115, 125, 154 (Philemon holds a glowing egg in his hands). Other images also contain egg-like shapes.

[60] Jung labels page 45 “atharva veda 4.1.4,” which would seem to refer to the fourth verse of the first hymn in book 4 from the Atharvaveda. Shamdasani, however, quotes a translation of a verse from another hymn, Atharvaveda 4.4 verse 1 (i.e., 4.4.1) which is a magic formula for virility. While this might seem to fit the Izdubar context, it is not compatible with the painting, which is part of the “egg” series of images showing how

Izdubar is reborn. Hymn 4.1 is actually a poem to the god Skambha, the anthropomorphized "Pillar" that props apart heaven and earth. This very common theme in Vedic literature is associated by Jung with the mythologem of the Golden Egg (Hiranyagarbha, the title of page 59). In page 45 an egg is in the center of the painting, at the mid-point of the vertical pillar that rests on the head of a human figure (Skambha as god?) standing below a circle that may represent the heaven, midspace, and earth (dyaus, prthivi, rajas in the hymn). Shamdasani was likely misled by the fact that Jung owned the *Sacred Books of the East* volume of Bloomfield's translations from the Atharvaveda (vol. 32), which includes hymn 4.4 but not 4.1. One place Jung might have read 4.1 is in the 1895-1896 English translation by Griffith:

"For he, true to the law of Earth and Heaven, established both the mighty worlds securely. Mighty when born, he propped apart the mighty, the sky, our earthly home, and air's mid-region." (Ralph Griffith, *Hymns of the Atharva Veda*, [5]http://www.sacred-texts.com/hin/av/av04001.htm, accessed 6/24/2013).

Translations of Atharva Veda 4.1 in German by Deussen and others were also available (personal communication, Indology list serve, April 2012).

[61] CW 6, para 183.

[62] CW 7.

[63] In MDR Jung wrote "Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, led back to the one point, that is, to the center." (p. 221). This suggests that the mandalas expressed the idea of the self as the *center* and *goal* of the personality.

[64] CW 7, para 512.

[65] CW 6, para 183, n. 85.

[66] CW 6, para 404

[67] CW 6, para 177.

[68] CW 6, para 182.

[69] CW 6, para 183.

[70] Ibid

[71] Ibid

[72] MDR, p. 185.

[73] MDR, p. 188.

[74] MDR, p. 185.

[75] CW 6, para 188.

[76] Murray Stein, *Jung's Map of the Soul* (Open Court Press, 1998).

[77] The Sanskrit word tapas is cognate with English "temperature" and "tepid."

[78] CW 6, para 194.

[79] CW 6, para 195. In 1928 Jung had his famous "Liverpool" dream of the self appearing in the form of a reddish, flowering magnolia tree of unearthly beauty.

[80] CW 6, para 202.

[81] CW 6, para 326.

[82] Murray Stein, *Jung's Map of the Soul*.

[83] CW 12, CW 13, and CW 14.

[84] CW 9ii.

[85] CW 6, paras 327-374.

[86] CW 6, para 356.

[87] MDR, p. 325.

[88] CW 6, para 357.

[89] Ibid.

[90] Ibid.

[91] CW 6, para 326.

[92] CW 6, para 355.

[93] Jung refers to Deussen, Oldenberg, Bergaigne, Whitney/Lanman, Weber, Keith, Griffith, Garbe, Hume, Dutt, Radhakrishnan, Dasgupta, and others. He quotes from the Rg and Atharva Vedas, several Brahmanas, and a number of Upanisads, law books (Dharmasastras), the Yoga Sūtra, Buddhist tantric texts, and the Bhagavad Gita. He consulted with Emil Abegg of the University of Zurich in this study.

[94] Or "rotundum."

[95] Solid mandalas appear in the last chapter of *Aion* (CW 9ii), where Jung also refers to the functions as being arranged mandalically. In Tibet, most mandalas are implicitly three dimensional.

[96] Jung's first mandala paintings were done in 1916-1917.

[97] Jung, Kundalini Yoga, ETH lectures on Patanjali's Yoga Sutra. Jung met S. N. Dasgupta, who lectured on Patanjali's *Yoga Sūtras* in Zurich in 1939, during his visit to Calcutta in 1937-1938.

[98] Jung had already lectured on tantric yoga, based on books by Sir John Woodruffe (Arthur Avalon) as early as 1930 (Shamdasani, *Kuldalini Seminars*, pp. xxxiv and 71-78).

[99] Shakti, like other Indian concepts, Jung thought to be "metaphysical" as distinguished from his own "psychological" libido, etc.

[100] The interpenetration of symbolic association and power to affect "outer" events has frequently been noted in Indian culture.

[101] Harold Coward, *Jung and Eastern Thought*. (Albany: State University of New York Press), 1985.

[102] Jung, *Kundalini Yoga*, p. 13.

[103] The sea monster in Red Book pages 55 and 64, and the figure of Atmavictu painted several times suggest this danger.

[104] Jung, *Kundalini Yoga*, p. 57.

[105] Jung, *Kundalini Yoga*, p. 56.

[106] Jung, *Kundalini Yoga*, p. 57. In his Forward to D. T. Suzuki's *Introduction to Zen Buddhism* (CW 11, paras 877-907) Jung later made the same point, concluding that in Zen enlightenment, "an empty consciousness stands open to another influence. This 'other' influence is no longer felt as one's own activity, but as that of a non-ego which has the conscious mind as its object. It is as if the subject character of the ego has been over-run, or taken over, by another subject which appears in place of the ego." (CW 11, para. 890).

[107] Ibid.

[108] Barbara Hannah, *Jung: His Life and Work: A Biographical Memoir*, (New York and London: Putnam, 1976) p. 206.

[109] *Liber Novus*, p. 287.

[110] Sabina Spielrein, "Destruction as the cause of coming into being," *Journal of Analytical Psychology* , 39, no.2 155–186 (1994).

[111] *Liber Novus*, p. 287.

[112] Possibly important because Fowler McCormick noted that Jung was preoccupied with the color red during his Calcutta illness a few weeks later. (Bair, *Jung*, p. 428).

[113] "*Vishvanatha-Tempel und die engen Gassen erfullen die Seele Jungs mit Grausen und zwingen ihn umzukehren.*" Alice Boner in Boner, G, Soni, L, and Soni, J. *Alice Boner Diaries. India 1934-1967*. (Delhi: Motilal Banarsidass Publishers), 1993, p. 60. It is interesting that the same word, "horror," appears in Joseph Conrad's *Heart of Darkness* as the last word of Kurtz, the European "gone native." Luis O. Gomez, in "Jung and the Indian East" in Donald S. Lopez, Jr. (ed.) *Curators of the Buddha. The Study of Buddhism under Colonialism,* pp. 197-250. (Chicago: University of Chicago Press), 1995, argues that the culturally "other" is a profound threat to the sense of self. "The other is always other, . . . not natural, not quite human. In the end, the other becomes the bizarre. In Jung, a chasm separates. . . the world of the self and the world of the other."

(p. 211).

[114] Alice Boner, *India Diaries,* pp. 253, 60.

[115] See David Shulman, *The Hungry God*: *Hindu Tales of Filicide and Devotion*. (Chicago: University of Chicago Press, 1993).

[116] MDR, p. 218

[117] CW 11.

[118] Jung, *Notes on Lectures*, 1938-1939.

[119] Dasgupta was the teacher of Mircea Eliade during his residence in Calcutta and the father of his paramour.

[120] May, 1939; see Shamdasani in Jung, *Kundalini Yoga*, p. xxi, n. 17.

[121] His *History of Indian Philosophy* is a classic, multivolume work on the subject.

[122] Jung apparently queried Dasgupta about Indian alchemy, as his "copybook" pages from 1938 contain a reference to a communication from the Indian scholar about two alchemists mentioned in the work of the grammarian Patanjali (Sonu Shamdasani, *C G. Jung, a Biography in Books* (New York and London: W.W. Norton), 2012, p. 179).

[123] Jung, *Notes on Lectures*, 1938-1939, Lecture VI, December 9th, p. 42.

[124] Evident here is the close relationship between yogic creation (emanation) of psychological realities and the widespread Indian phenomenon of "possession" (ā-deṣ, pra-deṣ) of one person (or other being) by another discussed at length by Frederick Smith (2006). The Hindu self is fluid and transactional, lying between persons as much as within them. Cf. Alfred Collins and Prakash Desai, "Selfhood in the Indian context: a psychoanalytic perspective", T.G. Vaidyanathan and J. Kripal (eds), *Vishnu on Freud's Desk. A Reader in Psychoanalysis and Hinduism. (*New Delhi: Oxford University Press, 1999), pp. 367-398.

[125] Swami Muktananda, *Play of Consciousness* (South Fallsburg: Siddha Yoga Press), 2000.

[126] Collins and Desai, "Selfhood."

[127] Cf Collins and Desai, "Selfhood" for some of the vedic texts and discussion of this process in terms of self psychology.

[128] Jung, *Notes on Lectures*, 1938-39, p. 73.

[129] Or "fanciful speculation" (Coward, *Jung and the East*, p. 67).

[130] Heinrich Zimmer, *The King and the Corpse: Tales of the Soul's Conquest of Evil* (Princeton: Princeton University Press), 1945.

[131] Of course it is exactly this continuity that much Indian thought—particularly Buddhist—denies.

[132] Jung, Letters, Vol. 1, p. 264.

[133] Jung, *Notes on Lectures*, 1938-1939, P. 147.

[134] Ibid.

[135] Mircea Eliade, *Yoga: Immortality and Freedom*. (Princeton, New Jersey: Princeton University Press), 1958, p. 87.

[136] This imbalance was partly overcome in Jung's eyes by the "assumption of the Virgin" into the God image by Pope Pius XII in 1950.

[137] At CW 11 para 435 mistakenly written "nirdvanda."

[138] CW 11, paras. 296-448

[139] CW 11, para 427.

[140] The same or similar ideas were also expressed by D. W. Winnicott and J. Lacan. Later, they were developed in detail by Heinz Kohut.

[141] CW 9ii, para. 418.

[142] CW 9ii, para. 410. The diagram remarkably reproduces the details of Jung's 1927 Liverpool dream where the central square of the city mandala was surrounded by "individual quarters," "themselves arranged radially around a central point. This point formed a small open square . . . and constituted a small replica of the island [in the center of the square, where grew a red-flowered magnolia]." (MDR p. 198). In *Aion* the square of individuation contains four subsidiary squares within which the overall movement of individuation is reproduced in miniature.

[143] For instance, the order of the four elements is somewhat at variance. In the kundalini sequence the progression is from earth to water to fire to air. In *Aion*, earth leads to water but then to air and finally fire.

[144] CW 9ii, para. 271.

[145] CW 9ii, para. 348.

[146] CW 9ii, para. 352.

[147] Alfred Collins, *"The three selves of Indian psychology and psychoanalysis" in G. Misra, ed. Psychology and Psychoanalysis. (*Delhi: Center for Study of Civilizations), 2013.

[148] Coward, *Jung and Eastern Thought*, distinguishes between a "rupture of planes" in yoga and Zen Buddhism and "integration" of levels in Jungian individuation.

[149] In the 1938 lectures on yoga and active imagination, Jung states what he takes to be the Indian position that "one emerges from the personal ātman into the universal ātman

through Yoga, the Yogin becomes aware of himself as the universal essence." But at the same time he directs his audience of Westerners that "*on no account* should you meditate on such a text. . ." (Jung , *Notes on Lectures*, 1938-1939, Lecture VI, December 9th, p. 42, emphasis in original).

[150] Jung refers to "the fear which the conscious mind has of the unconscious" in *Aion* (CW 9ii, para. 355).

[151] We are reminded of Jung's retreat in "horror" (greisen) from the Vishvanath temple in 1937 recorded by Alice Boner (Boner et al, *India Diaries*).

[152] "The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious." (*Aion* [CW 9ii], para 303).

[153] Most Indian demons are usurpers who attempt to assert illegitimate authority or power.

[154] CW 9ii, para 347.

[155] CW 9ii, para. 303.

[156] Rudolph Otto, *The Idea of the Holy* (New York: Oxford University Press, USA), 1958.

[157] ibid.

[158] MDR, p.3.

[159] David White, *Sinister Yogis* (Chicago: University of Chicago Press), 2011.

[160] Jung, CW 14, para. 778 (italics in original).

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2021/09/12/who-is-the-spirit-of-the-east/999-india/
3. https://www.academia.edu/9699703/CHURNING_THE_MILKY_OCEAN_POISON_AND_NECTAR_IN_CARL_JUNGS_INDIA
4. http://aras.org/docs/00033sherry.pdf
5. http://www.sacred-texts.com/hin/av/av04001.htm

Marion Woodman: The Psychology of Transformation (2022-09-09 04:14)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]Marion Woodman: The Psychology of Transformation

1. https://www.facebook.com/groups/56536297291/
2. https://www.youtube.com/watch?v=PTYYJMvUodM&ab_channel=MedicinePath

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Carl Jung: "Don’t Make A Legend Out of Me." (2022-09-11 04:27)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Prologue: “The most cursed dilettante”

Prologue: “The most cursed dilettante”

“Don’t make a legend of me.” C. G. Jung, 1930.

Occultist, Scientist, Prophet, Charlatan, Philosopher, Racist, Guru, Anti-Semite, Liberator of Women, Misogynist, Freudian Apostate, Gnostic, Post-Modernist, Polygamist, Healer, Poet, Con-Artist, Psychiatrist and Anti-Psychiatrist – what has C. G. Jung not been called?

Mention him to someone, and you are likely to receive one of these images.

For Jung is someone that people – informed or not – have opinions about.

The swift reaction time indicates that people respond to Jung’s life and work as if they are sufficiently known.

Yet the very proliferation of “Jungs” leads one to question whether everyone could possibly be talking about the same figure.

In 1952, Jung responded to the fact that he had been variously described as a theist, an atheist, amystic, and a materialist by noting:

“When opinions over the same subject differ widely, according to my view, there is the well-founded suspicion that none of them is correct, i.e., that there is a misunderstanding.”

Nearly fifty years later, the number of divergent views and interpretations of Jung has prodigiously multiplied.

He has become a figure upon whom an endless succession of myths, legends, fantasies, and fictions continues to be draped.

Travesties, distortions, and caricatures have become the norm.

This process shows no signs of abating.

From early on, Jung was subject to a welter of rumors.

In 1916, he wrote to his friend and colleague, Alphonse Maeder,

As to what the rumors about my person concern, I can inform you that I have been married to a female Russian student for six years (Ref. Dr. Ulrich), dressed as Dr. Frank, I have recommended immediate divorce to a woman (Ref. Frau E-Hing), two years ago I broke up the Ruff–Franck marriage, recently I made Mrs. McCormick pregnant, got rid of the child and received 1 million for this (Ref Dr. F. & Dr. M. In Z.), in the Club house I intern pretty young girls for homosexual use for Mrs. McCormick, I send their young men for mounting in the hotel, therefore great rewards, I am a baldheaded Jew (Ref. Dr. Stier in Rapperswyl), I am having an affair with Mrs. Oczaret, I have become crazy (Ref. Dr. M. In Z.), I am a con-man (Ref. Dr. St. in Z.), and last not least – Dr. Picht is my assistant. What is one to do? How should I behave to make such rumors impossible? I am thankful for your good advice. The auspices for analysis are bad, as you see! One must simply not do such an unattractive enterprise on one's own, if one is not to be damaged.

After decades ofmyth making, one question becomes more insistent: who was C. G. Jung?

Once, when asked who he was, Miles Davis replied that he had changed the course of music several times in his life (1990, 371).

Something similar could be said of Jung.

As a psychiatrist, he played a pivotal role in the formation of the modern concept of schizophrenia, and the idea that the psychoses were of psychological origin and hence amenable to psychotherapy.

During his association with Freud, he was the principal architect of the psychoanalytic movement, inaugurating the rite of training analysis, which became the dominant form of instruction in modern psychotherapy.

His formulation of psychological types of introverts and extraverts with numerous sub-varieties has spawned countless questionnaires.

His views on the continued relevance ofmyth were the seed bed for themythic revival. His interest in Eastern thought was the harbinger of the postcolonial Easternization of the West.

Intent on reconciling science and religion through psychology, his work has met with endless controversy at every turn. Alongside a professional discipline of Jungian psychology and Institutes, Societies, Clubs, and Associations still bearing his name, there is a massive counterculture that hails him as a founding figure – and the impact of his work on mainstream twentieth-century Western culture has been far wider than has yet been recognized.

The work of Freud and Jung has been taken on by the general public to a remarkable extent.

For many, their names are the first which come to mind when one thinks of psychology.

They have become iconic images of “the psychologist.” Their names have become proper names for psychology.

Like Russian dolls, they conceal many forgotten figures within them.

They have come to stand in for long-standing debates in European intellectual history and transformations in Western societies from the end of the nineteenth century to the present.

The plethora of positions attributed to Freud and Jung, if collectively assembled, would in both cases cover something approaching the whole spectrum of modern thought.

The figure of “Jung” stands at the interfaces of academic psychology, psychiatry, psychotherapy, popular psychology, and New Age psychologies.

The rise of these disciplines and movements is one of the decisive developments in twentieth-century Western society.

It may well be its most curious legacy.

The formation of modern psychology and psychotherapy took place at a time of great upheaval in Western thought and culture, in which they were deeply interwoven.

Thus their reconstruction is an essential element in the comprehension of the development of modern Western societies and our present.

From psychiatric wards to pulpits, from university lecture halls to chat shows, from law courts to tabloids, from classrooms to prisons, psychology today is firmly installed. It has effected deep-seated transformations in civic life as well as in individuals’ intimate perception of themselves.

When so much of social reality and “common sense” have come to be pervaded by psychology, psychological ideas have been naturalized, and have taken on the aspect of immediate indubitable certitudes.

They have become standards by which to judge individuals in other times and societies.

An historical account of these unprecedented changes is essential if one is to arrive at a reflective distance from the installation of psychology in contemporary life.

Around 1938, Jung himself had this to say about the societal impact of psychology:

“A ceaseless an**d limitless talk about psychology has inundated the world in the last twenty years, but it has not as yet produced a noticeable improvement of the psychological outlook and attitude.**”

Both laymen and scientists were “bewildered by the luxuriant growth of theoretical standpoints, and by a maze of unbalanced propositions” (ibid.).

The history of psychology may offer a way into, and a way out of, this maze of bewilderment.

The advent of the new psychology

“One must be absolutely modern.” (Arthur Rimbaud, A Season in Hell, 1873)

“Everyone seems to be publishing a Psychology in these days,” wrote William James in 1893 to his friend and fellow psychologist, Theodore Flournoy.

Textbooks, Principles, Outlines, Introductions, Compendiums, and Almanacs of psychology poured forth. Journals, Laboratories, Professorships, Courses, Societies, Associations, and Institutes of psychology were set up.

A horde of witnesses was called forth and interrogated: the Madman, the Primitive, the Genius, the Degenerate, the
Imbecile, the Medium, the Infant and last but not least, the White Rat.

New characters entered the social stage: the Schizophrenic, the Narcissist, the Manic-Depressive, the Anal-Retentive, the Oral-Sadistic and all the “verts” – the Invert, Pervert, Introvert and Extravert.

But what did all this ferment denote?

At the end of the nineteenth century, many figures in the West sought to establish a scientific psychology that would be independent of philosophy, theology, biology, anthropology, literature, medicine, and neurology, whilst taking over their traditional subject matters.

The very possibility of psychology rested upon the successful negotiation of these disciplinary crossings.

The larger share of the questions that psychologists took up had already been posed and elaborated in these prior disciplines.

They had to prise their subjects from the preserves of other specialists.

Through becoming a science, it was hoped that psychology would be able to solve questions that had vexed thinkers for centuries, and to replace superstition, folk wisdom, and metaphysical speculation with the rule of universal law.

In 1892, Flournoy was given a chair in psychology at the University of Geneva.

This was the first chair of psychology in a science, as opposed to philosophy faculty.

In 1896, reflecting back on the significance of this event, Flournoy stated:

the Genevan government has implicitly recognized (perhaps without knowing it) the existence of psychology as a particular science, independent of all philosophical systems, with the same claim as physics, botany or astronomy . . . One is thus right to consider as historically accomplished, with the same authorization and the high consecration of political power, the long procession by which the study of the soul little by little detached itself, in its own fashion, from the general trunk of philosophy to constitute itself at the level of a positive science. As for knowing
up to what point contemporary psychology does justice to this declaration of the majority, and has truly succeeded in freeing itself from all metaphysical tutelage of any colour, that is another question. For here not less than elsewhere the ideal should not be confounded with reality. (1)

This study unfolds within the space of Flournoy's final qualification.

Proponents of the new psychology proclaimed a radical break with all prior forms of human understanding.

The foundation of modern psychology was held to be nothing less than the final and most decisive act in the completion of the scientific revolution.

Not only did this inform its rhetoric, but also its sense of purpose and mission.

Whether itwas actually ever achieved or not, this conception of an absolute break with the past became a vital element in the self-conception of psychologists, and in how they styled their works.

Flournoy's celebratory claim expresses a sentiment that was widely felt by psychologists in the 1890s. In 1892, reflecting on the "progress" of psychology,

William James wrote:

When, then, we talk of 'psychology as a natural science' we must not assume that means a sort of psychology that stands at last on solid ground. It means just the reverse; it means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint . . . it is indeed strange to hear people talk triumphantly of 'the New Psychology', and write 'Histories of Psychology', when into the real elements and forces which the word covers not the first glimpse of clear insight exists. A string of raw facts, a little gossip and wrangle about opinions, a little classification and generalization on the mere descriptive level; a strong prejudice that we have states of mind, and that our brain conditions them: but not a single law in the sense in which physics shows us laws, not a single proposition from which any consequence can causally be deduced. Wedon't even know the terms between which the elementary laws would obtain if we had them. This is no science, it is only the hope of science . . . But at present psychology is in the condition of physics before Galileo and the laws of motion, of chemistry before Lavoisier and the notion that mass is preserved in all reactions. The Galileo and the Lavoisier of psychology will be famous men indeed when they come, as come they some day surely will. (468)

It is a moot point whether in the ensuing decades any such progress had indeed occurred – whether, in Flournoy's terms, the gap between the ideal and the real had lessened, or that the founding separations of psychology from theology, philosophy, literature, anthropology, biology, medicine, and neurology had successfully taken place – or whether psychology today is in any better shape than James' estimation of its standing in the 1890s (gossip, wrangle, prejudices, and so on).

Nevertheless, the frequency with which psychologists were likened (or likened themselves) to Galileo, Lavoisier, and Darwin increased dramatically.

Flournoy's and James' statements indicate the prospects and problems of the "new" psychology.

At the outset, psychologists sought to emulate the form and formation of established prestigious sciences, such as physics and chemistry.

This emulation – or simulation – took different forms. Central to it was the conception that psychology should also be a unitary discipline.

Yet very quickly, the proliferation of variously styled psychologies demonstrated that there was little consensus as to
what could be considered the aims and methods of psychology.

In 1900, the Berlin psychologist William Stern surveyed the new psychology.

Aside from an empirical tendency and the use of experimental methods, he saw little in the way of common features.

There were many laboratories with researchers working on special problems, together with many textbooks, but they were all characterized by a pervasive particularism.

He said that the psychological map of the day was as colorful and checkered as that of Germany in the epoch of small states, and that psychologists often speak differen languages, and the portraits that they draw up of the psyche are painted with so many different colours and with so many differently accented special strokes that it often becomes difficult to recognize the identity of the represented object. (Stern, 1900b, 415)

Psychology was faced with a welter of unresolved fundamental questions.

Stern concluded: “In short: there are many new psychologies, but not yet the new psychology” (ibid.).

The disunity of psychology increased exponentially by year.

One wonders what images Stern would choose to illustrate the situation today.

The profusion of competing definitions of psychology was such that by 1905, the French psychologist Alfred Binet produced a typology of definitions of psychology (175).

The varieties of psychologies had already become a subject for reflection for psychologists.

He argued that the multiplicity of definitions which had been proffered pointed to their insufficiency.

The only element of commonality underlying the different definitions was that they all

happened to designate what they took to be a new field by the same name – psychology.

The multiplicity of definitions of psychology also entailed a corresponding multiplicity of conceptions of why psychology was a science.

Ultimately, the one common denominator was the general assumption that in the field of psychology, it was up to
psychologists themselves to determine the criteria for the scientific status of their discipline.

The glaring disjunction between the disunity of psychology and its would-be status as a unitary science led to one major attempt at rectification, through an attempt to establish a common language for psychology.

This took place at the international congress for experimental psychology in Geneva in 1909, under the presidency of Flournoy.

In their preliminary circular, the organizers proposed that psychology had now arrived at a point of a development common to all sciences, when common unifying conceptions in terminology and technical procedures were necessary
(ed. Clapar‘ede, 1910, 6).

A session was devoted to this issue.

The Swiss psychologist Edouard Clapar‘ede opened it by noting that there reigned a great confusion in psychology concerning the use of terms.

Part of this was due to disagreements concerning the existence, nature and origin of particular processes.

But he claimed that the greater part was due to the absence of a precise nomenclature.

Thus, many divergences considered to be doctrinal came down to divergences of words.

To rectify this situation, Clapar

ede and the American psychologist James Mark Baldwin put forward suggestions as to how psychologists could come to agree on a common language, through agreeing upon a set of rules and procedures for the adoption of new technical terms (ed. Clapar

ede, 1910, 480–1).

Following this, Ren´e de Saussure argued that this process of unification would ultimately lead to the creation of an international language.

A form of this, however, already existed, in the language of Esperanto, which was admitted at the congress as an official language (ed. Clapar‘ede, 1910, 484).

In the later half of the nineteenth century, numerous international auxiliary languages

were created. Esperanto had first been developed in 1887 by the Russian Ledger Ludwik Zamenhof, and attracted a great deal of attention.

Auguste Forel, Rudolf Carnap, and Bertrand Russell were among figures greatly interested in it.

Esperanto associations sprang up in major cities, numerous conferences were dedicated to it, and major works of literature were translated into it.

De Saussure argued that Esperanto could serve in all sciences as an international language, and that in psychology in particular, it could form the basis for comparison and unification.

He quickly added that he did not foresee the replacement of individual languages, but simply the creation of a supplementary means of inter-comprehension.

Simply by knowing one's mother tongue and Esperanto, one would be able to communicate with everybody.

Clapar'ede, Baldwin and de Saussure were proposing a reformation of psychology based on a rectification of its language.

A heated debate followed, in which some of the congress participants spoke in Esperanto.

The critical disagreements were how this unification was to be achieved.

These discussions reveal the deeply felt conviction that psychology, as a science, should function as psychologists imagined other sciences to function.

Like chemistry, it should have its own periodic table. The project was a total failure.

Reference was already made in the discussion to the tower of Babel.

Far from a unification of psychological language, a plethora of incommensurable dialects, idioms, idiolects proliferated.

The relations between schools and orientations of psychology quickly became so warlike and acrimonious that even to talk about any form of collaborative unification of terminology, let alone the increasing impossibility of the task itself, would have been laughed at.

The linkage with Esperanto gives some indication of the hopes that were entertained for psychology – that it would become an international auxiliary language, enabling an unprecedented level of communication and mutual understanding between psychologists, and ultimately, the general public.

Was the dream of a unitary discipline of psychology, with cooperation and collaboration between coworkers, as utopian as the promotion and adoption of Esperanto?

Glossolalia and private languages had come to be the order of the day, amongst psychologists themselves.

The singularity of the term “psychology” should not mislead one into thinking that such a discipline was ever successfully founded.

Or that there is an essence to “psychology” that could encompass the various definitions, methodologies, practices, world-views, and institutions that have used this designation.

Rather it indicates the massive significance that psychologists gave to being seen to be talking about the same thing.

As Edmund Husserl noted, “the history of psychology is actually only a history of crises” (1937, 203).

The continued reference to psychology in the singular, split up and subdivided into tendencies and schools, is an instance of what Kurt Danziger has aptly called “unification by naming”.

As we have just seen, it was what Clapar‘ede and Baldwin had explicitly proposed in a programmatic form.

While their project was a failure, the operation of unification by naming did play a critical role in twentieth-century psychology – not through providing the ideal of univocal meaning and the possibility of effective translation and communication, but through papering over and covering up the incommensurabilities and cleavages that multiplied.

This was not only important at a conceptual level, with the promotion of terms such as stimulusresponse learning or the Unconscious, by which psychologists sought to bring all human experience under the rule of one universal master
concept, but in the conception of the field itself. One effect of the singular conception of psychology,

Danziger suggests, was that it furthered the cause of professionalization, by implying that the practically oriented
brancheswere linked to a scientific discipline.

This linkage in turn implied that the more abstruse research had practical significance (1997, 84, 133).

Furthermore, by giving a distinct profile to the discipline, however conflict-ridden, unification by naming masked the epistemological anarchy that prevailed within it.

The ever-increasing fractionation of psychology was partially a consequence of the fact that psychology never was one thing.

Rather, it was an appellation that came to be used to designate a conglomeration of diverse practices and conceptions in different domains.

Already in the 1920s and 1930s, perceptive figures who had participated in the founding of psychology expressed grave doubts as to its progress.

In 1921, Stanley Hall noted that there was a growing consensus amongst “the competent” that the condition of psychology was unsatisfactory and that its inaugural promise had not been fulfilled.

Morever, he thought that its state was likely to get worse (9). According to Hall,

Never in the history of the sciences has there been a stage in any of them (with the possible exception of sociology, if that can be called a science) in which along with great activity there has been such diversity of aims, such tension between
groups and such persistent ignoring by one circle of workers of what is made cardinal by another (for example, the psychoanalysts and the introspectionists). (477)

For Hall, what the world needed was a “psychological Plato” to solve this situation.

A further aspect of the self-conception of psychology as a science is its evolutionary legend, the axiomatic belief that – unlike the understanding of the human condition embodied for instance in literature – psychology undergoes a process of development.

As a consequence, it is widely held that we are better equipped with the theories of today than those of yesteryear through some ill-defined process of natural selection.

This evolutionary legend, which passes unexamined, has lent a normative aspect to the use of contemporary Western psychological concepts, and has led to the implicit relegation of forms of psychological understanding in other cultures.

Furthermore, this legend obscures the extent to which particular psychologies became dominant through historically contingent events, and, not least, through the rescripting of history.

Here we need to differentiate between various theoretical projects to found a scientific psychology, and psychologies as social formations.

The latter designates the resultant disciplines, practices, and effects which arose.

The projects to found psychology played an important role in legitimating the social formations. It is clear that the theoretical difficulties which beset projects for psychology did not impede the rise and “success” of psychologies as social formations.

Far from it.

As Nikolas Rose points out, it was precisely the lack of homogeneity and lack of a single paradigm that enabled the widespread social penetration of psychologies.

They lent themselves to a variety of applications in a variety of sites.

Whatever one’s purposes, from brainwashing to sexual liberation, there was a psychology that offered itself as ideally suited to the task (1996, 60).

The problems posed by psychology’s “will to science” are not to be solved, as some

have tried to do, by simply dropping the rubric of science and declaring psychology to be an art, or hermeneutics.

The critical issue is not whether a particular discipline calls itself a science or not, but the nature of its practices and institutions.

Thus in science studies today, one finds that the question of the demarcation between so-called science and so-called pseudoscience has increasingly become a non-issue.

This has been a consequence of the increasing realization that science, with a capital "S," never existed – in other words, that there is no atemporal essence to something one could call the scientific method.

The significance of the period between the 1870s and 1930s is that the major disciplinary and theoretical forms of modern psychology and psychotherapy were established at this time.

Since then, there has been massive growth in production of psychological literature, in the population of psychologists and of consumers of psychological knowledge.

Psychologists have been resourceful in finding ever new markets and audiences for their knowledge.

There has been an acceleration in the rate of propagation of new psychologies, which shows no sign of slowing down.
One of the most common titles in psychology books this century is "the new psychology of . . ."

Whether the amount of actual innovation matches the massive expansion of psychologies is another question altogether.

At the same time, despite this massive growth, there has been little change in the disciplinary forms and methods of psychologies and psychotherapies.

Experimentation continues to dominate academic psychology, and the couch still forms the bedrock of psychoanalysis.

When confronted with psychology today, there are several options available.

One could simply attempt to ignore it, though this becomes increasingly hard to do.

Alternatively, one can take up an active interest in it, install oneself into one of the already existing schools of psychology, take up an eclectic position or form a school of one's own.

The majority of responses to psychology fall into one of these options. However, there is another possibility, which would be to study the psychology-making process itself.

For psychology itself has now become a phenomenon of contemporary life that pressingly calls for explication.

A major difficulty in evaluating twentieth-century psychology and psychotherapy is that

their conceptions of the human subject have themselves partially transformed the subject that they set out to explain.

Their interpretive categories have been adopted by large-scale communities and subcultures, and have given rise to new forms of life.

If there is one thing that psychology and psychotherapy have demonstrated in the twentieth century, it is the malleability of individuals, who have been willing to adopt psychological concepts to view their lives (and that of others), in terms of a play of conditioned reflexes, a desire to kill one's father and sleep with one's mother, a psychomachia between the good and the bad breast, a parade of dissociated alters, a quest for self-actualization through peak experiences or contorted twists through the hoola hoops of the symbolic, imaginary, and the real.

A comparative study of these varieties of psychological experience has yet to be undertaken.

What is important to note is that the formation of different schools of psychology and psychotherapy, with their particular languages and dialects, has led to the rise of archipelagoes of warring communities and subcultures.

Whatever the status of the entities, processes and structures that have been posited, it is clear that these have become the unquestioned assumptions of increasingly large groups of individuals.

"Psychic reality" is, par excellence, the fabricated real.10 This is but to extend William James' remarks apropos the trance state, that its most remarkable "property" was its capacity to present itself according to whatever theory one held about it.

A distinctive trait of modern psychology and psychotherapy is their peculiarly historical identity. Contemporary psychoanalysis and Jungian psychology trace themselves back to Freud and Jung in a manner quite unlike other disciplines.

Historical lineages and genealogies have provided important means of legitimation and authorization for current professionals, whilst these narratives themselves pass unexamined.

The historian is provided with the unusual spectacle of late nineteenth-century and early twentieth-century texts being transposed and translated into novel contexts and used as the basis for diverse practices.

At the same time, the names of Freud and Jung are regularly invoked as masks for conceptions and practices which have no inherent or necessary connections to their work.

A new scholasticism has arisen, and their names are used to sign and underwrite an endless series of blank theoretical cheques.

Jung without Freud

In popular perception as well as in the historical field, Jung's name is so closely bound with Freud that it is hard to even consider Jung without Freud.

In histories of psychiatry, psychology, and psychoanalysis, Jung's psychology is usually classed as an offshoot of psychoanalysis, as one of the myriad neopsychoanalytic schools.12

Whilst, following Henri Ellenberger, copious critical work has been done on the "Freudian Legend," nothing comparable has been done on what may be termed the "Jungian Legend" in which Jung is portrayed as the rebel heretic of psychoanalysis, who, out of the perceived shortcomings of psychoanalysis, broke away to form his own school, based on his own "discoveries."

Evaluations of Jung have generally assumed this view, and differed only in how they have assessed Jung's move away from psychoanalysis – as a fall from grace or a return to something approaching sanity.

Following the logic of this location, one may surmise that as Jung's psychology was supposedly an offshoot from psychoanalysis, revisionistic scholarship on the origins of psychoanalysis, coupled with close scrutiny of the break between Freud and Jung, should be sufficient to account for the genealogy of complex psychology.

Since the publication in 1974 of the Freud–Jung letters ("that accursed correspondence," as Jung termed it),13 this has been the perspective that has generally been followed.

In the plethora of studies of the Freud–Jung relation, commentators have generally been in agreement on one thing – that the period in question marked a crucial epoch in the institutional and theoretical development of psychoanalysis, and what was later to become complex psychology.

With few exceptions, these works have uniformly suffered from the Freudocentric frame in which they have viewed the genesis of complex psychology.

For much of the twentieth century, itwas widely held that Freud discovered the unconscious, that he was the first to study dreams and sexuality scientifically and to disclose their psychological meanings to a startled public, and that he invented modern psychotherapy.

Furthermore, it was maintained that these discoveries and innovations were based on his selfanalysis and the analysis of his patients.

Henri Ellenberger dubbed this the "Freudian legend" and demonstrated that these claims had less to do with historical actuality than with how Freudians rescripted history in their favour.

Since then, these claims have been subjected to decades of critical scrutiny. Historians have recontextualized the "origins of psychoanalysis" within late nineteenth-century developments in neurology, psychiatry, biology, psychotherapy, and related areas.

Whilst a great deal of controversy remains concerning these issues, it is nevertheless clear that the larger share of the claims for Freud's originality have not been sustained. At the same time, Jung's derivative position with regard to
psychoanalysis has not been seriously challenged.

The adequacy of the Freudocentric view of Jung, in which psychoanalysis features as the key determining context for the emergence of complex psychology, has been assumed as self-evident.

This represents nothing less than the complete mislocation of Jung and complex psychology in the intellectual history of
the twentieth century.

The Freudian legend has mystified the formation of modern psychotherapy and psychologies of the unconscious.

Indeed, the terms “Freud” and “Jung” have in effect become sign-systems that refer, unknowingly, to several critical decades of debates in modern European thought.

Meanwhile, many of the protagonists and issues have been completely forgotten.

This has led to the curious situation today when one is faced with “answers” without the “questions” that they were purportedly addressed to.

These answers have, in turn, been taken as ready-mades, objets trouv´es, whose original design and function have been erased.

Complex psychology

How then should Jung’s psychology be approached?

To answer this, one first needs to consider the formation of modern psychology, and clarify what he intended his psychology to be.

The current discipline of Jungian psychology as a school of psychotherapy claiming descent from Jung obscures the question of what exactly Jung set out to achieve, as it is generally assumed that it must have been the discipline bearing his name.

It is important here not to confound the present profession with the discipline that he attempted to found.

To begin with, it does not even bear his chosen designation.

While Jung had initially used the term analytical psychology to designate his psychology, in the 1930s he renamed it “complex psychology.”

In the commemorative volume for his sixtieth birthday, The Cultural Significance of Complex Psychology, Toni Wolff noted that in recent years, Jung had come to refer to his psychology as complex psychology, especially when dealing with it from a theoretical viewpoint.

By contrast, she noted that the term analytical psychology was appropriate when deal-

ing with the practical methods of psychological analysis (1936, 7).

Thus the change in term was not only stylistic, but also signalled a shift in emphasis from practical analysis to general psychology.

In 1954, Jung wrote:

"Complex psychology means the psychology of 'complexities' i.e. of complex psychical systems in contradistinction from relatively elementary factors."

C. A. Meier suggested that compared to "analytical" psychology, "complex" psychology had the value of being less restricted to the pathological associations of the consulting room (1984, xi).

However, with rare exceptions, the term was not taken up by Jung's followers.

One reason for this was because it was never adopted in the English-speaking world, which became the most influential sector for developments in Jungian psychology after the second world war.

This startling disregard for the name Jung had chosen for his discipline gives an indication by itself of the separation of Jungian psychology from Jung.

Furthermore it also gives an indication of a crucial shift in emphasis in the opposite direction, from general psychology to practical analysis.

Analytical psychology today is largely a professional psychotherapeutic discipline with a problematic relation to the widespread non-professional readership of Jung.

His attempt to establish a general psychology has taken a back seat, though it lingers in the background, playing a legitimating role.

On a number of instances, Jung also expressed himself very critically concerning some of his followers, such as in the following statement:

"There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me."

The history of analytical psychology consists in how the language that Jung developed became reformulated and taken to different ends by those around him.

This process of resignification has been central to its development.

In many instances, Jung's terms have come to mean radically different things.

In the process, many of the issues and phenomena that he was dealing with – such as those reconstructed in this volume – have been simply forgotten or left to one side.

There has been a proliferation of silent resignifications that seamlessly present themselves as representing Jung's theories, or faithful elaborations of them. In many instances, his

signature concepts are simply employed as markers of professional identity.

They have been extracted from the issues and contexts from which they arose. Consequently, they have taken on an extreme plasticity.

This has opened up an endless terrain for reinventions of Jung. Analytical psychology continues to be spoken of in the singular.

Descriptively speaking, it would be more accurate today to speak of an archipelago of disparate Jungian psychologies, which basically have little to do with one another, or, for that matter, with Jung.

To continue to refer to Jungian psychology today in the singular – even subdivided into schools – has become an
anachronism.

In the first instance, Jung did not intend to form a particular school of psychotherapy, but, in line with the unitary conceptions of psychology in the late nineteenth century, intended to establish psychology in general.

In 1934, he established a Psychology Fund at the Eidgen¨ossischeTechnische Hochschule (Swiss Federal Institute of Technology) in Zurich, whose initial aim was to fund a lectureship to be held at a Swiss university.

His stipulations are revealing in this regard:

The treatment of psychology should in general be characterized by the principle of universality.

No special theory or special subject should be propounded, but psychology should be taught in its biological, ethnological, medical, philosophical, cultural-historical and religious aspects.

The aim, he continued, was to free the teaching of the human soul from the “constriction of compartments.”

Jung held that psychology constituted the fundamental scientific discipline, upon which other disciplines should henceforth be based.

In his view, it was the only discipline which could grasp the subjective factor that underlay other sciences.

The establishment of complex psychology was to enable the reformulation of the humanities and revitalize contemporary
religions.

The history of Jungian psychology has in part consisted in a radical and unacknowledged diminution of Jung’s goal.

When one considers the attempt of psychologists to separate their discipline from pre-

existing disciplines, it becomes evident that one is not simply dealing with single episodes, as is conventionally portrayed in histories of psychology and the obligatory introductory chapters of textbooks of psychology.

Rather, one is dealing with myriad attempts to achieve such ends.

The mode in which these disciplinary crossings were negotiated gave rise to the specific form that particular psychologies took.

The constitutive separations of psychology from pre-existing disciplines did not occur in one single place nor at one single time.

This proposition holds even if one considers the work of a single theorist, such as Jung.

Despite the overriding tendencies of nearly all presentations of his work, it did not obey a straightforward linear chronological evolution.

Standard presentations of the subject, more often than not, obscure more than they reveal. Indeed,

Jung went so far as to nominate this lack of linearity as the hallmark of his work. During the interviews for Memories, Dreams, Reflections, he said to Aniela Jaffe:

I do not know whether the things I have told you are of value to you, and I am sorry that I repeat things. I have also done this in my books, I always consider certain things again, and always from a new angle. My thinking is, so to speak, circular. This is a method which suits me. It is in a way a new kind of peripatetics.

In reading Jung's work and correspondence, one encounters two distinct modes of thinking and presentation.

In the first, specific theories are advanced, established, and considered to be proven.

This mode, heavily accentuated in the first generation of Jungian analysts and in numerous introductory and expository works, is the most well known.

Thus, "as everybody knows," he put forward theories of complexes, psychological types, and most notoriously, of the archetypes of the collective unconscious.

The second mode of his thinking consists in an ongoing questioning concerning the conditions of possibility of psychology.

To cite but two instances of this mode, in 1929, he compared the present state of psychology to that of natural philosophy in the middle ages, in which there were only opinions about unknown facts.25 In 1951, he wrote:

Our psychological experience is still too young and too little extended to enable general theories. For the time being, the researcher still needs a quantity of

facts which would illuminate the essence of the soul, before we could also even think about putting up universally valid propositions.

When considering Jung's strictures on the possibility of psychology and his statements about the premature status of general theories in psychology, it is important to realize that he is including his own work in this assessment.

It is precisely this mode of his thinking that tends to be filtered out.

These two modes thread themselves throughout his work, and their interplay is a theme throughout this book.

For many people, Jung's name is synonymous with the Archetypes and the Collective Unconscious.

They constitute his signature concepts, and generally solicit instant assent or repudiation, presenting an open and shut
case.

Whether one accepts or repudiates them, it is generally assumed that what they designate can be considered as sufficiently well known.

The reasons for this are not hard to find. Jung himself offered a plethora of definitions.

In his wake, there has been no shortage of expository works setting out what these terms are.

Finally, there is hardly a work of Jungian, neo-Jungian or post-Jungian inspiration that does not carry their repeated
imprint.

It would be hard to characterize an author whose collected works span more than twenty volumes, by economy of expression, or by linguistic parsimony.

Yet in important respects, this is precisely the case with Jung.

His signature concepts contained many different ideas which attempted to resolve major debates in philosophy, psychology, sociology, biology, anthropology, comparative religion, and other fields, and enable the formation of a distinct discipline of psychology.

It is precisely this combinatory operation that gives his psychology its distinctive style and substance.

However, the utilization of the same terms to cover such a range of issues also generates a potential for conceptual confusion, to which any survey of the literature of analytical psychology can amply attest.

This suggests that a certain caution is appropriate in assuming that these terms can indeed be considered to be sufficiently known even to be appropriately evaluated.

Hence the following inquiry will not commence with definitions.

Rather, it will attempt to reconstitute the debates from which Jung drew and which led to the formulation of these terms – in particular, how and why he used the same terms as solutions to distinct questions, and the significance of this combinatory operation.

To grasp his signature concepts, it is critical to realize the issues and debates which he was addressing, and to which they were put forward as attempted solutions.

The study of the formation of complex psychology may be taken as a case history within the wider story of the formation of modern psychology and psychotherapy.

However, this is not to suggest that it should be taken as a paradigmatic instance.

For what is precisely at issue here is the impossibility of any singular encapsulation of the formation of modern
psychology and psychotherapy.

The new encyclopedia

For centuries, individuals have sought to draw up representative compilations of all human knowledge in the form of encyclopedias.

Samuel Johnson defined an Encyclopedia as “the circle of the sciences, the round of learning,” citing Glanvill, “Every science borrows from all the rest, and we cannot attain any single one without the encyclopaedy” (1755, 166).

Psychology, for Jung, was an encyclopedic enterprise.

The fact that he was a man of encyclopedic learning has often been noted. His library, still intact in his house in Kusnacht, presents a panoramic, encyclopedic vista of human learning, without parallel in modern psychology.

Jung’s last major work alone, Mysterium Coniunctionis (1955–1956), contains over 2,300 footnotes.

But what has not been sufficiently noted is the fact that this erudition was constitutive of his psychology, and significantly
contributed to its form.

For Jung, psychology was the discipline to unite the circle of the sciences.

In his understanding, there was no field of human endeavor that was irrelevant for psychology – as in all human affairs, psychology studied the doer of the deed.

He took Terence’s dictum, “nothing human is alien to me,” as his duty.

Consequently, there was no clear delimitation of the provenance of psychology.

The range of subjects that he discussed in the course of works attests to this.

In the history of encyclopedic projects, what was distinctive about Jung's was that it attempted to ground other disciplines and knowledges through psychology.

This conception was made possible by the birth of the modern human sciences, from the eighteenth century to the end
of the nineteenth.

Correspondingly, the encyclopedic aspect of Jung's enterprise distinguishes it from other modern psychologies.

This forms its signature trait.

That is not to say that his psychology was systematic. Indeed, he held that the impossibility of encapsulating the soul within a system was dictated by its very nature, and there are many statements of his repudiating any will to system on his part.

The mode in which he attempted to develop his psychology ran counter to the autonomized specialization that generally held the day in psychology.

The work which marked the inauguration of this encyclopedic project was Transformations and Symbols of the Libido.

This is not to suggest that his prior work was extraneous to this enterprise – rather, it was subsequently folded back into it. In 1913, in a letter to the editors of the newly founded Psychoanalytic Review, he noted:

It is beyond the powers of the individual, more particularly of physicians, to master the manifold domains of the mental sciences which should throw some light upon the comparative anatomy of the mind . . . W eneed not only the work of medical psychologists, but also that of philologists, historians, archaeologists, mythologists,
folklore students, ethnologists, philosophers, theologians, pedagogues and biologists.

This was psychology on a grand scale.

The new psychological encyclopedia was an interdisciplinary enterprise which required complex realignments
of existing disciplines and the carving out of a new territory from a terrain which was already occupied.

Its fulfillment would require nothing less than a reformation of the Academy.

The mode in which he chose to embark upon them is indicated by a letter which he wrote in 1940 to Ruth Ananda Anshen, who had invited him to collaborate in a large enterprise.

He noted that through the work that he had done towards the synthesis of sciences, he had become aware of how difficult
it was to achieve cooperation, given the level of specialization.

He added:

It has always looked to me as if such an attempt shouldn't be made from the top, namely that specialists talk in a general way about cooperation. It rather seems to me as if one should begin at the bottom by actual scientific collaboration in the detail. Thus one could show more easily the merits of cooperation. What I mean you can clearly see, when you look into one of my books.

Jung set great store by the interdisciplinary collaborations which he established with Richard Wilhelm, Wilhelm Hauer, Heinrich Zimmer, Karl Ker´enyi, Wolfgang Pauli, and Victor White, in the fields of sinology, indology, mythology, microphysics, and theology respectively.

One project that Jung attempted in the 1930s provides a good illustration of his encyclopedic conception of psychology.

Daniel Brody, the publisher of Rhein Verlag had invited him to edit a new journal, to be called Weltanschauung.

A few years earlier, Jung had published a paper in which he had explored the relations between analytical psychology and a Weltanschauung [world-view].

From Wilhelm Dilthey to Karl Jaspers, the topic of worldviews had been much discussed in German philosophy.

For Jung, a world-view designated not only a conception of the world, but also the manner in which one viewed the world.

He argued that the past 150 years had seen a plethora of world-views, and that the basic notion of a world-view had consequently fallen into discredit.

The problem of all prior world-views had been their claim to provide an objectively valid truth.

In the present situation, the clamour for a new world-view had been raised, and unsuccessful attempts to establish one in the old style had been made, such as in Theosophy and Anthroposophy.

A new worldview had to "abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our souls, and not a magical name with which we can designate objective things."

In Jung's conception, analytical psychology was a science, and not a world-view.

But it had a special role to play in the formation of a new world-view.

Its contribution lay in the importance of the recognition of unconscious contents, and in enabling a relativistic conception of a world-view, no longer regarded as an absolute.

Indeed, after Jung, it is clear that his psychology did give rise to a plethora of world-views.

What he would have thought of them is another matter altogether.

The aim of the journal,Weltanschauung, was to bring about a synthesis of the sciences.

Jung approached various scholars to see if they were interested in collaborating in it.

To Zimmer, he wrote:
I have been thinking that in view of the tremendous fragmentation of the sciences today we might well have an organ that could fish out from the ocean of specialist science all the facts and knowledge that are of general interest and make them available to the educated public. Everyone who wants to find his way about nowadays has to rummage through dozens of periodicals he can't subscribe to, and thousands of books, wasting a vast amount of time until he comes to what he thinks might be helpful to him.

This journal, ambitiously, was supposed to counter this situation:

"It should be an instrument of synopsis and synthesis – an antidote against the atomizing tendency of specialism which is one of the greatest obstacles to spiritual development" (Letters, 1, 107).

The journal was to be aimed at the general reader, and a group of specialists would select material that would be of general interest and communicate this in an accessible manner.

To Hauer, he explained how the journal would work. Questions would be put to specialists by an editorial committee.

The specialists would prepare an essay, and Jung and his school would supply the psychological material, which would form "a synthesis which would make it possible to understand the living meaning of facts and ideas gathered from
all times and all places."

The psychological viewpoint, he explained to Jolande Jacobi, was only meant to be a centre, and he had no intention
of squeezing the world into a psychological straitjacket.

He informed her that he had received affirmative replies from Hauer, Zimmer, and Wolfgang Pauli.

He was considering inviting Erwin Rousselle for Buddhist studies, Leopold Ziegler for phi-

losophy, his pupil Wolfgang Kranefeldt for psychotherapy and Hermann Broch for modern literature.

He was still looking for contributors for “biology, astrophysics, geology, physiology, Egyptian, Assyrian-Babylonian and American archeology, and for antiquity (mysteries!).”

This indicates the enormous scope of Jung’s undertaking.

The project came to nothing, and shortly thereafter, he took over the editorship of the Zentralblatt f ur Psychotherapie, with fateful consequences.

Though this project foundered, Jung sought other means of achieving the same ends.

In 1933, Olga Froebe-Kapetyn founded the annual Eranos lectures in Ascona, at which an invited group of international scholars addressed a particular theme.

The conferences focused on the history of religion and culture, with a particular emphasis on the relation between
the East and the West.

Jung advised Froebe-Kapetyn concerning themes and speakers to invite, whilst being careful to avoid it becoming simply a
vehicle for his school.

In 1938, there was a project to publish a selection of these lectures in English.

Jung wrote a preface for this, in which he took up again the theme of the detrimental effects of specialization.

This had led, he maintained, to a narrowing of the horizon and inbreeding:

The enormous extension of knowledge exceeds the capacity of a single brain, which alone might be able to form a synthesis of the innumerable parts contributed in every department.

Even the greatest genius, equipped with a fabulous power of memory, would be forced to remain an incompetent dilettante in quite a few important respects.

To counteract this situation, and to provide a “complete picture of our world,” information from all branches of knowledge needed to be collated together.

This could be attempted by finding a platform or idea common to many forms of knowledge.

Thiswas precisely what the Eranos meetings attempted.

From the foregoing, it is clear that Jung conceived the cultural role of complex psychology to be to counter the fragmentation of the sciences, and to provide a basis for a synthesis of all knowledge.

This attempt to counter the increasing fragmentation and specialization of disciplines was an enormous, and ultimately insurmountable task.

Towards the end of his life, surveying and assessing his work, Jung frankly stated:

I am the most cursed dilettante that has lived. I wanted to achieve something in my science and then I was plunged in this stream of lava, and then had to classify everything. That's why I say dilettantism: I live from borrowings, I constantly borrow knowledge from others.

This statement took place in the course of Jung's interviews with his secretary Aniela Jaff´e thatwent to make Memories, Dreams, Reflections, and it is not surprising that it was omitted, being so far away from prevalent images of Jung.

What follows is in part an explication of this dilettantism.

The incomplete works of Jung

To date, the principal sources for studies of Jung have been the Collected Works, Memories, Dreams, Reflections, The Freud/Jung Letters, and C. G. Jung Letters.

This has had hitherto unsuspected consequences for how his work has been understood.To date, writings on Jung have been hampered by incomplete and unreliable textual sources.

When first presented by Jack Barrett of the Bollingen Foundation with a copy of the first volume of the Collected Works to be published, Jung complained that it looked like a coffin.

The team which produced the Collected Works accomplished much, but the project was never finished.

The Collected Works is far from a Complete Works. It by no means includes all that he published during his lifetime, and there are sufficient unpublished manuscripts to fill half a dozen volumes.

Furthermore, the reproduction of Jung's texts and the editorial apparatus are not without errors, and the English translation leaves a great deal to be desired.

In 1973 and 1975, a selection of Jung's letters was published, edited by Gerhard Adler, in collaboration with Aniela Jaff´e. Gerhard Adler stated

that from 1,600 letters written by Jung between the years 1906 and 1961, over 1,000 had been selected.

This gives the impression that approximately two thirds of the letters of Jung's that have survived were published
in this volume.

This is seriously misleading.

In the Jung papers at the ETH in Zurich, there are approximately 20,000 letters, and there are many letters scattered in public and private archives around the world.

It is safe to say that less than 10 percent of this has been published.

This study is based on the first comprehensive study of this unpublished corpus of manuscripts and letters.

A special problem has been posed by the Memories, Dreams, Reflections, which has been regarded as Jung's autobiography, and hence the canonical source of information concerning his life.

Its sales have far outstripped any other work by Jung.

Until the researches of Alan Elms and myself, no doubts had been raised concerning its authenticity and reliability.

As the text still continues to be mistakenly considered as Jung's autobiography, it is necessary to clarify briefly its genesis.

The publisher Kurt Wolff had unsuccessfully tried to get Jung to write an autobiography for years.

In the summer of 1956, he suggested a new project to Jung, along the lines of Eckermann's Conversations with Goethe.

An early provisional title was Carl GustavJung' s Improvised Memories. It was to be presented in the first person.

Jolande Jacobi proposed Aniela Jaffe for the task, because, as Jung's secretary, it would be easier for her to ask questions concerning his life in free hours.

Jaffe undertook a series of regular interviews with Jung. In these interviews, Jung spoke about a wide range of subjects.

Jaffe, with the close involvement of Kurt Wolff, selected material from these interviews and arranged it thematically.

This was then organized into a series of approximately chronological chapters.

During this process, Jung wrote a manuscript at the beginning of 1958 entitled "From the earliest experiences of my life."

With Jung's permission, Jaffe incorporated this manuscript into Memories.

His request to have this clearly demarcated from the rest of the book was not followed through.

Passages were also deleted and added to this by Jaffe, and further changes were made by others involved in the project.

Thus there are critical differences between Jung's manuscript and the published version.

Jaffe also incorporated excerpted versions of some other unpublished manuscripts of Jung, such as material from his 1925 seminar, and accounts of some of his travels.

Finally, Jung contributed a chapter entitled "late thoughts."

According to Richard Hull, parts of this were rewritten by Jaffe.

During the composition of the work, there were many disagreements between the parties involved concerning what the book should contain, its structure, the relative weighting of Jung's and Jaffe"s contributions, the title, and the question of authorship. It was clear that for the publishers, an autobiography of Jung – or something that could be made to look as much like one as possible – held far greater sales potential than a biography by the then as yet unknown Aniela Jaffe.

There were also legal wrangles between the publishers involved as to who held the rights of the book.

In 1960, a resolution was drawn up between Jung, Jaffe, and the editorial committee of his Collected Works which contained the following statement:

C. G. Jung has always maintained that he did not consider this book as his own enterprise but expressly as a book written by Mrs. Jaffe.

The chapters written by C. G. Jung were to be considered as his contributions to the work of Mrs. Jaffe.

The book was to be published in the name of Mrs. Jaffe and not in the name of C. G. Jung, because it did not represent an autobiography composed by C. G. Jung. (Shamdasani, 1995, 132–133)

Jung's attitude towards the project fluctuated.

After reading the early manuscript, he criticized Aniela Jaff´e's handling of the text, complaining of "auntifications" (ibid., 130).

Jung never saw nor approved the final manuscript, and the manuscripts he did see went through considerable
editing after his death.

The publication of The Freud/Jung Letters in 1974 marked the first work after Jung's death which was edited to a high scholarly standard, and rendered a great service to the history of the origins of the psychoanalytic movement.

However, because so little of Jung's vast correspondences with other figures had been published, coupled with the fact that Jung's legendary Red Book remained unpublished, this only strengthened the mistaken Freudocentric perspective of the origins of Jung's work.

From 1912 onwards, Jung engaged in a process of self-experimentation which he termed a "confrontation with the unconscious."

This principally consisted in provoking an extended series of waking fantasies in himself.

He later called this the method of "active imagination."

Drawing from these materials, he composed a work in a literary and pictorial form called the Red Book, which he illustrated with his own paintings.

For decades, the Red Book has not been available for study, and has been the subject of
rumour, legend, andmyth-making.

It could best be described as a literary work of psychology. Jung maintained that it formed the foundation of his later work.

In May 2000, the heirs of C. G. Jung decided to release the work for publication, so that it would be first made available to the public in a definitive scholarly edition, to be prepared by the present author.

My work on the Red Book, commenced in 1996, has transformed my understanding of Jung's work, and enabled me to comprehend its genesis.

Whilst not explicitly cited in the present work, it has critically informed it.

There is today a great appetite for biographical works.

Lives of Freud and Jung sell far better than the works of Freud and Jung.

After a hundred years of psychoanalysis, we have become accustomed to regarding biography as the key to an understanding of an individual's work.

Regrettably, all biographies of Jung to date have left a great deal to be desired.

Jung himself had this to say about the prospect for biographies of his work:

"***unless the development of his thought were central to his biography it would be no more than a series of incidents, like writing the life of Kant without knowing his work."***

This forms a fair depiction of the shortcomings of many works that have been written on Jung, and in all likelihood, of many more to come.

Writing at the termination of a biographical project by Lucy Heyer, Jung expressed his

distaste for biographies, and his personal unsuitability as a subject for one:

I'm quite unable to continue this funny kind of playing at a biography. You could just as well ask me to help that foolish American Radio-Company to produce myself in the form of a film. I don't go to church on Sundays with a prayerbook under my arm, nor do I wear a white coat, nor do I build hospitals, nor do I sit at the organ. So I'm not fodder for the average sentimental needs of the general public. And that will be so with my biography. There is just nothing very interesting in it.

On being presented with a literature prize by the city of Zurich in 1932, he reflected on the increasing recognition that his work was receiving:

With this "I" as a public person no human individual is naturally meant, but rather my mental performance – an idea, whose spokesman I am. This idea is my view of psychology, my individual recognition and confession [Erkennen und Bekennen] in matters of the human soul.

All too many works have collapsed these two together.

Whilst the value and interest of biographical works do not need to be justified, there are critical problems if the work in question is improperly understood, and, as is the case with Jung, there is not an extensive body of informed and reliable
studies to draw upon.

This book thus forms an essential preliminary to any informed biography of him.

Historical cubism

This book has been envisaged as a cubist portrait, and presents a multifaceted approach to a multifaceted work.

Decisive stimuli for its form and structure have also been derived from certain works of Ornette Coleman, John Coltrane and the writings of Fernando Pessoa. Its final assembly was assisted by certain compositions of Carla Bley and Charlie

Haden's Liberation Music Orchestra.48 It has more than one beginning and more than one end. Instead of presenting an over-determining context and a teleological development that can be read in reverse from an Olympian perspective, this work presents overlapping chronologies, intersecting facets and various angles. Hence no overarching coherence (or incoherence) of Jung's work has been presupposed.

Consequently, the same texts and figures are discussed in more than one place, from more than one viewpoint.

It is hoped that the intertwinings and interleavings thus established may illuminate the architecture of Jung's work, without
reducing its complexity.

The work is divided into a series of sections which deal with major issues in Jung's work, psychology and related disciplines.

These can be read in different orders, and the introduction can also be read as a conclusion.

Each reconstructs the respective nineteenth and early twentieth-century backdrops for Jung's work, and situates its emergence and reception in relation to contemporaneous developments in the human and natural sciences.

The interconnections between the sections show the critical linkages of diverse topics through which Jung constituted his psychology.

The range of issues covered is not complete, and further issues will be taken up in a future work.

This can be considered to be a book about Jung, and a book about the rise of modern psychology and psychotherapy.

Both of these subjects have been focal points of my researches.

The attempt to comprehend and locate Jung's work, commenced in 1981, led me to the view that, at so many critical points, Jung was dealing with broad issues concerning the conditions of possibility of psychology and the human sciences,
upon which many figures in other disciplines were also engaged.

His psychology was so deeply intertwined with these networks, that it simply cannot be understood in isolation.

In turn, in dealing with these issues, it has been helpful to have a point of orientation to provide some minimal
delimitation of the subject.

Jung's work has generated a vast literature of appraisal, commentary, and critique.

Over the last two decades, I have attempted to cover as much of this as possible.

However, to try to comment upon it in detail here would make the present undertaking unmanageable.

Furthermore, the level of misrecognition of Jung is so high, that to straighten out the welter of fantasies, fictions, and fabrications is a more elaborate task than starting from scratch, as I have recently demonstrated.

Indeed, an increasingly large proportion of the work on Jung falls into the category of "History Lite" (evidence-free history).

Thus the approach adopted here focuses on primary source material.

Whilst it reconstructs elements of the reception of Jung's work, it engages with secondary materials only when they bear directly on the issues at hand.

It is customary when reading a book to expect a thesis and a conclusion.

While there are many theses explored in this book, there is no conclusion.

For the aim of this work is not to conclude, but to open up new issues.

One implication of this work is that no far-going attempt to evaluate Jung's psychology can avoid wider consideration of the constitution of psychology as a whole, and of the human sciences in general.

As the evaluation of psychology and its effects upon society involves consideration of to what extent it was ever successful in separating itself from neighboring disciplines and establishing its own domain, it follows that the task of evaluation is necessarily a multifaceted interdisciplinary endeavor.

For this to be possible, an accurate portrayal of the emergence of psychology is indispensable.

This history is a contribution to this task.

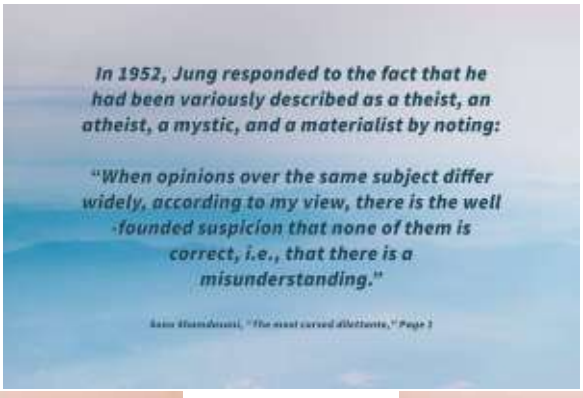
There has been no shortage of evaluations of Jung's work.

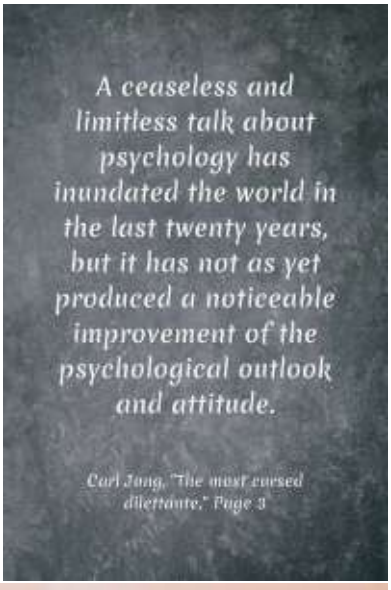
But what has hitherto been lacking has been an adequate basis for sound evaluations.

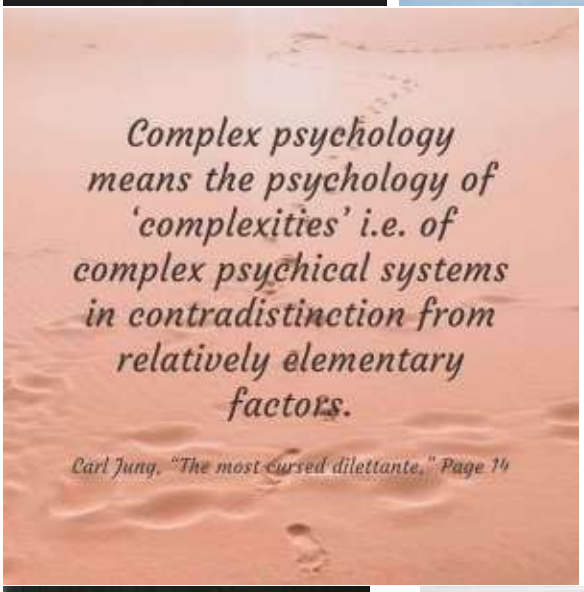
Finally, given the scope of Jung's erudition, an attempt by one individual to cover historically the selfsame terrain together with the corresponding secondary literature must inevitably succumb to the shortcomings of its own forms of dilettantism.

Thus this enterprise bears more than a passing resemblance to that of Pierre Menard, the protagonist of Jorge Luis Borges' story, who set out to rewrite the Don Quixote of Cervantes (1939).

Don't make a legend of me.
Jung to Margaret Flenniken, June 20, 1930

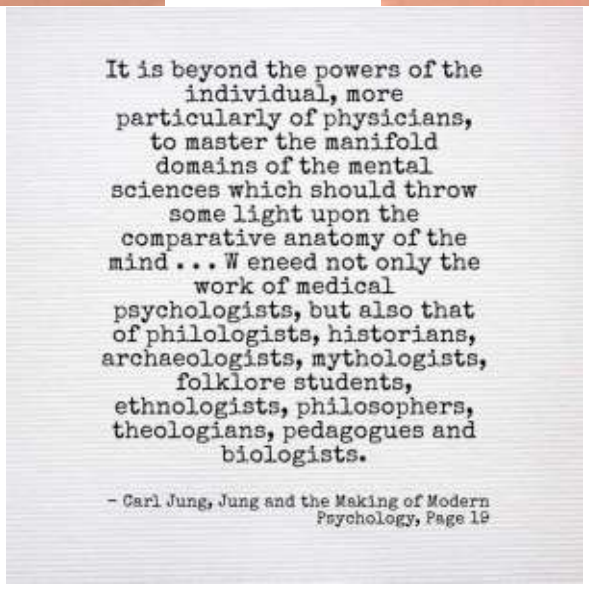

In 1952, Jung responded to the fact that he had been variously described as a theist, an atheist, a mystic, and a materialist by noting:
"When opinions over the same subject differ widely, according to my view, there is the well -founded suspicion that none of them is correct, i.e., that there is a misunderstanding."

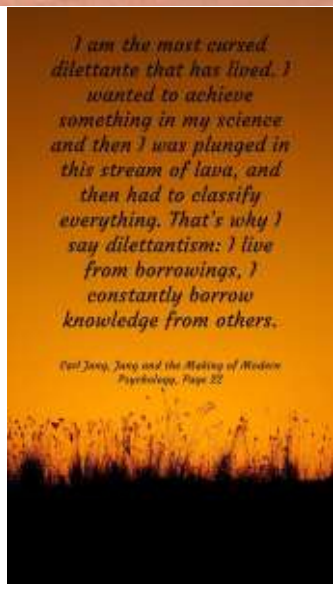

A ceaseless and limitless talk about psychology has inundated the world in the last twenty years, but it has not as yet produced a noticeable improvement of the psychological outlook and attitude.
Carl Jung, "The most cursed dilettante," Page 3


Complex psychology means the psychology of 'complexities' i.e. of complex psychical systems in contradistinction from relatively elementary factors.
Carl Jung, "The most cursed dilettante," Page 14

Until the researches of Alan Elms and myself, no doubts had been raised concerning its ["Memories"] authenticity and reliability.
As the text still continues to be mistakenly considered as Jung's autobiography, it is necessary to clarify briefly its genesis.
Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 23

When first presented by Jack Barrett of the Bollingen Foundation with a copy of the first volume of the Collected Works to be published, Jung complained that it looked like a coffin.
Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 22


It is beyond the powers of the individual, more particularly of physicians, to master the manifold domains of the mental sciences which should throw some light upon the comparative anatomy of the mind . . . W eneed not only the work of medical psychologists, but also that of philologists, historians, archaeologists, mythologists, folklore students, ethnologists, philosophers, theologians, pedagogues and biologists.
– Carl Jung, Jung and the Making of Modern Psychology, Page 18


I am the most cursed dilettante that has lived. I wanted to achieve something in my science and then I was plunged in this stream of lava, and then had to classify everything. That's why I say dilettantism: I live from borrowings, I constantly borrow knowledge from others.
Carl Jung, Jung and the Making of Modern Psychology, Page 22

C. G. Jung has always maintained that he did not consider this book as his own enterprise but expressly as a book written by Mrs. Jaffe.
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– Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 24

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Carl Jung, Jung and the Making of Modern Psychology, Page 24

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But what has hitherto been lacking has been an adequate basis for sound evaluations.

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Finally, Jung contributed a chapter entitled "late thoughts." According to Richard Hull, parts of this were rewritten by Jaffe.

Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 23-24

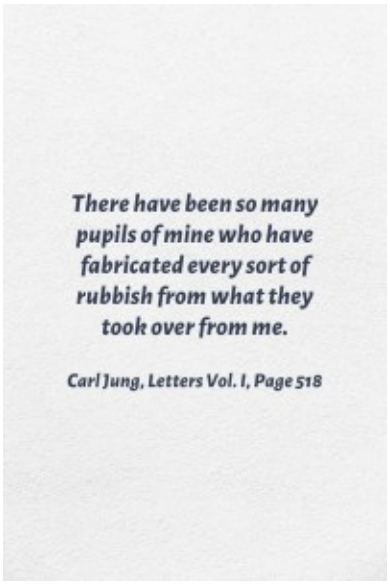
I do not know whether the things I have told you are of value to you, and I am sorry that I repeat things. I have also done this in my books, I always consider certain things again, and always from a new angle. My thinking is, so to speak, circular. This is a method which suits me. It is in a way a new kind of peripatetics.

– Carl Jung, Jung and the Making of Modern Psychology, Page 16

Jung himself had this to say about the prospect fo biographies of his work:

"...unless the development of his thought were central to his biography it would be no more than series of incidents, like writing the life of Kant without knowing his work."

Sonu Shamdasani, Jung and the Making of Modern Psychology, Page 24


There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me.
Carl Jung, Letters Vol. I, Page 518

1. https://www.facebook.com/groups/56536297291/
2. https://www.cambridge.org/core/books/abs/jung-and-the-making-of-modern-psychology/prologue-the-most-cursed-dilettante/2B9E08D7FFF936266EEA3D401C897338

MEMORIES, DREAMS, OMISSIONS by Sonu Shamdasani (2022-09-12 01:36)

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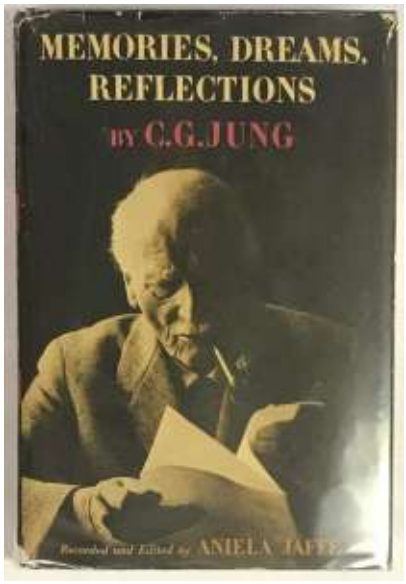
[1]Carl Jung Depth Psychology Facebook Group



[2]***MEMORIES, DREAMS, OMISSIONS by Sonu Shamdasani***

[3]The Original Protocols for Memories, Dreams, Reflections

This is such an important and intensely original book—I think it will have an enormous success and become a classic! Richard Hull, 1960

Memories, Dreams, Reflections is commonly regarded as Jung's most important work, as well as being the most widely known and read.

It has been taken as his final testament, for, as Gerhard Adler notes, "Nowhere else has the man Jung revealed himself so openly or testified to his crises of decision and the existence of his inner law."3

Since Jung's death, it has been the preeminent source on his life and has spawned a plethora of secondary literature.

In this study, my first omission will be the vast majority of this secondary literature, for reasons that will become clear.

I hope to show that through a process that has had disturbing implications for the understanding of Jung, and his rightful location in twentieth century intellectual history, Memories, Dreams, Reflections is by no means Jung's autobiography.

The existence of Memories, Dreams, Reflections has significantly delayed scholarly work

on Jung.

In her preface to her biographical memoir, which was one of the first to appear, Barbara Hannah writes that “Jung’s children

were very much against anything biographical being written about their father, since they feel that all that is necessary has been said in his own Memories, Dreams, Reflections.”

When Jung biographies came to be written, without exception they all relied heavily on the book, not only as a source of information, but also as the fundamental narrative structure of Jung’s life.

Thus Hannah writes of Memories that it “will always remain the deepest and most authentic source concerning Jung.”

So much has the prevalent understanding of Jung relied on this text that it is unlikely such understanding could change without a radical rereading of it.

From the outset, the significance of an autobiography by Jung was entailed by his own understanding of the nature of the psychological enterprise.

Jung claimed as one of his central insights the notion of the “personal equation.”

He writes: “philosophical criticism has helped me to see that every psychology—my own included—has the character of a subjective confession.”

Regardless of whether one agrees with this notion, it is crucial in understanding Jung’s psychology, for it clearly indicates how Jung understood his own psychology—and meant it to be understood.

Aside from a tantalizing glimpse in a private seminar in 1925,7 however, Jung did not publicly present his life story.

From his own understanding of the significance of the theorist’s biography, this lacuna presented perhaps the major impediment for an understanding of his work.

In that same seminar, he candidly provides one rationale for this lacuna:

All of this is the outside picture of the development of my book on the types. I could perfectly well say that this is the way the book came about and make an end of it there. But there is another side, a weaving about making mistakes, impure thinking, etc., etc., which is always very difficult for a man to make public. He likes to give you the finished product of his directed thinking and have you understand that so it was born in his mind, free of weakness.

A thinking man’s attitude towards his intellectual life is quite comparable to that of woman toward her erotic life.

If I ask a woman about the man she has married, “How did this come about?” she will say, “I met him and loved him, and that is all.”

She will conceal most carefully all the little meannesses, and squinting situations that she may have been involved in, and she will present you with an unrivalled perfection of smoothness.

Above all she will conceal the erotic mistakes she has made…Just so with a man about his books.

He does not want to tell of the secret alliances, the faux pas of his mind.

This it is that makes lies of most autobiographies.

Just as sexuality is in women largely unconscious, so is this inferior side of his thinking largely unconscious in man.

And just as a woman erects her stronghold of power in her sexuality, and will not give away any of the secrets of its weak side, so a man centers his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men.

He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy.

In this remarkable statement, what Jung sees as the near impossibility of honesty, which "makes lies of most autobiographies," proves to be the major contraindication for entering upon such an endeavour.

Clearly, Jung hadn't the slightest intention of 'turning over the keys of his citadel' to his enemies.

In the years following this seminar, Jung consistently held to this position.

In 1953, Henri Flournoy, the son of Jung's mentor, the Swiss

psychologist, Théodore Flournoy, relayed to Jung the question of a Dr Junod as to whether he had written an autobiography or intended to do one.

Jung replied:

I have always mistrusted an autobiography because one can never tell the truth. In so far as one is truthful, or believes one is truthful, it is an illusion, or of bad taste.

When it came to Memories, had Jung latterly succumbed to an illusion, or to a severe lapse in taste?

In a letter to his lifelong friend Gustave Steiner, Jung expressed his continued resistance to undertaking an autobiography,

despite continued pressure:

During the last years it has been suggested to me on several occasions to give something like an autobiography of myself. I have been unable to conceive of anything of the sort.

I know too many autobiographies and their self-deceptions and expedient lies, and I know too much about the impossibility of self description, to give myself over to an attempt in this respect. Jung was no less sanguine concerning the possibility of a biography of his life. In reply to J.M.Thorburn, who had suggested that Jung should commission a biography of his life, Jung states:

if I were you I shouldn't bother about my biography. I don't want to write one, because quite apart from the lack of motive I wouldn't know how to set about it. Much less can I see how anybody else could disentangle this monstrous Gordian knot of fatality, denseness, and aspirations and what-not! Anybody who would try such an adventure ought to analyze me far beyond my own head if he wants to make a real job of it.

How then did Memories come about? It initially arose out of the suggestion of a remarkable publisher, Kurt Wolff. At that time, Jung already had exclusive contracts with Routledge and Kegan Paul and the Bollingen Foundation. That another publisher managed to publish Jung's "autobiography" was quite a coup, though clearly one that Kurt Wolff was up to. In an article entitled "On luring away authors," Wolff writes:

Every country in the world has strict laws about white-slave traffic. Authors, on the other hand, are an unprotected species and must look after themselves. They can be bought and sold, like girls for the white-slave trade—except that in the case of authors it is not illegal.

To Richard Hull, Jung's translator, Kurt Wolff described how: or several years he had tried to persuade Jung to write it [an

autobiography], how Jung had always refused, and how finally he (Kurt) hit on the happy idea of an "Eckerfrau" to whom Jung could dictate at random, the Eckerfrau being Aniela Jaffé.14

In a letter to Herbert Read, Kurt Wolff wrote that in the last analysis it was Aniela Jaffé who persuaded Jung to undertake this task.

Due to the involvement of another publisher, the book did not go down the same editorial channels as the rest of Jung's work, which was to have significant consequences for what ensued.

In her introduction to Memories, Aniela Jaffé writes:

We began in the spring of 1957. It had been proposed that the book be written not as a "biography" but in the form of an "autobiography," with Jung himself as the narrator. This plan determined the form of the book, and my first task consisted solely in asking questions and noting down Jung's replies.

When the book was published, its significance for the understanding of Jung was perceptively pointed out by Henri Ellenberger.

He writes:

Few personalities of the psychological and psychiatric world have been as badly understood as Carl Gustav Jung…. It is precisely the interest of his Autobiography that it permits us to unify in a plausible fashion the disparate images which one

made up till now of the life, personality and work of the founder of Analytical Psychology.

However, as I shall argue, its very plausibility by no means diminished the misunderstandings surrounding the work of Jung, but escalated them to unforeseen proportions.

From the beginning, much was made of Jung's omissions.

On the one hand, Jung was much criticized for the absence of any mention of his life-long extramarital affair with Toni Wolff, of figures such as Eugen Bleuler and Pierre Janet, and the vexed issue of his alleged collaboration with the Nazis.

It has been argued that Jung's omissions, for a psychologist who made the issue of subjective confession into the cornerstone of his psychology, were the mark of bad faith and intellectual dishonesty.

Seriously, this charge continues to be used as an indictment of the Jungian movement.

On the other hand these self-same omissions have not only been defended but given a profound rationale.

Aniela Jaffé writes:

In Jung's memoirs the personalia are almost entirely lacking, to the disappointment of many readers…. This criticism and the charge of Jung's "unrelatedness" were beside the point. His eye as always turned to the impersonal, the hidden archetypal background which he was willing to reveal only so far as it concerned his own life.

Some have argued that such omissions are justified because Memories inaugurated nothing less than a new chapter in the history of autobiography and of Western self-understanding—that of the new, "inner" form of modern psychological autobiography, and that Memories is historically as significant as the Confessions of St Augustine or of Rousseau.

This reading, which can be conveniently called the canonization of Jung, is brought out by Kathleen Raine in her review, "A Sent Man," in which she simply states:

Jung's life, even so fragmentarily revealed, invites comparison not with profane autobiography, but with the lives of Plotinus and Swedenborg, the lives of the saints and sages, interwoven with miracle.

Raine was not the only one to make the comparison with the lives of saints. The same analogy was made by the psychologist Hans Eysenck, though with a characteristically different slant.

In his review, he writes:

Acolytes writing hagiographies are seldom fortunate enough to

have the assistance of the saint himself in their endeavours; Aniela Jaffé had

the benefit of extensive discussion with Jung…. It may therefore be regarded as representing the kind of picture Jung wished to give of himself.

In the prologue to Memories, Jung writes:

"I have now undertaken…to tell my personal myth [den My thus meines Lebens]."

Thus the text itself was taken as a paradigmatic example of what such a myth might look like.

In this way, it was not only taken as the definitive account of Jung's life, but also of the form that a psychologically individuated life should take.

Edward Edinger comments:

just as Jung's discovery of his own mythlessness paralleled the mythless condition of modern society, so Jung's discovery of his own individual myth will prove to be the first emergence of our new collective myth…. Almost all the important episodes of Jung's life can be seen as paradigmatic of the new mode of being which is the consequence of living by a new myth.

In her introduction to the book, Aniela Jaffé states that its genesis determined its eventual form.

Hence a word or two is necessary concerning Aniela Jaffé and her relationship with Jung.

Jaffé first encountered Jung in 1937 and subsequently went into analysis with him.

Twenty years later, she became his secretary.

It was a job she would be well suited to, as she had already worked as a freelance secretary for Professors Gideon and von Tsharner.

In 1947 she became Secretary of the Jung Institute in Zürich.

In an interview, she recalled that after his wife's death, Jung did not feel like answering his correspondence, and that she answered many letters in his name, reading him her replies, to which he at times made minor corrections.

This astonishing statement leaves unclear precisely how many of Jung's letters during this period were written in this fashion.

Jung's late letters, which make up the bulk of the second volume of his selected letters, which Aniela Jaffé edited with Gerhard Adler, are commonly held to have his wisest and most humane statements.

How many of these were actually the work of Aniela Jaffé?

This working arrangement shows the initial level of trust that Jung showed in Jaffé, al-

lowing her to “write in his name.”

It further helps us understand how Memories was composed.

At the outset, Jung trusted her ability to “assume his ‘I,”’ and to represent it to the outer world.

In her introduction to Memories, Aniela Jaffé states, “Jung read through the manuscript of this book and approved it.”

Hence it has generally been taken that Jung was ultimately responsible for any omissions in the text.

However, from the start, there were rumours of another order of omissions.

This question was put to Jaffé in an interview with Suzanne Wagner which took place in 1977:

Wagner: I heard that there were parts of his autobiography that were not allowed to be published—ideas about reincarnation for example.

Jaffé: No, we published everything I thought could be published. What I cut were parts of the chapter he had written on Africa.

It was simply too long. It would have taken the whole book.

But I discussed it with him and he was very glad.

The only significant omission in the text would thus seem to be a book length account of Jung’s travels in Africa, which would be a lost continent of Jung’s work, which has subsequently never surfaced.

Be that as it may, what is crucial here is her statement that Jung approved of the changes that were made.

In a conversation in 1988 with Michael Fordham that was the instigation of my research, he spoke of his impressions of an early draft of Memories that he had read.

He stated that the early chapters were greatly different and “far madder” than the published version.

I subsequently located an editorial typescript at the Countway Library of Medicine at Harvard, and found not only whole chapters that were not published—such as an account of Jung’s travels in London and Paris, and a chapter on William James—but also significant editing on almost every page.

I then contacted Aniela Jaffé concerning my research project. She informed me that not all of the material upon which the book was based went into the published text, and that she had planned to use some of the further material at a later date, but that permission was denied by the Jung heirs.

She informed me that the transcripts of the interviews were at the Library of Congress, which I subsequently consulted.

I will first deal with some general features of the texts.

While the Countway manuscript is recognizable as an extended version of the published text, the same is not true concerning the unpublished transcripts.

Jaffé herself deals with the difference between the published texts and the actual interviews.

Some had claimed that as she had been Jung's secretary, her task in compiling Memories had simply been to take down Jung's dictation.

This claim incensed her, and led her to reveal the active role she had in fact had.

In a letter, Jaffé noted that it was completely ridiculous to claim, as many did, that Jung had merely dictated to her.

She noted that Jung spoke in something like a Freudian free association, and that his mode of speaking was not suitable for print.

She noted that she had to do a great deal of work untangling these associations into a coherent narrative.

Hence the view that the text was simply dictated represented a great compliment to her work.

This statement reveals her active hand in the text, and suggests that the whole narrative structure of the book, which has been taken not only as the quintessence of Jung's life, but the exemplar of the new myth of individuation that the latter represented, was largely her construction.

The typescripts themselves give a completely different impression.

They usually begin with Jaffé posing specific questions and Jung associating freely in reply, following no chronological pattern.

In a passage from the Countway typed manuscript that was omitted, Jung said that the frequent repetitions in the text were an aspect of his circular mode of thinking.

He described his method as a new mode of Peripatetics.

This suggests that in terms of narrative structure at least, something rather central to Jung's self-understanding landed up on the cutting floor.

In the published version, the paucity of any mention of figures in Jung's life is taken by some as the mark of his individuation or self-realization, and by others as a symptom of a quasi-autistic withdrawal from the world, or of an extreme degree of narcissism.

However, in the typescripts of the interviews, there are many passages on figures as varied as Adolf Hitler, Billy Graham, Eugen Bleuler and Sabina Spielrein, not to mention a lengthy passage on the uncanny and suggestive resemblance between

Jung's sister and Goethe's sister.

I will first take up one such omission, as an example.

Many have waited with bated breath concerning Jung's lifelong

extramarital affair with Toni Wolff; and yes, the transcripts do indeed contain material on this affair. Laurens van der Post justifies its omission as follows:

She [Toni Wolff] is not mentioned in Jung's Memories, and one understands the omission in measure, because the book is a record only of quintessence. Jung's own personal relationships are deliberately not a part of it.

Van der Post provides the following account of her role in his life:

She was the only person capable of understanding, out of her own experience and transfiguration, what Jung was taking upon

himself. This world of the unconscious which he was entering as a man, she had already endured as a woman. Thanks to Jung's guidance she had re-emerged, an enlarged and re-integrated personality.

In this view, she plays the role of Beatrice in the Dantesque Vita Nuova that was Jung's myth.

In the transcripts of Jaffé's interviews with Jung, he said that at the beginning of her analysis, Toni Wolff had incredible wild and cosmic fantasies, but because he was so preoccupied with his own, he was unable to deal with hers.

He said that he was faced with the problem of what to do with Toni Wolff after her analysis, which he ended, despite feeling involved with her.

A year later, he dreamt that they were together in the Alps in a valley of rocks, and that he heard elves singing in a mountain into which she was disappearing, which he dreaded.

After this, he contacted her again, as he knew that it was unavoidable, and because he felt in danger of his life.

On a later occasion, while swimming, he found himself with a cramp, and vowed that if it receded, and he survived, he would give in to the relationship—which he then embarked upon.

He said that he had infected her with his experience, which was awful and terrible, and that she got drawn into it and was equally helpless.

He said that he became her centre, and through his insights, she found her centre.

However, she needed him to play this role too much, which meant that he couldn't be himself, and she got lost.

He felt as if he were being torn apart and often had to hold onto the table to keep together.

In this instance, one perhaps can understand the omission for reasons of propriéty, but this is by no means so concerning the following omission.

To contextualize it, I will address some critical differences between the published version and the Countway manuscript.

In Memories the only section that is named after an individual is that on Freud, leaving the impression that the two most important figures in Jung's life were Freud and God, which has left commentators disputing which of these two came first.

This impression is strengthened in the American and English editions, as the appendices on Théodore Flournoy and Heinrich Zimmer which are in the German edition are absent.

This strengthens the Freudocentric reading of Jung, which to date has been the prime manner that Jung and the development of Analytical Psychology have been understood.

The Countway manuscript presents a radically different organization.

This version shows variant chapter arrangements that considerably alter the structure of the narrative.

The section following the chapter on Freud is headed "Memories. Flournoy—James—Keyserling—Crichton-Miller—

Zimmer."This heading is then crossed out by hand, and replaced by

"Théodore Flournoy and William James."

These variations in arrangement alone show the contingency of the arrangement in Memories.

Further, in this arrangement, the tributes to Flournoy and James directly follow the section on Freud.

In the chapter on Freud in Memories, Jung diagnoses Freud as suffering from a serious neurosis and claims that his followers have not grasped the significance of their founder's neurosis.

For Jung, the universal claims made by Freud's psychology are invalid due to Freud's neurosis.

The chapter that immediately follows portrays Jung's heroic "confrontation with the unconscious" and his discovery of archetypes, and through the discovery of his own myth, a

means for “modern man to find his soul.”

Memories furthers the myth of Jung’s heroic descent and self-generation, after he has freed himself from the shackles of Freudian psychology (founding a foundling psychology, without antecedents, with no prior model to follow, only counter exemplars).

The Countway typed manuscript presents a very different version.

In the sections on Flournoy and James, which immediately follow the chapter on Freud, the problems as to how one could found a non-neurotic psychology, on which Jung claims Freud foundered, already appear to have been answered in the affirmative before Freud, by Flournoy and James.

Further, Jung portrays the positivity of the mentoring relationship, through which no breaks were necessary.

Jung credits their significance in helping him to formulate his criticisms of Freud and furnish the methodological presuppositions for his formulation of a post-Freudian psychology.

In the chapter on James, Jung gives an account of their contact and attempts to spell out his intellectual debt to James.

Jung recounts that he met James in 1909 and paid him a visit the following year.

He said that James was one of the most outstanding persons that he ever met.

He found him aristocratic, the image of a gentleman, yet free of airs and graces.

He spoke to Jung without looking down on him; Jung felt that they had an excellent rapport.

He felt that it was only with Flournoy and James that he could talk so easily, that he revered James’ memory, and that he was a model.

He found that both of them were receptive and of assistance with his doubts and difficulties, which he never found again.

He esteemed James’ openness and vision, which was particularly marked in his psychical research, which they discussed in detail, as well as his seances with the medium Mrs. Piper.

He saw the far-reaching significance of psychical research as a means of access to the psychology of the unconscious. Jung said that he was also very influenced by James’ work on the psychology of religion, which also became for him a model, in particular by the way in which he managed to accept and let things stand, without forcing them into a theoretical bias.

These two omissions concern the large scale deletion of several critical figures in Jung’s life.

The third omission consists simply in a small detail, yet its implications for the under-

standing of the genesis of Jung's thought is perhaps no less significant.

In a passage in Memories that has attracted much attention, Jung describes his experience of hearing the voice of a female patient speak within him, informing him that his activities were in fact art, and which he famously christened as the voice of the anima.

Subsequent to the publication of Aldo Carotenuto's A Secret Symmetry, it has generally been assumed that this patient was none other than Sabina Spielrein.

The most extended argument for this occurs in John Kerr's A Most Dangerous Method, where it forms a crucial part of a thesis that the most important intellectual and emotional influences on Jung were Freud and Spielrein. Kerr states: "The first mention of the 'anima' to occur in Jung's writings came in his 1920 tome Psychological Types."

(However, as noted long ago by the editors of the collected works, Jung had already treated of the anima in his 1916 "The Structure of the Unconscious" and Psychological Types was actually published in 1921.) Kerr claims that

Jung "immortalised" Spielrein under the name of the anima, arguing that two clues Jung gave as to the woman's identity—that he had been in correspondence with her, and that he broke with her in 1918–19, point to **Spielrein.**

However in the transcripts, where he actually speaks of Spielrein

by name, Jung simply implies that he lost touch with her when she went to Russia. **Kerr** claims that: "Perhaps the biggest clue…is the debate on science versus art."

However, to make this last clue point to Spielrein, Kerr claims, without any textual support, that the voice had actually said, "It is not science. It is poetry."

Kerr's supposition that the voice was Spielrein leads him to "correct" the historical record so that it supports his claim, forming a circular argument. Kerr also claims that Jung's stone

carving at Bollingen of a bear rolling a ball represents Spielrein, and concludes that "Jung's 'anima,' the 'she who must be obeyed' finished her career as a Freudian," thus substantiating his Freudocentric reading of the genesis of Jung's psychology. However, there are grounds for asserting that the stone carving does not represent Spielrein.

Roger Payne notes that "Franz [Jung] said that the often discussed bear which 'sets the ball rolling' in his Bollingen carving was actually Emma [Jung]."

In the transcripts, Jung adds a small but telling detail—that the woman in question was Dutch.

The one Dutch woman in Jung's circle at this time was Maria Moltzer.

The closeness of her relationship to Jung is attested to by Freud. On 23 December 1912, in reply to Jung's letter of 18

December in which Jung claimed that he had been analyzed, and hence was not neu-

rotic, unlike Freud who hadn't been, Freud wrote to Ferenczi:

"The master who analyzed him could only have been Fräulein Moltzer, and he is so foolish as to be proud of this work of a woman with whom he is having an affair."

Freud's claim is substantiated by Jolande Jacobi, who claimed in an interview:

"I heard from others, about the time before he met Toni Wolff, that he had had a love affair there in the Burgholzli with a girl—what was her name? Moltzer."

In an unpublished letter of 1 August 1918, Moltzer wrote to ***Fanny Bowditch Katz, who had been her patient:***

Yes, I resigned from the Club. I could not live any longer in that atmosphere. I am glad I did. I think, that in time, when the Club really shall become something, the Club shall be thankful I did. My resignation has its silent effects. Silent, for it seems that it belongs to my path, that I openly don't get the recognition or the appreciation for what I do for the development of the whole analytic movement. I always work in the dark and alone. This Is my fate and must be expected.

Jung subsequently made an acknowledgement to her, tucked away in a footnote in Psychological Types, where he states: "The credit for having discovered the existence of this type [the intuitive] belongs to Miss M. Moltzer."

Given that Jung regarded himself as of this type, this statement is telling.

Taken together, I would claim that the case for the voice having been that of Moltzer is significantly stronger than for it having been Spielrein's.

At the current time, it is unclear who in a particular instance was responsible for a specific omission.

However, one might counter, that if Jung approved the changes, as Jaffé leads us to believe, these questions are not of great import.

Crucial light on Jung's attitude to the text is shed by an unpublished memo written by Richard Hull, entitled, "A record of Events preceding Publication of Jung's Autobiography, as seen by R.F.C.Hull."

Hull narrates that in February 1960, Jaffé informed him that

Jung wanted to see him at the end of the month.

Hull writes:

The old man turned up…said he wanted to talk, and talked solidly for over an hour about the autobiography. I gathered that there was some controversy going on as to the "authentic" text. (At this time I had seen no text at all.) He impressed upon me, with the utmost emphasis, that he had said what he wanted to say in his own way—"a bit blunt and crude sometimes"—and that he did not want his work to be tantifiziert ("auntified" or "oldmaidified," in Jack's

felicitous phrase). "You will see what I mean when you get the text," he said. As he spoke at some length about the practice of "ghost-writing" by American publishers, I inferred that the "Tantifierung" would be done by Kurt. I thereupon asked Jung whether I would have the authority to "de-oldmaidify" the text supplied to me by Kurt. "In those cases," he said, "the big guns will go into action," pointing to himself. I found all this rather puzzling, because Kurt had said earlier that, especially in the first three chapters, the impact lay precisely in the highly personal tone and unorthodox outspokenness, which should at all costs be preserved.

Hull then read the text and began revising the translation.

He recounts:

It soon became apparent that the alterations were all of a kind which toned down and "old-maidified" Jung's original written text.

As some of the deleted passages seemed to me extremely

important for a proper understanding of the subsequent narrative, I restored them from Winston's version, together with a number of critical references to Jung's family, and some remarks which couldn't shock anyone, except the Swiss bourgeoisie, including a highly dramatic use of the word "shit." I suspected that the "auntie" was to be found not at the Hotel Esplanade in Locarno but nearer home in Küsnacht, and that it was Aniela Jaffé.

It seems that before Jung, the "big gun," could go into action, he died.

After his death, Hull took up this issue directly with Jaffé.

In reference to a proposed excision, he writes:

I would call the excision—and I choose my word very carefully—censorship, a thing that Jung would have despised and detested….

Four times you have said that you are no longer capable of being objective.

In a matter of such vital importance, dear Mrs. Jaffé, it is your duty to regain your objectivity: it was in your hands and no one else's, that Jung entrusted the responsibility for the final version of his life's testimony…. Do you imagine that if Pantheon are compelled to bring out an expurgated edition, all this explosive evidence is going to lie idle?… All my arguments pale and diminish beside the one dominant thought: why did the old man take the trouble to come to see me, and talk so earnestly about the book, and why did he entrust it into your hands? I must leave you to find the answer.

However, Hull himself was reticent in how far he was willing to go to "deauntify" the text.

In one section, Jung diagnosed his mother as hysterical. This was omitted.

In a letter to Gerald Gross, Hull writes:

Aniela wrote that Mrs. Niehus would insist on its removal, and

that this was Mrs. N.'s condition for Aniela's final placet…. I felt that it would be a blunder to antagonize her by fighting for the word "hysterical."

To be frank, I am not willing to jeopardize my relations with her, as regard future work, for its sake.

I therefore suggested "nervous" by way of a compromise, and Aniela gladly accepted this.

At the same time, I have pointed out yet again that this little piece of family censorship will in all probability come to light in the end….

The significance of these changes is that they concern the manuscripts of the sections of Memories that Jung actually wrote—and which have been the basis of an endless stream of psychobiographies.

The final issue is that of the book's billing as Jung's autobiography.

Hull highlighted the significance of this issue:

there is all the difference in the world between a book advertised

as "The Autobiography of C.G. Jung" and a book of Jung's

memoirs edited by Aniela Jaffé (of whom few have heard).

One is an automatic bestseller, the other is not.

As one would expect, Jung's English publisher, Routledge, clearly wanted to publish the book.

In a letter of 18 December 1959, Cecil Franklin wrote to Jung:

I believe that the history of this book is that it started as a work by Aniela Jaffé which she would have written with your close help; but that it grew out of that and far beyond it until it became in fact your autobiography…. We have looked into our agreement for 1947 and find that if this is indeed your autobiography…publishing rights would be with us…. We have looked forward to the time when we might publish your autobiography…. It would worry us very much and might harm our reputation over here to be considered the publishers only of your more strictly technical books….

However, Jung never regarded the book as his autobiography. **On 5 April 1960, Jung wrote to Walter Niehus-Jung, his son-in-law and literary executor:**

I want to thank you for your efforts on behalf of my so-called "Autobiography" and to confirm once more that I do not regard this book as my undertaking but expressly as a book which Frau Jaffé has written…. The book should be published under her name and not under mine, since it does not represent an autobiography composed by myself.56

On 25 May 1960, Herbert Read wrote to John Barrett concerning the book:

It now appears it will have some such title as:

Aniela Jaffé “Reminiscences, Dreams, Thoughts” with contributions from C.G.Jung.

Following these negotiations, a resolution of the Editorial Committee of the Collected Works of Jung was drawn up, allowing the book to be published outside of the exclusive contracts with the Bollingen Foundation and Routledge and Kegan Paul.

It contains the following statement:

C.G. Jung has always maintained that he did not consider this

book as his own enterprise but expressly as a book written by

Mrs. Jaffé.

The chapters written by C.G. Jung were to be considered as his contributions to the work of Mrs. Jaffé.

The book was to be published in the name of Mrs. Jaffé and not in the name of C.G. Jung, because it did not represent an autobiography composed by C.G. Jung (letter of C.G. Jung to Walter Niehus dated 5th April 1960).

On a conference held on the 26th August between Prof.

C.G. Jung, Mr. John Barrett, Miss Vaun Gillmor, Sir Herbert Read, Mr. and Mrs. W. Niehus-Jung and Mrs. Aniela Jaffé, C.G. Jung confirmed again that he did strictly consider this book as an undertaking of Mrs. A. Jaffé to which he had only given his contributions…. The Editorial Committee decides hereby formally that it will not approve any decision of the Executive Subcommittee which would add the book of Mrs. A. Jaffé to the Collected Works.

From this, it appears that it was a precondition for the contractual release of the book that it appeared as Aniela Jaffé’s biography of Jung, rather than as Jung’s autobiography.

In July, 1960, Kurt Wolff resigned from Pantheon, which was subsequently bought by Random House.

On 6 June 1961, Jung died.

The following year, extracts from Memories appeared in Die Weltwoche and the Atlantic Monthly.

The first extract in Die Weltwoche was simply titled, “The Autobiography of C.G. Jung.”

The book itself appeared in 1962 in English and German.

In October of that year, Kurt Wolff died in a car crash.

A French edition appeared in 1966, entitled, My Life: Memories, Dreams and Thoughts.

What was indeed a remarkable biography has been mistakenly read as an autobiography.

Unfortunately, it seems that when some grasped the significance of the confession of Jung's "personal equation," their efforts were in part directed towards determining the form it should take, and which of his memories and dreams to omit—fashioning Jung in their own likeness, making him the bearer of their "personal myths."

Might it now be time for a de-auntification?

Notes

1 I am grateful to Michael Whan for this title.

2 Richard Hull to John Barrett, 4 May 1960, Bollingen Archive, Library of Congress. Hull's letters have been cited with the permission of Mrs. Birte-Lena Hull.

3 Gerhard Adler, "The Memoirs of C.G. Jung," The Listener, 18 July 1963, p. 85.

4 Barbara Hannah, Jung: His Life and Work, A Biographical Memoir (London: Michael Joseph, 1976) p. 7.

5 Ibid., p. 8.

6 Jung, "Freud and Jung: Contrasts," CW 4, p. 336.

7 Jung, Analytical Psychology: Notes of the Seminar Given in 1925, CW Supplementary Volume.

8 Ibid., pp. 32–3.

9 Henri Flournoy to Jung, 8 February 1953, Jung archives, E.T.H., Zürich.

10 Jung to Henri Flournoy, C.G. Jung Letters, vol. 2:1951–1961, ed. Gerhard Adler and Aniela Jaffé (London: Routledge and Kegan Paul, 1976), p. 106, translation modified. In a dedicatory note to a collection of his offprints for Jürg Fierz, Jung simply wrote: "I myself have a distaste for autobiography."

21 December 1945, C.G. Jung Letters, vol. 1:1906–1950 (London: Routledge and Kegan Paul, 1973), p. 404.

11 Jung to Gustave Steiner, 30 December 1957, C.G .Jung Letters, vol. 2:1951–1961, p. 406, trans. modified.

12 Jung to J.M.Thorburn, 6 February 1952, C.G. Jung Letters, vol. 2:1951–1961, pp. 38–9.

13 Kurt Wolff, “On Luring Away Authors, or How Authors and Publishers Part Company,” Kurt Wolff: A Portrait in Essays and Letters, ed. M. Ermarth (Chicago: University of Chicago Press, 1991), p. 21.

14 Richard Hull, “A record of events preceding the publication of Jung’s autobiography, as seen by R.F.C.Hull,” 27 July 1960, Bollingen archive, Library of Congress. Cited with permission, Mrs. Birte-Lena Hull. In her introduction to Memories, Aniela Jaffé states that it was Jolande Jacobi who suggested her for

this role. The Eckermann—Goethe analogy was not lost on Jung; in a letter to Kurt Wolff, he wrote, **“God help me, when I read Eckermann’s Conversations even Goethe seemed to me like a strutting turkey-cock.” Jung to Kurt Wolff,** 1

February 1958, C.G. Jung Letters, vol. 2:1951–1961, p. 453.

15 Kurt Wolff to Herbert Read, 27 October 1959, Bollingen archive, Library of Congress.

16 Jung, Memories, Dreams, Reflections (London: Flamingo, 1983), p. 7.

17 Henri Ellenberger, “La Psychologie de Carl Gustav Jung: à Propos de son Autobiographie,” L’Union Médicale du Canada, vol. 93, August 1964, p. 993, trans. mine.

18 Aniela Jaffé, From the Life and Work of C.G. Jung (Einsielden: Daimon, 1989), p. 133.

19 One of the first to make these analogies was Arthur Calder-Marshall, in his review, “Jung: the Saint of Psychology,” Time and Tide, 11–17 July 1963, in which he stated: “This volume…is destined to be as much a classic as Rousseau’s Confessions” (p. 24).

20 Kathleen Raine, “A Sent Man,” The Listener, 22 August 1963, p. 284.

21 Hans Eysenck, “Patriarch of the Psyche,” The Spectator, 19 July 1963, p. 86.

22 E. Edinger, The Creation of Consciousness: Jung’s Myth for Modern Man (Toronto: Inner City Books, 1984), pp. 12–13.

23 Aniela Jaffé, interview with Gene Nameche, Jung oral history archive, Countway Library of Medicine, Harvard Medical Library, Boston, p. 11.

24 Ibid.

25 Jung, Memories, Dreams, Reflections, p. 9.

26 Suzanne Wagner, “Remembering Jung: Through the Eyes of Aniela Jaffé,” Psychological Perspectives, vol. 26, 1992, p. 109.

27 Dr Richard Wolff, whom I would like to thank for facilitating my research, informed me that one of the editors involved in the publication sold it to a bookseller. It was then

purchased by Dr James Cheatham and donated to the Harvard Medical Library in May 1979. It bears corrections by several hands, some of which were identified by Alan Elms: Gerald Gross, Aniela Jaffé

(through Richard Winston), Richard Hull, Wolfgang Sauerlander, Richard Winston, together with notes labelled 'CGJ,' though not in Jung's hand.

28 Aniela Jaffé to the author, letter dated January 1991. All statements from her letters and from the manuscripts, drafts and transcripts are given in paraphrase, as permission to quote has not been granted by the executor of the Jaffé estate.

29 The transcripts, together with some correspondence concerning their fate, were officially restricted until 1993; I thank William McGuire and Princeton University Press for allowing me to consult them in the Easter of 1991.

30 Aniela Jaffé to William McGuire, 1981, Bollingen archive, Library of Congress.

31 Countway ms., p. 1.

32 Laurens van der Post, Jung and the Story of our Time (London: Penguin, 1976), p. 172.

33 Ibid., p. 176.

34 Jung's tribute to Flournoy is published in English in Théodore Flournoy, From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages, ed. Sonu Shamdasani (Princeton: Princeton University Press, 1996). Jung's tributes to Flournoy and Zimmer were also published in

the French edition of Memories.

35 Countway ms., p. 197.

36 For Jung's relation to James, see Eugene Taylor, "William James and C.G. Jung," Spring, 1980; for a complementary critique of the Freudocentric reading of Jung, see his "Jung in his Intellectual Setting: The Swedenborgian Connection," Studia Swedenborgiana, vol. 7, 1991.

37 John Kerr, A Most Dangerous Method: The Story of Jung, Freud and Sabina Spielrein (New York: Knopf, 1993), p. 503. It is curious that Kerr did not draw upon Spielrein's case history, despite the fact that it has been in the public domain since 1992 in Bernard Minder's "Sabina Spielrein: Jungs Patientin am Burghoelzli," (Ph.D., University of Bern, 1992). (I thank Han

Israëls for alerting me to this, and supplying a copy.) Needless to say, this material, together with the letters between Bleuler, Jung and Spielrein's family that Minder has retrieved, occasions a complete re-evaluation of the Jung—Spielrein relationship. The draft letter of referral from Jung to Freud concerning Spielrein in 1905 that Minder has retrieved ("Jung an Freud

1905: Ein Bericht über Sabina Spielrein," Gesnarus, vol. 50, 1993), brilliantly confirms **Peter Swales's reconstruction in "What Jung Didn't Say," Harvest: Journal for Jungian Stud-**

ies, vol. 38, 1992. For further new material on Spielrein, see **my "Spielrein's Associations: A Newly Identified**

Word Association Protocol," Harvest: Journal for Jungian Studies, vol. 39, 1993.

38 CW 7, p. 295, n. 21.

39 Op. cit., p. 506.

40 Op. cit., p. 507.

41 Ibid.

42 Roger Payne, "A Visit to 228 Seestrasse," Harvest: Journal for Jungian Studies, vol. 39, 1993, p. 137.

43 William McGuire provides the following biographical information on Moltzer: "Mary or Maria Moltzer (1874–1944), daughter of a Netherlands distiller, became a nurse as a protest against alcoholic abuse. Had Psycho-analytic training with Jung and after 1913 continued as an analytical psychologist." Ed.

William McGuire, The Freud/Jung Letters (London: Hogarth/Routledge, 1974),

1. 351–2. For Moltzer's role as Jung's assistant, see Eugene Taylor, "C.G. Jung and the Boston Psychopathologists, 1902–1912," Voices, vol. 21, 1985. 44 Ibid., p. 535.

45 Ed. E. Brabant, E. Falzeder and P. Giampieri-Deutsch, The Correspondence of Sigmund Freud and Sándor Ferenczi, vol. 1, 1908–1914 (Cambridge, Mass.: Harvard University Press, 1993), p. 446. 46 Jolande Jacobi, interview with Gene Nameche, Jung oral history archive, Countway Library of Medicine, Harvard Medical Library, Boston, Box 3, p. 110.

47 Maria Moltzer to Fanny Bowditch Katz, 1 August 1918, Countway Library of Medicine, Harvard Medical Library, Boston, cited with permission.

48 CW 6, p. 454.

49 This issue has been explored in an excellent piece by **Alan Elms, "The Auntification of Jung," in Uncovering Lives: the Uneasy Alliance of Biography and Psychology** (New York and Oxford: Oxford University Press, 1994, pp. 51–70), which complements the discussion here.

50 Hull, "A record of events," pp. 1–2.

51 Ibid., p. 2.

52 Richard Hull to Aniela Jaffé, 9 September 1961, Bollingen archive, Library of Congress.

53 Richard Hull to Gerald Gross, Bollingen archive, Library of Congress.

54 Hull, “A record of events,” p. 4.

55 Cecil Franklin to C.G. Jung, 19 December 1959, Bollingen archive, Library of Congress.

56 Jung to Walther-Niehus Jung, 5 April 1960, C.G. Jung: Letters, vol. 2:1951–1961, p. 550, trans. modified.

57 Herbert Read to John Barrett, 25 May 1960, Bollingen archive, Library of Congress.

58 “Resolution of the Editorial Committee for ‘The Collected Works’ of Prof. C.G. Jung,” Bollingen archive, Library of Congress, signed by Jung on 29 November 1960, and by John Barrett on 13 December 1960.

59 “Die Autobiographie von C.G. Jung,” Die Weltwoche, 31 August 1962. The German title differs from the English: Erinnerungen, Träume, Gedanken von C.G. Jung, aufgezeichnet und herausgegeben von [recorded and edited by] Aniela Jaffé (Olten: Walter Verlag, 1988). Other items in the German edition

that were missing in the English editions were a letter by Jung to a ‘young student,’ Jung’s postscript to his Red Book and “Details about C.G. Jung’s family” by Aniela Jaffé. The latter item was published in English in Spring, 1984. There are many discrepancies between the German and English

editions, notably numerous passages in the former that are missing from the latter. Some, but by no means all, were published in English by Shoji Muramoto, “Completing the Memoirs: The Passages Omitted or Transposed in the English and Japanese Versions of Jung’s Autobiography,” Spring,

1. However, given that the text was being translated into English as it was being compiled, it is not possible to consider one or the other as the original version. The French edition was Ma vie. Souvenirs, rêves et pensées, recueillis et publiés par Aniela Jaffé (Paris: Gallimard, 1966), trans. Roland Cahen and Yves Le Lay. Details concerning Kurt Wolff are from William

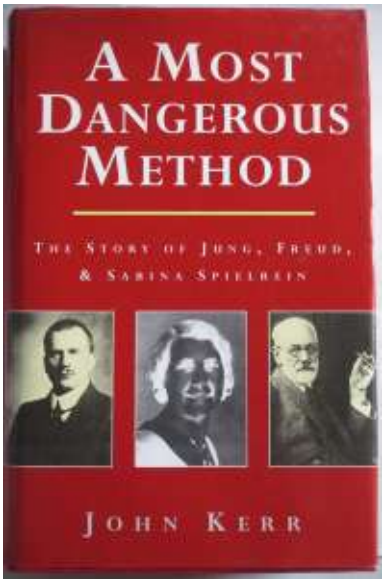
McGuire, Bollingen: An Adventure in Collecting the Past (Princeton: Princeton University Press, 1982), pp. 273–4 (I thank Charles Boer for recalling this to my attention).

1. https://www.facebook.com/groups/56536297291/
2. https://www.springpublications.com/springjournal_index.html
3. https://philemonfoundation.org/current-projects/the-original-protocols-for-memories-dreams-reflections/

John Kerr’s Errors in "A Most Dangerous Method." **(2022-09-13 02:07)**

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



[2]***MEMORIES, DREAMS, OMISSIONS by Sonu Shamdasani***

[3]The Original Protocols for Memories, Dreams, Reflections

The third omission consists simply in a small detail, yet its implications for the understanding of the genesis of Jung’s thought is perhaps no less significant.

In a passage in Memories that has attracted much attention, Jung describes his experience of hearing the voice of a female patient speak within him, informing him that his activities were in fact art, and which he famously christened as the voice of the anima.

Subsequent to the publication of Aldo Carotenuto's A Secret Symmetry, it has generally been assumed that this patient was none other than Sabina Spielrein.

The most extended argument for this occurs in John Kerr's A Most Dangerous Method, where it forms a crucial part of a thesis that the most important intellectual and emotional influences on Jung were Freud and Spielrein.

Kerr states: "The first mention of the 'anima' to occur in Jung's writings came in his 1920 tome Psychological Types."

(However, as noted long ago by the editors of the collected works, Jung had already treated of the anima in his 1916 "The Structure of the Unconscious" and Psychological Types was actually published in 1921.) Kerr claims that

Jung "immortalised" Spielrein under the name of the anima, arguing that two clues Jung gave as to the woman's identity—that he had been in correspondence with her, and that he broke with her in 1918–19, point to Spielrein.

However in the transcripts, where he actually speaks of Spielrein

by name, Jung simply implies that he lost touch with her when she went to Russia.

Kerr claims that: "Perhaps the biggest clue…is the debate on science versus art."

However, to make this last clue point to Spielrein, Kerr claims, without any textual support, that the voice had actually said, "It is not science. It is poetry."

Kerr's supposition that the voice was Spielrein leads him to "correct" the historical record so that it supports his claim, forming a circular argument.

Kerr also claims that Jung's stone carving at Bollingen of a bear rolling a ball represents Spielrein, and concludes that "Jung's 'anima,' the 'she who must be obeyed' finished her career as a Freudian," thus substantiating his Freudocentric reading of the genesis of Jung's psychology.

However, there are grounds for asserting that the stone carving does not represent Spielrein.

Roger Payne notes that "Franz [Jung] said that the often discussed bear which 'sets the ball rolling' in his Bollingen carving was actually Emma [Jung]."

1. https://www.facebook.com/groups/56536297291/
2. https://www.springpublications.com/springjournal_index.html
3. https://philemonfoundation.org/current-projects/the-original-protocols-for-memories-dreams-reflections/

Marion Woodman - Addiction to Perfection Quotations (2022-09-14 04:24)

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[1]Carl Jung Depth Psychology Facebook Group

ADDICTION TO PERFECTION

This book is about taking the head off an evil witch. Lady Macbeth, glued to the sticking-place of insatiable power, unable to countenance failure to the point of rejecting life, will serve as a symbol of the woman robbed of her femininity through her pursuit of masculine goals that are in themselves a parody of what masculinity really is. Marion Woodman, Addiction to Perfection, Page 7

And though in Shakespeare's tragedy it is Macbeth who is beheaded, the head he loses is fatally infected by the witches' evil curse. Macbeth and Lady Macbeth are metaphors of the masculine and feminine principles functioning in one person or in a culture... Marion Woodman, Addiction to Perfection, Page7

The deteriorating relationship between them clearly demonstrates the dynamics of evil when the masculine principle loses its standpoint in its own reality, and the feminine principle of love succumbs to calculating, intellectualized ambition. Marion Woodman, Addiction to Perfection, Page 7

Shakespeare's beheading of his hero-villain is, in the total context of the play, the healing of the country. This book is about a beheading. It has been hewn out of the hard rock of an addiction to perfection. Marion Woodman, Addiction to Perfection, Page 7

A Greek version of the witch motif concerns Medusa, a beautiful woman until she offended the goddess Athena... In reprisal, Athena changed Medusa's hair into snakes and made her face so hideous that all who looked on her were turned to stone. Marion Woodman, Addiction to Perfection, Page 7

If we look at the modern Athenas sprung from their father's foreheads, we do not necessarily see liberated women. Many of them have proven beyond question that they are equal to or better than men: excellent doctors, excellent mechanics, excellent business consultants. But they are also, in many cases unhappy women. Marion Woodman, Addiction to Perfection, Page 9

I have everything,' they say. 'Perfect job, perfect house, perfect clothes, so what? What does it all add up to? There's got to be more than this. I was born, I died, I never lived.' Often, behind the scenes, they are chained to some addiction: food, alcohol, constant cleaning, perfectionism, etc. Marion Woodman, Addiction to Perfection, Page 9

I am convinced that the same problem is at the root of all addictions. The problem manifests differently, of course, with the individual, but within everyone there are collective patterns and

attitudes that unconsciously influence behavior. Marion Woodman, Addiction to Perfection, Page 9

One of these patterns is illustrated in Athena's cruel revenge on the once beautiful Medusa, whose snaky locks twist and writhe in constant agitation, reaching, reaching, reaching, wanting more and more and more. Marion Woodman, Addiction to Perfection, Page 9

Is it possible that the modern Athena is not in contact with her Medusa because somewhere back in the dark patriarchal ages she was shut up in a cave? Our generation scarcely knows of her existence, but she is making her presence increasingly felt… Marion Woodman, Addiction to Perfection, Page 9

This book looks into the heart of the driven Athena, the anguish of the writhing Medusa, and suggest ways of releasing the maiden into her vibrant womanhood before she is sacrificed to the perfection of death. Marion Woodman, Addiction to Perfection, Page 9

Only by loving our own maiden, and allowing her to find the deep down passion within herself, can we dare to open ourselves to the raging goddess at the core of the addiction. Only through love can we transform her and allow her to transform us. Marion Woodman, Addiction to Perfection, Page 14

The I Ching, the Chinese Book of Changes, recognizes the continual shifts that go on within the individual. The Yang power, the creative masculine, moves ahead with steadfast perseverance toward a goal until it becomes too strong, begins to break—and then the Yin, the receptive feminine, enters from below and gradually moves toward the top. Life is a continual attempt to balance these two forces. Marion Woodman, Addiction to Perfection, Page 14

With growing maturity the individual is able to avoid the extreme of either polarity, so that the pendulum does not gain too much momentum by swinging too far to the right only to come crashing back to the left in a relentless cycle of action and reaction, inflation and depression. Marion Woodman, Addiction to Perfection, Page 15

Rather one recognizes that these poles are the domain of the gods, the extremes of black and white. To identify with one or the other can only lead to plunging into its opposite. The ratio is cruelly exact. The further I move into the white radiance on one side, the blacker the energy that is unconsciously constellating behind my back: the more I force myself to perfect my ideal image of myself, the more overflowing toilet bowls I'm going to have in my dreams. Marion Woodman, Addiction to Perfection, Page 15

As human creatures, not gods, we must go for the grey, the steady solid line that makes its serpentine way only slightly to left and right down the middle course between the opposites. Marion Woodman, Addiction to Perfection, Page 15

Essentially I am suggesting that many of us—men and women—are addicted in one way or another because our patriarchal culture emphasizes specialization and perfection.… Working so hard to create our own perfection we forget that we are human beings. Marion Woodman, Addiction to Perfection, Page 9

1. https://www.facebook.com/groups/56536297291/

2. https://www.amazon.com/Addiction-Perfection-Studies-Jungian-Psychology/dp/0919123112/ref=sr_1_1?crid=354EQ32H5HB5Q&keywords=addiction+to+perfection+marion+woodm

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I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. **(2022-09-15 04:33)**

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]C.G. Jung Letters, Vol. II 1951-1961

To Theodor Bovet

Dear Colleague, 9 November 1955

Very belatedly I am at last thanking you for your kind letter of congratulation on my 8oth birthday.

I was most surprised that you though t of me at all and even took the trouble to remember with goodwill the existence of my shadow.

You may shake your head incredulously when I tell you that I would hardly have been able to form the concept of the shadow had not its existence become one of my greatest experiences, not just with regard to other people but with regard to myself.

S o I can gladly accept your allusions to Houdon’s Voltaire and to Job, though it is rather like carrying coals to New-castle.

I like to look at the mocking visage of the old cynic, who reminds me of the futility of my idealistic aspirations, the dubiousness of my morals, the baseness of my motives, of the human-alas!-all too human.

That is why Monsieur Arouet de Voltaire still stands in the waiting room, lest my patients let themselves be deceived by the amiable doctor.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life, in fact

I had to see it as an essential part of my personality, accept the consequences of this realization, and take responsibility for them.

Many bitter experiences have forced me to see that though the sin one has committed

or is can be regretted, it is not cancelled out.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples.

My solace was always Paul, who did not deem it beneath his dignity to admit that he bore a thorn in the flesh.

My sin has become for me my most precious task.

I would never leave it to anybody else in order to appear a saint in my own eyes, always knowing what is good for others.

The criticism and "understanding" I have had to endure at the hands of theologians (long before Job!) give me no cause to treat their theological concepts any more gently than they treated mine.

The same is true of the Freudians.

As for Trub’ s "dialectics" a (which, if such they were, would require a partner), they consisted of a monologue in which I couldn’t get a word in edgeways.

Despite the honest efforts of my wife and myself even documented proofs were swept under the table without so much as a glance.

His method was very like that of a theologian, as was his gross misunderstanding.

Protestantism is faced with questions which one day will have to be spoken out loud.

For instance, the horrid sophism of the privatio boni, which even Protestant theologians are willing to endorse.

Or the question of the relation between the Old and New Testament God.

When it suits them God is just a n anthropomorphic idea, or they pretend they can conjure up God himself by naming him.

But when I regard an anthropomorphic God-image as open to criticism, then it is "psychologism" or-worse still-"blasphemy"!

Laymen today are no longer bamboozled by this kind of humbug, and Protestantism

would do well to notice that someone is knocking on the door.

I have knocked long and loud in order to rouse Protestant theology from its untimely slumbers, for I feel myself responsible as a "Protestant."

I have delivered my message as clearly as I could, together with the relevant proofs.

If the theologian, like Trub, chooses to ignore it, that’s his affair.

I don’t need to tell you what a troublesome spectacle this is.

Protestantism has long ceased to live its "protest."

It draws its vitality from its encounter with the spirit of the age, of which psychology is now a part.

If it fails in this task, it dries up.

Actually the theologians should be grateful to me for the intense interest I take in them, and as a matter of fact a few of them are.

The length of my answer will be enough to show you that your educative efforts have fallen on thankful ground.

I therefore allow myself to hope that you will raise this question of the shadow among your friends and cronies, the theologians and Freudians.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 276-278

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961-ebook/dp/B00YY654ES/ref=sr_1_2?crid=1340EP1J2VKUZ&keywords=c.g.+jung+letters&qid=1662986217&sprefix=c.g.+jung+

Joseph Lewis Henderson 1903–2007: A Biography by Thomas Kirsch (2022-09-16 06:16)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Joseph Lewis Henderson 1903–2007: A Biography by Thomas Kirsch

Joe Henderson has been called the “Dean” of American analytical psychologists and is widely known, respected, and loved in the international community of Jungians. The story of his life is closely interwoven with the history of analytical psychology in general and more specifically with its history in the United States. His life, which began in a small Nevada town and included a long stay in Europe and a great many years in San Francisco, makes for a fascinating story. It is hard to imagine a more unlikely beginning for this scholarly writer and analyst than the pioneer American home from which he came.

In order to orient the reader, this biography of the recently deceased co-founder of the C. G. Jung Institute in San Francisco and internationally acclaimed Jungian analyst is being divided into seven major sections. The first section, “Origins and Early Years, 1903–1919,” will examine Henderson’s family origins and early years in Nevada. The second section, “Student Days, 1919–1928,” will examine his life at Lawrenceville Preparatory School and Princeton and the time immediately after graduation from college. The third section, “Analysis and Medical Training, 1929–1938,” will discuss Henderson’s analytical experience, marriage, and medical school experience culminating in 1938 with his graduation from medical school in London. The fourth section, “Transition and Return to America, 1938–1954,” will discuss his return to the United States and his beginnings as an analyst. The fifth, “Maturity (1954–1961),” will describe his years amplifying the ideas of Jung. The sixth, “Con-clusion of Work on Initiation, 1961–1967,” will describe his major writing projects on the subject of initiation. The seventh section, “Continuity, Growth, and Old Age, 1967–2007,” will describe the many different interests that occupied him during the last third of his life.

(Photograph: Thomas B. Kirsch, by permission)

Joseph L. Henderson in his San Francisco offce, 1996.

Origins and Early Years 1903–1919

Joseph Lewis Henderson was born on August 31, 1903, in Elko, Nevada, a small ranching town in northeastern Nevada. He was the middle child of three children; he had a sister eight years older and a brother nine years younger. Both sides of his family possessed the pioneer spirit of the Old West. On his father's side, his great-grandfather, Lewis Rice Bradley, had left Virginia in 1845 for Missouri, finally ending up in Stockton, California. He became a prominent politician in California but then moved on to Elko where he founded a bank, which was then taken over by Joe's grandfather, Bradley's son-in-law, Jefferson Henderson. John Henderson, Joe's father, became president of the bank upon the death of Jefferson Henderson, and it was John's expectation that Joe would follow in his footsteps. From very early on, however, Joe felt uncomfortable with the expectation that he should go into banking. The family member for whom he was named was his uncle, Joseph Jefferson Henderson, M.D., an ophthalmologist in San Francisco.

Joe's mother, Maud Henley Henderson, was born in Red Bluff, California, where her father was a mining engineer. Left an orphan at an early age, she was reared by two maiden aunts. She became a schoolteacher and had her first job in Elko. She met John

(Photograph: Donald Williams, by permission)

/oseph Henderson at his 100th birthday party, 2003.

Henderson and six months later they were married. She was characterized by great warmth and feeling. As did most women of the day, she devoted herself entirely to her family.

One of the most influential experiences in Joe's life happened when he was three months old. He developed an eye infection that threatened to make him totally blind. His uncle, the ophthalmologist after whom he was named, was able to save the sight in one eye, but the vision in the other was completely lost. As a result, Joe was left without depth perception. In a ranching community, this loss of depth perception hampered his development in normal boyhood activities. On the other hand, as C. G. Jung was later to point out to him, it enhanced his inner vision and his interest in dreams and symbols. As a result of this early illness, Joe was to remain closely tuned in to his inner life. Another powerful influence from his childhood

was an aunt, Ethel Smith Hen- derson, who married Joe's uncle, Charles Henderson. She was a woman of considerable intellectual ability, and she urged Joe to go to preparatory school at Lawrenceville, New Jersey. By this time, Joe's father had realized that his son was not cut out to be a banker and released him to go back east to school. At almost the same time, Uncle Charles went to Washington when he was appointed as United States Senator from Nevada.

The year was 1919 and Joe was now sixteen years old. A whole new world was about to open up to him.

Student Days 1919–1928

At Lawrenceville, Joe came under the tutelage of Thornton Wilder, a young assistant housemaster who was teaching French. Joe found him an inspired teacher at all levels of culture. He awakened in Joe an interest in literature, the arts, and psychology. Wilder had just spent a year studying in Rome and had come back full of the latest in European culture. Joe was introduced to Proust, Joyce, Freud, and even Jung at that time. However, psychology was not yet ready to emerge as Joe's central interest. Joe was greatly influenced by his reading of Henry Adams. Adams's delicate sensibility and refined taste, amply reflected in *The Education of Henry Adams,* provided a model for his development.

In those days the long trip back to the West Coast was not readily undertaken, so Joe spent his school holidays in Washington, D.C., where he stayed with his aunt and uncle. This also provided Joe with a new and stimulating social life.

The friendship with Wilder continued at Princeton, where Joe was an undergrad- uate

and Wilder was getting his master's degree. Both received their degrees in French literature in 1927.

With the vague notion of becoming a writer himself, Joe returned to the West Coast after college to live with his parents, who had moved to Oakland, California. His father had suffered from paralysis of the legs, a complication of pernicious anemia, for which there was no treatment at the time. His father remained bedridden until his death in 1933.

Joe began writing book reviews and serving as a drama critic for two San Francisco journals, *The Argonaut* and *The San Franciscan.* At the same time, he became a regular participant at the Salon of Mrs. Elizabeth Ellis. She brought together professors from the English and Philosophy departments at the University of California. Here Joe was introduced to the work of Jung by Dr. Elizabeth Whitney and her husband, Dr. James Whitney. There were several others in this Salon who had been in Zürich for a period of analysis with Jung, including Andrew and Helen Gibb and Henrietta Goodrich Durham. As a young man, unsure about his future vocation, he was urged by these people to go into analysis with Dr. Elizabeth Whitney, the first analyst of any persuasion to practice in the San Francisco area. He began his analysis in the spring of 1928.

Coincidentally or synchronistically, Dr. H. G. (Peter) Baynes and his wife Cary had come to California for the year and were dividing their time between Berkeley and Carmel, one hundred miles to the south. Dr. Baynes, a familiar name in Jungian circles, was Jung's first assistant, and Cary was an early translator of many of Jung's works into

English. Peter Baynes was a warm, extraverted, and generous man who felt strongly that Joe should go to Zürich and work with Jung directly. Joe protested that he did not have the financial means to live in Zürich. He was barely supporting himself with his writing, and

he did not like being financially dependent on his family. Baynes showed Joe a reproduction of Jung's painting, *Mandala of a Modern Man,*[1] and also gave him *The Seven Sermons to the Dead*[2] to read. Joe later said, "That absolutely bowled me over; I decided right then and there that, if I possibly could, I would have to go and meet the man who had written this" (Hill 1968, 15).

As fate would have it, in the fall of 1928, he was sent back to New York to survey the coming drama season. On a visit to Lawrenceville, which is very close to New York, he was unexpectedly offered a job as assistant housemaster for the coming academic year. Here was the opportunity for him to save the necessary money to go to Zürich in the summer of 1929. Little did he realize then how this journey would change his life.

Analysis and Medical Training 1929–1938

On his trip to Zürich, he first visited Berlin, spending several weeks with a cousin and seeing firsthand the chaotic conditions in post World War I Germany. Arriving in Zürich in the fall of 1929, just prior to the beginning of the American Depression, he installed himself in Küsnacht at the Hotel Sonne, where many of Jung's other American analysands were to stay. He began to see Jung three times a week in analysis and attended Jung's English-speaking seminar on dreams. The seminar focused on the dreams of a middle-aged businessman, and Jung divided the seminar into two groups, one doing research on the symbolism of the cross and the other on the symbolism of the crescent. Joe was in the group headed by Esther Harding, researching crescent moon symbolism. This research was the forerunner of Harding's book *Woman's Mysteries* (1971). His own dreams soon revealed a movement toward becoming an analyst himself, for which he felt he would need to become a physician

or psychologist. The central theme in his work with Jung was that of initiation, a subject which was to involve him for many years to come. In a filmed interview with this author, he talked about a particular dream he had at the time:

I dreamt that Jung was a Protestant clergyman, standing at the pulpit giving a sermon, and we were all in the pews, and when he finished his sermon all the others got up and began to chant, “Mandala, Mandala,” the way they might in Christian times have said, “Hosanna,” and this represented a worshipful attitude to Jung that was laughable, as you can imagine, and so seemed to me to say, “Well, that’s what you really think of this seminar of Jung— he’s nothing but a—like a Protestant clergyman, and they are all just sheep following the master.” So I thought, I hate to tell Jung this dream, but I did, and he said, “Well, of course you should feel that way. You should have that dream. You’re a young man, only 26 or so, and most of these people are in the second half of life, and to you they must look rather ancient and as though they are in a different kind of experience from the one that you are in; and if you feel the way the dream says, you should certainly feel free not to come to the seminar or to make it anything you like.” And then I realized that I was absolutely

fascinated with this seminar, that it was an experience I wouldn’t have missed for anything in the world. I was not at all inhibited by it. To see Jung personally in that situation was absolutely wonderful. It was like sitting at the foot of a great teacher. Something like a kind of Socratic experience and the idea that I should have a dream that he was nothing but a Protestant clergyman struck me as too funny. And then, of course, I saw that the whole thing was a projection—my projection. I was simply projecting my own Protestant background, making Jung a father figure, making the other people into a group which they were not. None of these people had any group feeling whatsoever. They all mistrusted each other. They sat in their little chairs, looking hardly from side to side, and then they immediately got up and left at the end without saying goodbye to anyone. It was a group of very isolated people. And

so I saw my projection. (1977)

Joe saw himself and the others in the dream seminar in a state of transition. He would use the term *liminal* to describe this state. He also noted among those in the seminar differing attitudes toward their expectations of Jung's psychology. Later, he would differentiate these expectations into four cultural attitudes. Again, from the filmed interview, he states:

Many of them had cultural attitudes that were very different from each other's, and they tended to project into analysis what they expected to find rather than what was actually there. What they expected to find was [*determined by*] whatever cultural patterns they favored. (1977)

So, in his first year in Zürich, Joe saw the germination of two principal subjects of his lifelong research, initiation and culture.

By the summer of 1930, Joe had formulated a clear plan to go to London and study medicine. He did his premedical studies at the University of London and then entered Saint Bartholomew's Hospital. He liked Saint Bart's, particularly because it still seemed to connect the spiritual and the physical aspects of healing under the same roof. In London, he was introduced by Cary Baynes to Jo and Jane Wheelwright, as Jo also became a medical student at Saint Bart's—thus began a long association that continued until the Wheelwrights retired to their ranch near Santa Barbara in 1989. More will be said about that relationship later on.

Medical school was not easy for Joe's introverted intuitive nature. He had particular problems with surgery, but he graduated in 1938. His analysis with Jung had to be intermittent because he could only get to Zürich during the semester breaks. While in London, he would see Erma Rosenbaum, a German analyst who had come to London to escape the Nazis. The last period

of analysis with Jung was in 1938 following his graduation from Saint Bart's.

One of the main symbols that emerged during Joe's analysis was that of the American Indian. In 1931, while on holiday from his premedical studies, his "second mother," Aunt Ethel Smith Henderson, had invited him and a few others to the Southwest to witness the corn dances of the Zuni and Sia and the snake dances of the Hopis. This trip to Indian country corresponded to what was happening in his inner life. In a filmed interview, he recounts the following:

The American Indian became a symbol for me that I was surprised to find in Zürich. I had never paid much attention to Indians in my early life. But in Zürich I had dreams of Indians, and the Indian came to symbolize to me my American identity as distinct from my European identity. Living in Europe, I was in danger of becoming too European for my own good, and the Indian kept coming into my dreams to remind me that I was American basically and that the American psyche is really different, and that difference was always carried by the Indian. (1977)

Joe comments further on his experience in Europe:

I was so comfortable there, I could easily have stayed. I understand why people— Americans— like to live in Europe. Life in many ways is much easier, much more human, one feels much more connection somehow with one's fellow man. The longer you live in Europe, the more you feel a part of the group, of a circle to which you belong. There are still a good many wide open spaces in America where people fail to communicate, to relate to each other. The violence in America is everywhere and is present in Europe only in certain pockets where you can avoid it. So it is a great temptation for the American to think that perhaps life would be much nicer there. But I had the feeling that I would never be a European. Whatever I said would always be divided

in two by the fact that I was American. And therefore I would lose a certain identity by not coming back and living in my own country. Also perhaps the Indian would be offended. (1977)

It was during Joe's medical school years that Jung came to London in 1935 and gave his famous Tavistock Lectures to a large group of basically critical, psychoanalytically oriented therapists. Joe was able to obtain special permission so that he could attend these crowded lectures. Here, he was able to see Jung's discomfort in a critical setting, in contrast to the dream seminar in Zürich where everyone adored him. But his respect for Jung increased.

The other important event during his time in England was his meeting Helena Darwin Cornford, who became his wife for almost sixty years. After he had been in London for over two years, he began to feel a sense of isolation from stimulating social contact. Cary Baynes gave him a letter of introduction to the Cornfords in Cambridge. Helena's father, Francis Cornford, was a famous Cambridge philosophy professor who had made definitive translations of Plato's *Republic* and *Timaeus* and was a scholar of Greek philosophy and its origins (1912/1961). Helena's mother, Frances, was a poet of distinction. One brother, John, was a poet who died very young in the Spanish Civil War and has been memorialized in several books. Joe became very close to the whole Cornford family. Joe and Helena were married in a small local church on September 18, 1934, when Joe was thirty-one and Helena was twenty-one. The Hendersons continued to live in London for the duration of Joe's medical studies. Their only daughter, Elizabeth, was born in May 1936.

The year 1938 was an important one for the Hendersons. Joe had graduated from medical school, the clouds of World War II were on the horizon, and a decision about where to live had to be made. Joe was extremely comfortable in Europe but realized that the American Indian inside was calling him back to America. So, as 1938 was coming to a close, the Henderson family returned to New York, where the strongest Jungian community in the United

States existed. This brought to a close nine extremely important years in Europe, which were to be a foundation for all his later work as an analyst.

Transition from Europe to the United States 1938–1954

At the time of Joe's arrival in New York in 1938, Drs. Harding, Bertine, and Mann, along with Frances Wickes, had established a Jungian community. As in Zürich, an Analytical Psychology Club made up of analysands had recently been founded. Joe opened an office on the east side of Manhattan and began to see patients. At that time, the New York Jungian community was not connected to the larger psychotherapeutic community, and Joe had some difficulty in finding suitable patients. Jungian analysis was still not well known in those days. Freudians and Jungians hardly spoke to each other. The domination of Harding and Bertine also made it somewhat difficult for a young man trying to find his own way. In addition, Joe and Helena felt that New York was not the best place to raise a child. The atmosphere did not suit Joe's needs, but he was unable to come to a clear realization about where he should finally settle. He was afraid of going back to California because he feared the regressive pull of his family on him and his new family. His dreams were of repeated train trips back and forth across the United States, usually ending somewhere in the Midwest, such as Chicago, or in Princeton. Gradually he came to realize that the issue was not a geographical one but an inner symbolic one. He was able to see that Princeton meant "prince" town, and "mid-west" meant the centering place of the Self and was not to be taken literally. Gradually, he realized that he belonged in California and returned in 1941.

The time in New York had been an interesting one. Joe had been able to renew old friendships

and had begun his work as an analyst. He published his first paper in 1939 on “Initiation Rites.” The subject of initiation was to occupy Joe for the next twenty-five years as a major area of research. He had been opened to the subject by his own experience as an analysand with Jung.

When he arrived in California, he was reunited with Elizabeth Whitney and Jo and Jane Wheelwright. Joe joined the Analytical Psychology Club in San Francisco, founded in 1940 by Elizabeth Whitney, Jo and Jane Wheelwright, and Lucile Elliot. He then joined Jo Wheelwright in downtown San Francisco at the major medical establishment for doctors. Shortly thereafter, Joe’s practice was interrupted because he did not have an American medical internship. In an effort to stem the flow of refugee doctors from Europe, a law had been passed that a doctor must have worked for a year in an American hospital. As a result, in 1943, Joe had to work for one year at the large San Francisco General Hospital. He began as an intern, but when it was discovered that he was an analyst, the hospital made him the admitting officer for the acute psychiatry service. He obtained invaluable experience in general psychiatry, an area in which he had had relatively little experience previously.

As it was war time, Joe also worked at the Veterans Rehabilitation Clinic of Mt. Zion Hospital. Psychiatric casualties from the South Pacific were sent here for evaluation. An interesting aspect of the clinic was that the staff included both Jungians and Freudians. Jo Wheelwright and Erik Erikson were also on the staff, which met together weekly. This early contact formed the basis for a mutual respect between the two groups within the San Francisco psychiatric community. This was most unusual as in most instances, there is hostility between the Jungians and Freudians.

Another outcome of the war situation was that Joe was asked to give the psychi- atric lectures at Stanford for the medical students and residents. At the time, Stanford Medical School was located in San Francisco, and Joe gave a weekly seminar on dreams. This was

to continue until 1958, at which time the Medical School moved to Palo Alto and Joe was no longer actively involved. Many future analysts first heard about Jungian analysis through those seminars at Stanford Medical School.

In 1943, a decision was reached to form a Medical Society of Analytical Psy- chology consisting of Henderson, Wheelwright, Whitney, Elliot, and Horace Gray. Wheelwright and Henderson took the leading roles in the formation of this group. They had first met in Zürich in 1932 and had seemed to follow each other to London and then to San Francisco. Two more opposite types of people could not be imagined. Wheelwright was the lone extravert in Jungian circles for so many years, and Joe Henderson was the more typically Jungian introverted intuitive. In spite of their vast differences, they maintained a friendship for over fifty-five years. Their difference has allowed both the introverted and extraverted attitudes to live side by side in the San Francisco professional society, and it has helped so far to keep potential splits contained. Both Wheelwright and Henderson held teaching positions at the major psychiatric teaching hospitals in San Francisco, and both had a commitment to being an active part of the larger psychotherapeutic community. Thus, the beginning of the San Francisco Jungian group had a markedly different origin than most other Jungian groups in the world. In 1950, the medical part united with its counterpart group for doctoral psychologists to become the Society of Jungian Analysts of Northern California.

After World War II, Joe Henderson took an office in Wheelwright’s building at 2206 Steiner Street in San Francisco, where both were to have their analytic practices for the next thirty years, and in which were held the first training seminars of the Society, beginning in 1946.

Contact with Jung had been sparse because of the war, and it was not until 1948 that Joe was able to see Jung again. By this time, Jung was no longer seeing patients because of his heart attack in 1944, so the relationship was now more social in nature. At the time, Joe did a

bit of analytical work with Toni Wolff for the first time. On a subsequent vacation in 1952, both Joe and Helena had another two-week period of seeing Toni Wolff every day in Devonshire. Miss Wolff had gone to Devonshire for treatment of her arthritis, and the Hendersons stayed at the same hotel and saw her every morning.

Joe has described the period between 1938 and 1954 as one of transition. There were the geographical moves from England to New York and from New York to San Francisco. There were the various moves within San Francisco. There were the transitions in his career from student to doctor to analyst. By 1954, he had become secure in his identity as an analyst, and within his family, he had made the transition from son to mature adult.

Maturity 1954–1961

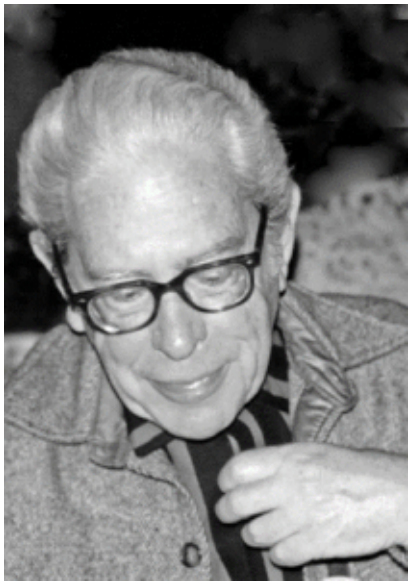
The year 1954 was pivotal in his life. Medard Boss of the Existential School of Analysis had asked Joe to present a major paper on transference at an International Conference on Psychotherapy in Zürich. This paper, “Resolution of the Transference in the Light of C. G. Jung’s Psychology,” was the first major statement by a Jungian other than Jung on the nature of transference. In the filmed interview with this author, Henderson describes it in the following manner:

That Congress was the first time that any of us had talked publicly about Jung’s use of the word “Transference.” Up to that time, transference had been understood purely in the Freudian sense, the old psychoanalytical sense. A transference is something to live through and break, get rid of, move off of, get back to life again without it. Having done its work

it is like a shell that should be cast aside as though it had no further meaning. It seemed to me and to others at that time that Jung's psychology had a rather different viewpoint, and Jung himself acknowledged that the transference in itself has a certain archetypal content that you cannot merely dismiss and feel should be discarded once the initial projections are withdrawn. However, he did consider that it should be ultimately resolved so that

it is no longer fixed upon the person of the therapist but it should move on, and it was his understanding that it was the archetypal content of the transference that made this possible. That gives rise to two rather different ideas about the transference. One is that you just live with it, that you don't resolve it, that it just goes on and on and some people

believe that that's what a Jungian transference really is. The thing that I did say was that the transference is resolved by the establishment of what I call a symbolic friendship, meaning that when the transference is resolved there is a feeling of friendship rather than a mutual projection, between the therapist and his analysand or patient. But it is not the same as an ordinary friendship. And it can never be the same, quite, as an ordinary friendship, because it started in the analytical situation which was artificial. So it always has something of



Joe Henderson in Carmel California at the annual meeting of the San Francisco and Los Angeles analysts, 1960's.

that quality of its origin but that gives it its symbolic meaning. I felt that the best way to describe that was to say that it feels as if in that personal transference there was something symbolic that carries through, and it makes that relationship especially meaningful and somewhat different from others. (1977)

During the fifties, the Hendersons went to Europe every two years. On these trips, Joe would have a formal appointment with Jung, and then afterward they would have a meal together. These meetings were usually dominated by whatever subject Jung was interested in. It was during these visits that Jung encouraged Henderson to continue his own research on initiation and the archetype of culture. In 1960, Jung invited Joe to contribute a paper to *Man and His Symbols,* and Joe recalled that this invitation really stimulated his own writing, beyond the miscellaneous papers he had published in the forties and fifties. He wrote a long paper, "Ancient Myths and Modern Man" (1961), where he described the dreams of modern clients and amplified the dreams with anthropological and mythological examples of initiation. In the work he illustrated his theoretical description with clinical vignettes. He described two basic patterns of initiation. One, the pattern of descent into the earth as exemplified by the myth of Inanna. The second pattern was the magic light upward as demonstrated in shamanism. As Joe was the only American and the only non-Swiss author in the book, he received many requests for various Jungian-oriented endeavors based upon his being an author in this book.

Joe traveled to Zürich in 1960 for a planning session for *Man and His Symbols,* but Jung was too weak to attend. When Jung died in 1961, this brought an end to a phase in Joe's life. No longer was the master alive, and now Joe was more on his own as a creative thinker and analyst.

Conclusion of Work on Initiation 1961–1967

The next period to be described was a relatively short one. It was a time in which Henderson finished his book on initiation, which had been germinating for thirty years. It also was a time when new directions in his work began to emerge. His first task was an invitation by Alan Watts to write a book with Maud Oakes called *The Wisdom of the Serpent (1963).* The book was to be the first of a series on mythology, which, unfortunately, was never completed. In this volume, Henderson described the serpent as a symbol of the archetype of death and rebirth. For her part, Maud Oakes detailed many myths of the serpent taken from around the world. The book was dedicated to the memory of Jung.

In 1962, Henderson was elected vice-president of the International Association for Analytical Psychology (IAAP), the newly formed professional organization of Jungian analysts. He held that post until 1965, when he was proposed as nominee for the presidency. He gave the matter serious thought but then realized that it would take him too far afield from his research and writing. In the end, he declined the nomination.

In the same year, he gave his first paper on another important area of his research, culture. It was presented at the Second International Congress for Analytical Psychology and was titled “The Archetype of Culture.” The paper was considered extremely controversial because it outlined a cultural unconscious layer between the personal and collective unconscious. As this area of research was to continue for many years, I shall describe the development of Henderson’s ideas in the next phase.

Also in 1962, Joe edited the four-hour film in which Professor Richard Evans had interviewed Jung. This interview had been done in 1957, but Jung was a bit disappointed with the results. The film interview covers a wide range of topics, and in it Jung is extremely engaging.

It was in 1967 that *Thresholds of Initiation* was published and his work on the subject was completed. In this book, Henderson demonstrated the validity of the archetype of initiation. In the foreword, he followed Jung's development of archetypal theory. Henderson emphasized that archetypes are both a primordial image as well as a pattern of behavior. The theory of archetypes became a working hypothesis, and the archetype of initiation needed to be seen in that light. With this background, Henderson described various modal points when initiatory symbolism emerges from the patient's unconscious. In the analysis of these situations, Henderson brought in a range of scholarship to amplify his hypothesis. Dozens of clinical examples from thirty years of prac- tice were used to demonstrate initiation at various times in an individual's life.

Behind the case examples, there was an underlying developmental theory as well as a Jungian model of neurosis. Henderson described those cutoff from psychological development as "pre-uninitiated," and he developed his idea of the archetypal basis for the fixation in terms of the *puer aeternus* and *puella aeterna.* Those identifications with the Self presumed that eternal wholeness had already been attained in youth, and that further step-wise growth into maturity was unnecessary. This inflation was a normal pattern in adolescence, helpful in giving a young person a sense of the possibilities of existence and of self-worth, but when the individual had a fear of taking the next step into genuine actualization of the sensed potential, there might be an unhealthy tendency to cling to what was only the archetypal possibility of wholeness and live in fantasy. The *puer-* and *puella*-identified individuals resisted the enormous effort in reality that was required to rescue the capacity to be oneself from the barriers set up by the positive or negative expectations from mother, father, peers, and one's

own innate inertia. This resistance expressed itself as a false, law-unto-itself individuality that did not represent a real working through of the problem of negotiating with society and instinct to establish a path of one's own into life. If this behavior became fixed into a pattern that more or less dominated the personality, then Henderson saw serious arrested development, sometimes with strong antisocial trends, sometimes with schizoid characteristics.

The irresponsible, power-driven, pleasure-loving attitude toward life that can move into antisocial behavior was described by Henderson in terms of the trickster archetype, a sort of shadow archetype to the *puer aeternus.* In order for the individual to be released from the grip of the trickster archetype, the archetype of initiation is needed. Henderson postulated that this archetype acted to convert the trickster cycle into a hero cycle. He further postulated that the trickster cycle was under the aegis of the mother archetype and that the hero archetype would be under the influence of the father. Thus, the early developmental step, in both sexes, was from mother to father, with initiation as the means of passing from one stage to another.

Both trickster and hero cycles were, in turn, superseded by the appearance of the stage of the true initiate, which put an end to the self-perpetuating tendency of the first two cycles. The initiate was the one who had submitted fully to the initiation archetype with its rites of vision, trials of strength, and ordeals, and was willing to be remade into an adult man or woman who could take a responsible place in society in an ecological way, as part of a wider whole that she or he did not need to try to avoid or dominate.

According to Henderson, it was through initiation symbolism and experience— which he postulated as a true archetype of initiation—that the life of the individual was transformed into a psychosocial modality. Acceptance of initiation was the beginning of real individuation and the end of false individuality; it meant the search for individual identity within the context of a respectful attitude toward both the collective unconscious and the consciousness of one's

social group. Yet he also explored failures of initiation that might stem from limitations in the culture itself.

Many striking clinical examples were used to demonstrate the effectiveness of this theory in elucidating common neurotic problems and the dream material that an analyst would see every day in a clinical practice. Neurosis in young people became failed or blocked initiation that the unconscious, through dreams and symptoms, was urgently seeking to remedy.

This book seemed as if it were the culmination of a life's work, but also, it was a symbolic threshold to the next phase in Joe's life.

Continuity, Growth, and Old Age 1967–2007

Joe's energy seemed to increase as he entered old age. Beginning in 1966, he began to see patients only three weeks out of each month, and this left him with more time to pursue his research and writing interests. One of the major projects of the past forty years was his continued study of the role of culture in Jung's theories and practice. This culminated in the publication of the book *Cultural Attitudes in Psychological Perspective* (1984). In the filmed interview with this author (1977), Henderson states:

Well, I became less interested in initiation and more interested in problems of general culture, so in recent years all my work has been to try to define what we mean by culture and to try to clear the way for us to understand psychologically how culture arises and what it means and what forms it takes so as not to confuse it with individual psychology, and there's a tendency among Jungians as well as other psychologists to confuse culture patterns with psychological patterns. Psychological patterns are not the same as cultural patterns. *[In Zürich]* among these people who were there for analysis, many of them had cultural alignments that were very different from each other, and they tended to project into analysis what they expected to find rather than what was actually there, and what they expected to find was whatever cultural pattern they favored. In other words, if they were favoring a religious attitude, they tended to find religion in it, if they favored social betterment or political attitudes, they hoped to find that. If it was aesthetic, they expected to find it as if it were like works of art. If they were philosophical, they tried to make psychology into a philosophy. They are still doing that, by the way. Quite a number of very intelligent and interested students of philosophy are intrigued by psychology and feel that it should be given a place in the philosophical scheme of things. And this is valuable up to a point, but it can also falsify something of the psychology that Jung created.

In *Cultural Attitudes in Psychological Perspective,* Henderson developed his ideas further about the four cultural attitudes—religious, social, aesthetic, and philosophic— with the contemporary emergence of a fifth cultural attitude, the psychological attitude. He also discussed culture patterns in relation to archetypes, carefully distinguishing the two. Again, from the film interview:

Yes, they tend to confuse the term archetype with culture pattern so there's another area in which I try to distinguish between. We simply don't know what an archetype looks like as such. We only know how it looks when it gets into some cultural form, but we move these cultural forms around and talk about them as if they were archetypes. And this is somewhat confusing unless we clearly differentiate between the cultural forms that have real archetypal content and those that are merely stereotypes. (1977)

When asked to differentiate between stereotype and archetype, Henderson gave the following response:

If you look through Blake's paintings, you find that some of them give you the impression of the kind of art that we find our patients doing. We speak of them as unconscious drawings. That is, they seem to be so spontaneous that they don't look like anything that we've ever seen before. They are even not too well drawn in some cases. They are rather unstructured in a way. Yet there are others that are very well structured and seem to convey the picture of something that we already know about. The former is archetypal and the latter is stereotypical. (1977)

A second major project had been Henderson's long-standing interest in art. Through the years, Henderson had written many papers on art and its relationship to the unconscious. Of particular interest to Henderson had been his continued support of the Archive for Research in Archetypal Symbolism (ARAS). This was a project initially begun by Jung at Eranos and then taken over by the Jung Foundation in New York. The project entailed the cataloguing and organizing of thousands of pictures of various symbols from all over the world. The New York Foundation was expanding the collection, but in 1967, it decided that the costs were too great, and it was about to bring the program to an end. Henderson realized that this archive was a unique treasure and volunteered his time and effort to have it continued in San Francisco. Eventually, a joint effort between San Francisco and New York made it possible for the archive to continue to expand and have the whole collection copied. A grant was given to ARAS to make it a national archive, which then included Los Angeles as well. The ups and downs of its history are less important to us at this moment than to say that Henderson had indirectly helped to guide it to its present existence and growth. It is the *only* place where one can look up a particular symbol and find a psychological amplification that corresponds to the image. Three books on archetypal symbolism have been published using the images of the ARAS collection. For the past ten years, national ARAS has been working on publishing a dictionary of symbols. In addition, the ARAS collection has been completely digitized and so can be accessed anywhere in the world with a paid subscription.

Another area of interest to Henderson had been the area of popular culture. Perhaps this was a continuation of his interest in drama, which was first expressed when he was a drama critic for two San Francisco magazines after college. For over twenty years, he contributed a number of reviews on movies to *Psychological Perspectives.* I think that this was his way of keeping in touch with modern popular culture. His movie reviews included Bergman's *Criesand Whispers, The Magic Flute, Easy Rider, Butch Cassidy and the Sundance*

Kid, Chariots of Fire, as well as many others. He also wrote an article on "Psychology and the Roots of Design" for the landscape architect Lawrence Halprin, and a survey of the career of West Coast American visionary artist Morris Graves. Many of these shorter reviews and other papers along with a seminar on "Shadow and Self " were published as a book entitled *Shadow and Self* published by Chiron in 1990.

Along with his broad intellectual and cultural interests, Henderson found the time to be quite active in the Society of Jungian Analysts of Northern California and the C. G. Jung Institute of San Francisco. He was a founding member of the Society when it was formed. As the Society grew, his participation paralleled its growth. He was President of the Society and Institute in 1967–1968 and again in 1972–1973. He was the librarian for many years before it became a committee. He was on the Certifying Board from 1967 to 1971. He served gladly on many other committees, too numerous to mention. He attended quarterly Board of Governors meetings until well past age 100. What was so remarkable about him was that he did not seem to be at all power driven. In meetings, he presented his ideas and opinions in a quiet, thoughtful way, but he did not force his point of view on the rest of the group. The younger members were free to find their own way in the Institute without feeling that the "wise old man" was going to tell them what to do. This has been a significant factor in why the San Francisco group functions as well as it does. How this will evolve in the future, only time will tell.

Henderson continued to practice analysis, supervise, and write papers on various subjects related to analytical psychology until he was 102 years old. He gave the first invited lecture of the four United Kingdom groups in 1991, followed the next day by a workshop that was later published in the *Journal of Analytical Psychology* as "C.G. Jung's Psychology: Additions and Extensions" (1991, 429–442). He continued to work on alchemical topics, specifically the *Splendor Solis,* a manuscript that he had first come upon in 1938 in London while studying for his final medical exam. He was specifically interested in how the images of the *Splendor Solis* reflected the analytic process. His seminars on the topic stimulated the interest of Dyane Sherwood. At the time of Henderson's 100th birthday, the two of them published a book that amplified the images. *Transformation of the Psyche: The Symbolic Alchemy of the Splendor Solis* (2003).

Joe continued his involvement as a board member of national ARAS and wrote a history of how the ARAS collection had evolved in the United States over forty years. In latter years, he had not been able to attend the meetings, but national ARAS made him an honorary member for life. In connection with national ARAS he made a series of interviews for McKenzie Oaks Films in Eugene, Oregon, (1997), where he discussed amplification of imagery, initiation rites, and his own personal history in relationship to Jung and analytical psychology.

Henderson continued to drive and to see patients in his second-floor office in San Francisco until age 98. Difficulty in walking and problems with balance required him to close the San Francisco office, but he continued to see people in his home office until his retirement.

A large birthday celebration was held to celebrate his 100th birthday in September 2003. A large outpouring of people from all over the country came to honor him on that day. The next year a conference on initiation was held in San Francisco, where analysts influenced by Henderson presented their own research on the archetype of initiation. These presentations have now been published in 2007 as *Initiation: The Reality of an Archetype* edited by Tom Kirsch, Virginia Beane Rutter, and Tom Singer.

As part of the 100th birthday celebration, funds were raised to reprint his classic book on initiation, long out of print, *Thresholds of Initiation.* The new edition with some minor editorial changes was published in 2005 by Chiron. After his 100th birthday celebration, a follow-up interview to the one made for *Matter of Heart* in 1977 was done by this author and Suzanne Wagner. Over three hours of interviews on two separate occasions were made.

Joseph Henderson with his granddaughter,* J*ulia Eisenman, at his 100th birthday, 2003.

(Photograph: Donald Williams, by permission)

Joe and Helena Henderson, London.

On a personal level, Joe's wife of sixty years, Helena, died in 1994 from complications of diabetes, and Elizabeth, their daughter, died in 2001. Dr. Henderson's own health gradually deteriorated over the years. He had greater difficulty in walking and moving around, and for the last three years he was confined to a wheelchair with occasional assisted walking. His memory, which for the first 100 years had been remarkable in its accuracy, began to fade, and his psyche moved between the unconscious and conscious in daily life. This shift in his psyche required that he retire from practice. He continued to see old patients, friends, and family, as these physical and psychological changes gradually took their toll. He had full-time help so that he could continue to stay in his home, which he and Helena had built in 1954, until the very end. The quality of his life continued to lessen, but even three weeks before his death, he went to the 200th anniversary celebration of the founding of his preparatory school, Lawrenceville, in San Francisco, where he received a standing ovation and was taken home by limousine. He died on November 17th, 2007, after a brief bout of pneumonia.

It is difficult to sum up the long, complicated, and full life of Joseph Lewis Henderson. He lived through the turmoil of the twentieth century, remembering where he was at the time of the sinking of the Titanic all the way to the present war in Iraq, which initially he followed closely. He was the singularly most contained and centered individual whom I have ever met in my life. His centeredness had a healing effect on a great number of individuals, and his equanimity and psychological-mindedness influenced many generations of Jungian analysts in San Francisco and beyond. People came to see him from all over. For the past several years, he had been the only person of those who had analysis with Jung during his most active analytical time (1919 to 1939) who was still alive and could talk about it in a clear and objective manner. Besides his enormous professional accomplishments and the wealth and breadth of his experience, he was a wonderful *raconteur,* absolutely charming in a social situation, had a good sense of humor, and loved to laugh and enjoyed social interactions, especially as he aged. He was a truly unique individual who was a living example of what Jung meant by individuation, and I do not believe that we will see the likes of him again. As one colleague put it, "It's truly the end of an era and it was a great era."

Footnotes

1. Frontispiece of G. Jung, *The Archetypes and the Collective Unconscious*, CW 9, Part 1. New York: Pantheon Books, 1959.
2. This was not published until Appendix 5 as part of *Memories, Dreams, Reflections.* Recorded and edited by Aniela New York: Pantheon Books, 1961, 1962, 1963.

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Thomas B. Kirsch knew Joseph L. Henderson, M. D., for forty-five years until Dr. Henderson's death on November 17, 2007. Kirsch is a graduate of Yale Medical School, completed his psychiatric residency at Stanford Medical Center, and received his analytic training at the C. Jung Institute of San Francisco, where he served as president from 1976–1978. He has been a member of the American Academy of Psychoanalysis since 1976. From 1977 until 1989, he served as a vice-president of the International Association for Analytical Psychology (IAAP) and from 1989–1995 as president. Author of many articles on dreams, on the history of analytical psychology, and on the analytic relationship, he has also been the editor of Jungian sections in encyclopedias and psychoanalytic dictionaries. He authored a book on the history of analytical psychology, *The Jungians* (Routledge, 2000). In addition to his private practice, he is on the faculty and Board of Governors of the C. G. Jung Institute of San Francisco. *Correspondence:* 945 Middlefield Rd, Palo Alto, CA. 94301, USA. [4]www.jungians.com.

On his is a biographical sketch of Joseph Lewis Henderson who was born on August 31, 1903, and who died on November 17, 2007, at age 104. Henderson was born in Elko, Nevada, went east to prep school and Princeton where he graduated with a B.A. in 1927. He traveled to Zürich in 1929 where he spent a year in analysis with Jung and attended the Dream Seminar. He received his medical degree in London from Saint Bartholomew's and then returned to New York in 1938 to begin his practice as a Jungian analyst. In 1940 he settled in San Francisco where he lived for the rest of his life. He practiced as a Jungian analyst from 1938 until 2005. He was a founding member of the professional Jungian society in San Francisco and president of its society two times. He wrote a chapter in *Man and His Symbols,* edited by Jung, as well as books on initiation, cultural attitudes, alchemy, and numerous clinical papers, books, and movie reviews. His wife, Helena Darwin Cornford, and daughter, Elizabeth, predeceased him. He was the last of the first generation of Jungian analysts who had their primary analysis with Jung.

/oseph Henderson at his 100th birthday party, 2003.

(Photograph: Donald Williams, by permission)

1. https://www.facebook.com/groups/56536297291/
2. http://dx.doi.org/10.1525/jung.2008.2.1.78
3. http://www.mckenzieoaks.com/
4. http://www.jungians.com/

Toni Wolff–James Kirsch correspondence by Thomas B. Kirsch (2022-09-17 04:00)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

FIGURE 61
Toni Wolff working in the garden of Bollingen Tower.
Courtesy of the Naeff family archives.

[2]Toni Wolff–James Kirsch correspondence by Thomas B. Kirsch

Her personality, her approach to her work as analyst, and her relationship with Jung and with colleagues are illustrated with selected quotes from the correspondence.

This correspondence is between two significant figures in the early history of analytical psychology.

There are twenty-nine letters from Toni Wolff to my father, spanning a period of twenty-four years, from 1929 to the last one dated February 7th, 1953.

Half the letters are written between 1929 and 1933 and the other half between 1949 and 1953.

I assume that there was correspondence between 1933 and 1949 because I came across a letter from Toni Wolff to my mother written in 1937.

I am focusing on the letters from Toni Wolff to my father, because for most of us, myself included, she is relatively unknown, except that she was intimately related to Jung for over forty years, and that she was his assistant for many of those years.

The Analytical Psychology Club of San Francisco has put together reminiscences of Toni Wolff into a small pamphlet edited by Fern Jensen, while Bob Hinshaw and Clarissa Pincola Estes are putting together a collection of her unpublished papers.

There are three letters from my father to Toni Wolff in answer to some of her interpretations of my father’s behaviour in particular circumstances.

The other letters must have been lost with the many moves that my parents made.

The letters are all written in German, except for the last one, which is written in English, and I wish to thank Ursula Egli for the translations.

Let me begin by presenting a short biographical sketch of each. Toni Wolff, the oldest of three daughters, was the favourite of her father, a Swiss businessman.

When he died in 1910, she was twenty-two; she fell into a depression, and her mother sent her to Jung for treatment.

Jung must have immediately sensed Toni's intelligence and aptitude for analysis, for in 1911 he invited her along with his wife and Miss Moltzer to the Weimar Psychoanalytic Congress (McLynn 1996, p. 178).

Some months after the end of treatment in 1912, the two began a sexual relationship, which soon became known to Emma Jung.

Somehow they worked out their respective relationships, and sustained this compromise for the remainder of their lives.

Toni came regularly for the Sunday lunch to the home, and the three of them were seen together at meetings of the Club and Jung's seminars.

She also travelled with Jung as his companion, as will be seen in these letters.

Toni became a founding member of the Analytical Psychology Club in 1916, serving as its president from 1928 until 1945.

From the early 1920s she worked as Jung's professional assistant, and many people who saw Jung in analysis also saw Toni Wolff.

She was considered to be more practical and worked more personally with the analysand than Jung, and many found therapy with her to be more helpful.

My father was one of those who saw both Jung and Toni Wolff in analysis.

It is my impression that he saw Toni Wolff more often than he saw Jung, but I am not sure of this.

The number of hours of analysis with both Jung and Toni Wolff was under 100 each.

My father documented the number when he was applying for licensure in California.

During her presidency in 1944 the 10 percent quota on Jewish membership was passed. The Jewish issue has a great deal of significance in the relationship between Toni and my father for it comes up early in the correspondence.

Toni never married, and as a matter of fact, she never moved from the house in which she was born.

When she became an analyst, she turned one of the rooms in her house into a consulta-

tion office.

She died on March 21st, 1953.

My father was born in Guatemala in 1901 into a Jewish merchant family.

In 1906 his mother returned with all the children to Berlin where my father began his schooling.

His father remained with the business in Guatemala and only came home every two years, but because of World War I he did not return between 1912 and 1921.

My father received his medical degree from the University of Heidelberg in 1922, and joined the Zionist organization.

He returned to Berlin to begin a practice of psychiatry.

He began Freudian analysis and then in 1922 switched to a Jungian analysis with Toni Sussman, with whom he had 300 hours.

In 1928 he met Jung and Toni Wolff for the first time in Zürich, and between that time and 1933 he made periodic visits from his home in Berlin to Zürich to continue his analysis with both Jung and Toni.

In applying for state licensure in California in the 1950s he stated that he had about 60 hours with Jung and 50 with Toni Wolf.

The first half of the correspondence deals with issues between my father and Toni Wolff while he still lived in Berlin.

My parents did not like the atmosphere in Tel Aviv, and so in 1935 they immigrated to London.

In October 1940 when it looked as if Hitler might invade Britain, my family made a hazardous trip across the North Atlantic and we eventually ended up in Los Angeles.

My mother and father started the Jung group there, and they both taught and practised in Los Angeles until their respective deaths in 1978 and 1989.

The correspondence begins around a scheduled visit of Jung to Berlin in January 1930.

Toni asks my father for recommendations for a hotel near the scheduled meeting place, and expresses some concern that she may not be admitted because the lecture was sold out.

She writes to my father on January 4th, 1930:

'We will arrive on the evening of January 12th and are happy to follow your suggestion and stay at the Bristol hotel. Preferably we would like two quiet single rooms with a bathroom to share between these rooms'.

Two things stand out for me in this letter.

First, a relatively new analysand, and a very young one at that, is brought into the familiar circle around Jung.

Jung travels openly with Toni, and my father would have had to know something

about the relationship between them.

Secondly, the tone of Toni's letter demonstrates her well-known formality.

The next subject is a most fascinating one.

It involves negotiations around a lecture that my father made to the Analytical Psychology Club in Zürich in the fall of 1930.

At that time the Analytical Psychology Club was the only structure where people interested in Jung's psychology met, and it was very difficult to join this élite group.

Membership required sponsorship by two members as well as a recommendation from one's personal analyst, and then a long wait for an opening.

In addition, the activities of the Club were all in German so that most Americans and British did not even try to join.

On September 12th, 1930, Toni Wolff, president of the Analytical Psychology Club, wrote to my father that the Club would indeed be interested in his lecture entitled 'The

Problem of the Modern Jew in Germany'.

No financial remuneration was offered, but she did hold out the possibility that he might be given membership in the Club after his lecture:

I am pleased to note that under the circumstances you will not expect any financial

remuneration. On the other hand, I hope that your possible application for membership would be accepted after your lecture, even though you do not live in

Switzerland. Of course, I am just mentioning this as a personal remark between us

and it should not be referred to publicly. There will be plenty of time for you to send

in the application from Berlin after your return (in the usual manner, with two

sponsors, and most importantly with a description of the reasons for wanting

to

join) since there will be no Executive Committee meeting before then.

Emma and Carl Jung, as well as Toni Wolff, attended the lecture.

It has been translated into English, and in fact it was read at the IAAP Congress in Zürich in 1995.

In it, my father describes dreams of many Jewish analysands living in Berlin.

The image of the Nazi brown shirt already enters into individual's dreams.

Given what happened in Germany shortly thereafter, and the questions raised about Jung's relationship to Jews, the timing of this lecture is important.

There was so much interest in the lecture that it was given twice.

In the end the executive committee of the Analytical Psychology Club offered

him some compensation for his double efforts.

Shortly thereafter he was made a 'guest' member of the Club, with the prospect of eventually becoming a regular member.

I do not believe that he ever gained the status of a regular member because of the interruption of World War II and his subsequent emigration.

Another very interesting issue came up at around the same time.

There was a young German artist who lacked funds for analysis, which the Club decided

to subsidize with my father in Berlin.

She attempted suicide while in analysis with my father, and this brought the analysis to an end.

The attempted suicide outraged Toni Wolff, who wrote to my father ***'if she continues with such disgusting behaviour, the Club will no longer support her'.***

Later on she states:

If I were in your place I would not receive Miss M. anymore if she wants to commit

suicide. In that case analytical discussions have no purpose. She only wants your

sanction of her suicide, and that is what you can refuse to give her.

This ended the analysis with Miss M., and there ensued a discussion about payment, and how much compensation my father should have, and how much should be returned to the Club.

Toni Wolff was exacting about the money in a most Swiss manner.

I find it interesting that the Club had funds to subsidize someone's analysis.

I have never heard of this before, and I do not believe that this happened frequently.

Following the success of this lecture, my father wished the next year (1931) to give a lecture on Goethe's Faust, especially in relationship to the anima.

Toni Wolff did not wish my father to give this lecture for the Club.

She stated that there had been a lecture on Goethe's anima recently, and the Club did not

need a further lecture on the subject:

I do not think that the lecture would be suitable for the Club. We had a Goethe

evening about a year ago, and Dr. Medtner spoke about Goethe's anima problem

with reference to the figure of Mignon who is Goethe's outstanding anima figure.

In October I repeated my lecture, and now I would like to let Goethe rest for a

while.

The subject of the anima came up frequently in these letters, because my father had difficulties in this area.

Women patients developed strong transferences to him, and he likewise had strong counter-transference reactions.

Toni Wolff was direct and forthright in addressing this issue.

It is a leitmotif throughout the letters.

We now move to February 1949 where the correspondence resumes.

My parents, along with Max Zeller, had established a growing Jungian community in Los Angeles.

As reported earlier, the letters from the intervening years have been lost.

My father had given a lecture in Los Angeles entitled 'From Hollywood to the Shores of

the Spirit' in which he analysed the dreams of a Jewish screenwriter.

He was going to use the same material for a seminar in Zürich, and he wanted Toni's reactions.

Her reaction was critical of the way my father worked.

One of the symbols in the dream was a uniform, and Toni Wolff had some general remarks to make about the symbol of the uniform which she felt my father had not expressed in his interpretation of the dream.

I quote what she says:

You interpret the uniform as the collective persona which he should lay off (give up).

However, in the dream the main concern is for him to find a place where he can put

on the uniform, because now it is no longer a joke but it is serious. Do you know

what a uniform is in reality? It is duty, discipline, and putting aside everything

personal and individualistic. It would seem more likely to me that it signifies the

acceptance of the human being, as he really is, without personal and arbitrary

delusions, wishes, and ambitions . . . I wanted to mention these things to you so that

you will be more exact in the interpretation of dreams in your seminar here. We are

accustomed to something else, and also our students. We cannot offer them interpretations

which are only intuitive and optimistic . . . It seems to me that you were

seduced to many interpretations because you overestimated the creative forces and

consequently under estimated human nature, and thus reality . . . this is dangerous.

In the same letter she chides my father for having spoken about her relationship

to Prof. Jung at a social gathering.

Why you know about such things, I cannot surmise; in any case it is nobody's concern

and is certainly not a topic of conversation at a party. Such things are unbelievably

tactless and tasteless and besides terribly misleading. Do you take your licence

to your 'feeling cult' from such things? Do you see so little awareness of reality?

My father responded to Toni Wolff in a letter dated February 27th, 1949, in which he states that many things have got mixed up in gossip by the time they reached her.

He says that he has been extremely discreet about her relationship to Jung, and that the conversation mentioned had probably taken place many years ago, and he could not remember it exactly.

He also explained why he did not go into more detailed amplifications in the lecture, which was because he did not have the time.

My father had wished to speak with Jung about these private and personal matters two years before, but he had been told that he should not speak about these touchy matters at that time because of Jung's precarious health.

She replies on March 10th, 1949, in a much more conciliatory tone.

She states that she was not judging him, but she wanted him to know that the students at the Institute are expected to learn what careful dream analysis is:

Many thanks for your letter of February 27. It appears that you misunderstood

several things I wrote, and I would like to clarify them. As far as your lecture is

concerned, I certainly never thought of criticizing your analysis with the person in

question. My objections only referred to the interpretation of the cited dreams which I found to be overly intuitive and optimistic. The explanations in your letter just seem to confirm my impression, especially as far as the pathological elements in the first and last dreams are concerned and which you do not touch upon at all in this interpretation. For our students, however, it is particularly important to learn what a careful dream analysis is.

And about the discussion of her relationship to Jung she states the following:

'It is absolutely unnecessary to give any explanation to people who are curious.

Such things are very delicate and easily misunderstood, especially by young people'.

The next letter from Toni Wolff is dated December 31st, 1949.

In addition to some general gossip and news Toni Wolff brings up an interesting issue.

My father had sent her a redwood plant for Christmas by airmail.

Toni Wolff did not know what it was, nor how to take care of it, and asked my father for

advice on its care.

I find this quite touching because the redwood tree is so much a part of California, and I interpret this as an effort on my father's part to bring a part of California to her.

I do not know what happened to the redwood plant, but my guess is that it did not survive.

The next letter, January 19th, 1950, has many subjects of interest.

The first item discussed is that of the death of her brother-in-law, Hans Trüb.

Hans Trüb was a psychiatrist who was married to Toni Wolff's sister, and who had

become a student of Martin Buber. Trüb had been an early member of the Club, but then he and Jung had a falling out.

He had published a book entitled From the Self to the World (Von Selbst zur Welt) in which he had attempted to connect Jung's work with that of Martin Buber.

In this letter Toni Wolff states:

The alliance of Buber with modern analytical psychology seems somewhat open to

question, as far as I am concerned, especially in view of the fact that Dr. Trüb did

not quite understand the Jungian ideas, of course, because he thought in Buber's

concepts and terms.

The relationship of Hans Trüb to C. G. Jung is a long and complicated business and it is beyond the scope of this paper to present.

Another subject of that letter is one in which my father became extremely involved.

Prof. Bruno Klopfer, a leading expert in the field of Rorschach psychology at the time, desired to become a Jungian analyst in Los Angeles.

He presented his credentials, and my father questioned the number of his hours of Jun-

gian analysis.

My father then wrote to other leading Jungian analysts, including Jung and Toni Wolff, asking advice about this situation, which generated many bad feelings before Klopfer eventually was made a Jungian analyst in Los Angeles.

In 1959 he started a biennial two-week long workshop in Asilomar, California.

At the time it was the only such intensive study group in the United States, and many future Jungian analysts were introduced to Jung's psychology through this workshop.

At that time lecturers from Zürich began travelling to the United States.

Frau Ostrowski, a Zürich Club member, brought back some impressions of the Los Angeles Jungians to Toni Wolff.

Miss Wolff relayed these impressions to my father, writing:

She (Frau Ostrowski) believed that in Los Angeles the members of the audience were

visibly relieved when she told them that symbols do not have a definite meaning,

but instead-according to circumstances-have different meanings. From this she

concluded that you had evidently taught that certain symbols are defined precisely

and unequivocally. Her second impression was that also in other situations you may appear too much as an authority figure . . . I have heard the view expressed before that you like to play the role of the pope who decrees infallible dogmas.

She ends the letter by stating: ***'I hope that these observations will be of some use'.***

My father answers her in a surprisingly non-defensive manner, given the strength of her criticisms.

He relates several dreams, which relate to the issues she mentioned.

It is refreshing for me to see that my father took her comments seriously, but at the same time he defended his point of view.

Toni Wolff certainly was not easy on him.

There is one final letter written on February 7th, 1953, just six weeks prior to her death.

Toni Wolff had had severe arthritis for many years and was always going to spas for treatment, and my father earlier had offered to send her cortisone, which had just come on the market.

Her response is so typical of her:

I am sure that I would have declined cortisone, that was not even necessary

because, luckily, the physicians here are very sceptical of such wonder drugs and

first test them carefully and thoroughly, and if possible only clinically. I have heard

about very injurious and dangerous consequences of cortisone from several

sources.

This concludes the correspondence in my possession.

In going over these letters I have gathered many new insights about my father, and they have acquainted me with Toni Wolff's personality.

I never had a chance to meet her, as she died a few months before my first visit to Zürich.

In these letters she appears as a formidable person, forthright, direct and no-nonsense.

She could say things to my father which no one else that I know could, and he seemed to be able to take it.

In the correspondence she is extremely formal, and in all the letters refers to my father as 'Dr. Kirsch', and never refers to him by his first name.

In return my father always refers to her as 'Miss Wolff', and never refers to her as 'Toni'.

From early on in the relationship Toni Wolff is at least challenging if not antagonistic towards my father.

She challenges him about being a member of a 'feeling cult', making imprecise and sloppy interpretations, being indiscreet regarding her relationship to Jung, and then later as being inflexibly authoritarian and rigid regarding symbolism.

My father did feel that she was not very accepting of Jews and he has told me that she was not anti-Semitic, but he thought she had more antagonism towards Jews than Jung did

although her feeling towards Jews was never a subject that he dwelt upon at any great

length.

My father had contact with her during a period in which not only he but also much of the world was in turmoil and transition.

She, on the other hand, never left the house in which she was born. What a contrast!

From the correspondence I can see that my father really listened to her and respected her

deeply.

In light of his circumstances and the world situation, he was never able to see her on a regular basis.

In reading over the correspondence it made me wonder how his life and consequently my life might have been different had my father been able to be in a long-term analysis with her.

1. https://www.facebook.com/groups/56536297291/
2. https://onlinelibrary.wiley.com/doi/abs/10.1111/1465-5922.00412

The Angel's Call: The Angel and The Individuation Process by Scott Duncan Gilliam (2022-09-18 04:02)

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[1]Carl Jung Depth Psychology Facebook Group

THE ANGEL'S CALL: THE ANGEL AND THE INDIVIDUATION PROCESS by Scott Duncan Gilliam

This study of the Angel begins with Plato's myth of Ur, where Socrates describes how souls are sent to this world, each with an Angel, and through the lens of depth psychology, examines how the Angel guides each human being through life and sometimes breaks through with a message that has the power to transform them deeply. The Angel is an archetype that is important to the individuation process and crucial to the life of the Psyche. Through the Angel one discovers the hidden word of one's Calling which leads to the development of a personality through a process called by C. G. Jung *individuation*.

This study focuses on three specific dimensions of the Angel: the Daimon, the Genius, and the Guardian Angel. This hermeneutic voyage includes material from the magical tradition of the Hermetic Qabalah, Depth Psychology, the Greek and Roman philosophers, the Alexandrians, and the Poets throughout the centuries.

One of the underlying themes in this work is the similarity between the depth psychological and the magical view of the psyche and the universe. This work developed out of a desire to bring the language and practices of psychology and Qabalah together in a way that

would nurture and deepen both systems of knowledge in a soulful way. This work on the Angel is intended to not only help reconcile the poles of human existence, but also the opposites of philosophy and science, and of the modern and the ancient worlds.

This study is relevant to depth psychology and individual soul making because the Angel, an archetype that belongs to the often neglected poetic world of psyche, is significant to the process of individuation. It is a useful companion in dialogue with the unconscious and the development of a personality. This study seeks to help others discover their own Angel, while helping to augment the practice of depth psychology and ceremonial magic. This is also a work for the sake of the Soul, and, in keeping with Pacifica Graduate Institute's Motto: *Colendae Gratia Animae Mundi* (For the Sake of Tending World Soul).

DEDICATION

This work is dedicated to the Great Work that is play. Furthermore, it is dedicated to all seekers, whether they be psychologists, magicians or laypersons. May this work help speed them to the revelation of their own Angel.

CHAPTER I

INTRODUCTION

Come unto me, thou who dost rise from the four winds, joyous Good Daimon, for whom the heaven is thy reveling place!...Thou are the mighty serpent, the chief of all the gods, O thou who dost possess Egypt's beginning, and the end of all the world! (Mead, 1992, p. 67)

Overview

Each of us human beings has an invisible friend and guide to accompany us on our journey through life and death. Whether it manifests as a still-small voice, an innate urge, vivid intuition or an actual entity, each one of us has a teleos, or purpose, particular to our own soul's journey, negotiating the relationship between Self and ego according to our uniqueness. This friend, sometimes called "the Other" by Jungians, erupts into consciousness at times

crucial to the equilibrium of psychological life and the path of individuation. This friend, called The Holy Guardian Angel by magicians, or practioners of the Hermetic Qabalah, is the Angel (the term I will use in this paper) that carries the call and is identified with the calling of our lives' purpose and guides us on the way of becoming a person, a process that Jung called *individuation*. Through this mysterious process the Angel negotiates the tension of the opposites in service to the Self, and, as the guardian at the threshold between conscious and unconscious, acts as host of the invisibles: messenger of the gods.

This paper is a study of the mysterious friend called the Angel. The concept of the Angel, or Daimon, is an ancient concept whose origins reach into civilization's antique cultural heritage. In Plato's myth of Ur, Socrates describes how the souls are sent to this

world, each with an Angel or Daimon, "which the soul has chosen to be guardian of his life, and to fulfill that which he had chosen" (Shrine of Wisdom, 1984, p. 34). In *The Republic* Plato said,

When all the souls had chosen their lives, they went before Lachesis. And she sent with each, as the guardian of his life and the fulfiller of his choice, the Daimon that he had chosen, and this divinity led the soul first to Clotho, under her hand and her turning of the spindle to ratify the destiny of his lot and choice, and after contact with her, daimon again led the soul to the spinning of Atropos to make the web of its destiny irreversible, and then without a backward look it passed beneath the throne of Necessity. (quoted in Hillman, 1996, p. x)

Thus the Angel or Daimon is not only guardian over but also the guide through our human lives. It is linked to one's individual calling, the path one's individuation will take. In *The Soul's Code*, James Hillman (1996) explained that the Daimon is the seed behind the calling that brings about one's fate. His 'acorn theory' holds that "each person bears a uniqueness that asks to be lived and that is already present before it can be lived" (p. 6).

This guardian of life and messenger of the soul's calling is an important figure in countless civilizations:

It is a teaching of Moses that every believer has an angel to guide him as a teacher and a Shepard" (St Basil); and Christ says of 'the little ones' that their angel's in heaven always behold the face of the Father. In Zoroastrian belief, the soul after death meets a beautiful maiden who announces, "I am none other than thine own personal conscience. Thou has loved me in this form of sublimity, goodness, and beauty in which I now appear unto thee." At the time of his ordination, a Taoist master is assigned a guardian spirit, called a pen-ming, which acts as a special liaison official to present the priest's documents to the lords of the cosmos. Some authors (including Philo) believe that each soul possesses a good and a bad angel, who contend throughout life for its possession. (Wilson, 1994, p. 73)

Whether it manifests as a guardian spirit, ancestor, familiar or part of the soul, the Angel is a persistent archetype within many civilizations. Due to the limited scope of this paper, and in the interest of focus, current study is limited to the Western manifestations of the Angel: Daimon, Genius, and Guardian Angel.

This paper examines this multifaceted archetype. Through the lens of phenomenology the history and presence of this inner guide and guardian are examined, and through the lens of depth psychology its message is amplifies its numinous and awesome presence. In this way I am courting the Angel, so crucial to psychic life and the individuation process, and inviting its presence into this work and the life of whomever might read it. As presented here, the Angel is a guide, common to all, that negotiates the dialogue between the deep truth in one's soul's aspirations and one's egoistic desires. Moreover the guide is a guardian over not just one's physical life, but over one's psychological life as well. This aspect of the Angel brings not only answers, but also a question:

The angel's question is one we could reflect on endlessly. Where have we come from? Where are we going? The answers you and I give to these questions reveal our true values,...what we really believe is the purpose of life. (Finley, 1996, p. 15)

Thesis Statement

The Angel is an archetype with profound power, and tremendous import for the psyche. It is a messenger of the soul's calling, and an archetype that guides the individuation process. This paper examines its origin and teleos as they occur through the ages and in modern everyday life. Its mysterious message is highlighted by pointing to an archetypal essence that indicates a personal message for each and every person.

As an archetype, the Angel belongs to the portion of the psyche Jung called the objective unconscious. Archetypes are *psychoid factors* (Storr, 1983, p. 26), meaning that they can manifest on the physical and mental levels, and can be experienced in synchronicities. The unconscious is the timeless place where the archetypes exists, uniting one, in the symbolic life, with the ancients.

As a symbol, especially one that unites the opposites, the Angel has life as well as a transforming power in one's own life. Jung felt that symbols were living things, and that the purpose of them was to transform libido, or psychic energy, from one form to another (Eisendrath, 1997). Anthony Storr (1983) explained that Jung described the collective unconscious as consisting of mythological motifs, or primordial images to which he gave the name "archetypes" (pp. 16-27). These potentials present themselves as both ideas and images; their presence is felt as numinous, as having profound spiritual significance and can possess one, causing one to behave in typical ways. Archetypes are often described as *phylogenetic* in origin, more akin to instincts or typical behavioral patterns than to metaphysical principles, however this paper takes the more metaphysical approach, describing the Angel as an entity who is part of the psychic life of the Self. It is autonomous and in service of the Self which Jung called the ordering, whole-making principle of the psyche (Salman, 1999).

The Angel is a reconciling symbol that resolves inner tension in the service of the Self. As mediator between opposites, it serves as a messenger between the sometimes-opposing conscious and unconscious positions in life. The Angel manifests at crucial points in one's

life to mature one's self on the path foreordained by the soul's most intimate desires. These crucial points, called *shipwreck* by Robert Romanyshyn (1994b) are points where the ego is threatened with annihilation and its relationship to the Self is readjusted. Romanyshyn explained that the Angel brings an invitation at the shipwrecks in one's life. This invitation is an opportunity that the Angel can hold, the transformative process known as the transcendent function. C. G. Jung (1916/1969) said that the transcendent function unites the opposites of conscious and unconscious in ways that affect a psychological shift in attitude.

> The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible, without loss of the unconscious. (p. 279)

This shift in attitude may result in small changes in the personality, a new approach to life, or even a new identity.

Although the Angel is not identical to the transcendent function, the message it carries, and the experience it conveys, constitute an invitation to transcend. The Angel's presence indicates an incursion from the transcendent realm of the Self, the objective psyche, and serves to unite one to it. James A. Hall (1983) further clarified this relationship between a reconciling symbol, or Angel, and the transcendent function that precedes it. "The ability of the objective psyche to form reconciling symbols is called the transcendent function because it can transcend the conscious tension of the opposites" (p. 13). The reconciling symbol of the Angel acts as a messenger and interface between the Self and the ego, and as such heralds a transformational opportunity.

A study of the Angel is important to depth psychology and individual soul making (the art of interiorizing life through reflection) for many reasons. First, as an Archetype of individuation and guardian of one's particular true-nature or calling, the Angel is an important ally in the work of becoming a person, and can be invoked to aid in the work between therapist and client. Another reason work with the Angel is important is that it aids in the work of bringing the soul back into psychology and everyday life. When one invokes the Angel, one honors the

land from whence it comes, the realm of the imagination, and by paying heed to the symbolic life one returns “to the middle realm of fiction, of myth [which] carries one into conversational familiarity with the cosmos one inhabits” (Hillman, 1991, p. 58). Finally, studying the Holy Guardian Angel is participating in the study of the ancient philosophers and mysteries that have been part of the re-ensoulment of psychology from Jung to present day post-Jungians like James Hillman. “The reintroduction of the imaginal into Western psychology has even been called the ‘next great event after Freud’s insights about dream interpretation”’ (Dennis, 2001, p. 46). This work is therefore part of a great renaissance of soul and imagination in psychology.

Personal Interest

I am interested in, even fascinated by, the many facets of the Angel. I become more possessed by the numinosity of its presence as I delve deeper into the Angel and begin to know what it means to hold conversation with this invisible guide. As I contemplate the Angel and write this paper I am pulled deeper and deeper into the world from which the Angel, like Mercury, carries his message: the imaginal world of the psyche. My own process with the Angel confirms my belief that it is a powerful presence that should be encountered. Through this process my life has become more infused with its numinous presence, as synchronicities and hidden messages appear everywhere. I am possessed and fascinated by how this guardian, and agent of the Self, sharpens my ear to its call as I pursue this work. Through artful exploration, and intellectual elucidation I hope to enable the reader to enter this realm and court his or her own Angel.

As an agent of the Self, the Angel can use any of one’s experiences to link him or her to the deep hidden world beneath all things: the unconscious or World Soul. This leads to my further interest: bringing soulfulness back into the world, by honoring the imagination, the inner life and the World Soul. I have found that this Angel is a *psychopompos*, serving to create meaning in humans’ lives and wholeness in their journey of our self-discovery. The Angel

may or may not answer one's questions directly, asking instead of answering, or pointing to a mystery that only experience can unfold. Sometimes the Angel appears through fierce revelation, at other times as a faint intuition. In this way the Angel is a gentle guardian or awesome presence that prompts one along the way to one's inner destiny.

I was introduced to the Angel by the title, "The Genius," when I joined the Hermetic Order of the Golden Dawn. Later I came upon the title "The Holy Guardian Angel" in the writings of Aleister Crowley (1973), an adept of this order. Both titles of the Angel ultimately come from the Western Mystery Tradition known as Hermetic Qabalah.

Hermetic Qabalah was birthed in the renaissance when Neo-Platonism, the Hebrew Kabbalah and Hermeticism came together with alchemy and theurgy. "The Hermetic Order of the Golden Dawn, a modern mystery school of the Hermetic Qabalah [was] formed in 1887 by Freemasons and Rosicrucians; it taught a psycho-spiritual technique leading to illumination, to enlightenment" (Regardie, 1997, p. 12). According to Regardie, one of aims of all of these practices is towards attainment of one's Higher Genius, or Holy Guardian Angel.

Practioners of the Hermetic Qabalah are sometimes called magicians and the particular practice of Hermetic Qabalah that I am focusing on is termed *theurgy*, or magic. Aleister Crowley (1973), a Victorian Qabalist, gave this definition: "Magick is the Science and Art of causing change to occur in conformity with Will" (p. 131). He also stated that "Magick is the Science of understanding oneself and one's conditions" (p. 131). Although there are many types of magic in all cultures, both primitive and modern, the form of magic that the Hermetic Qabalists practice is sometimes called *the magic of light* which denotes a system of theurgy designed to lead one to enlightenment, or the realization of one's own true will and nature, through the knowledge and conversation of one's Angel. For use in esoteric circles, I prefer Crowley's spelling of Magick with a *k*, to align with this most sublime form of ceremonial art, although I prefer the definition given by Jacob Boehme (1620), a sixteenth century mystic, "Magia is that which pierces through the Imagination towards the Mysterium Magnum" (5:23). In this paper I use the spelling of magic, with a *c*, for clarity and consistency.

One of the underlying themes in this work is the similarity between the depth psychological and the Qabalistic view of the psyche and the universe. In doing this study, I invoke the Angel to not only help in the reconciliation of humans' opposites, but also in reconciling the opposites of philosophy and science, and of the modern and the ancient worlds. This work delves into the deep magical layer of the unconscious where time and space meet and even the ancients come to meet us here in today's world on common ground. Edward Whitmont (1961) wrote about the magical layer of unconscious useful to this research:

Magic…refers to certain phenomena, physical and psychological, which have been recognized in one form or another in every past culture. It postulates them, hypothetically, as expressions of a specific energy field–another dimension of experience–underlying tangible familiar reality…. Thus it refers to a particular and typical dimension of psychological functioning. Its expression takes the form of magical participation, synchronicity, magico-religious rites, and transformation phenomena. In short, we are investigating the objective fields of the archetypal dynamis. This is not merely primitive and regressively inferior; it can also, creatively, extend and widen consciousness. (p. 180)

The hermetic application and exploration of this layer is termed magic, or theurgy, which, like Alchemy, titles its teleos *"the summum bonum" or "the great work"* (Regardie, 1997) his work is achieved with the help of one's Angel achieved through knowledge and conversation of the Holy Guardian Angel. Knowledge and conversation and the ultimate work of discovering and actualizing one's true will and nature is achieved though a set of graded initiations, which guide the candidate in a quest not unlike individuation, which, "in Jung's view, is a spiritual journey; and the person embarking upon it, although he might not subscribe to any recognized creed, was nonetheless pursuing a religious quest" (Storr, 1983, p. 229).

This work developed out of my desire to bring the language and practices of psychology and the practice of Hermetic Qabalah together in a way that would nurture and deepen both systems of knowledge in a soulful way. Years ago I was fed up with attempts to modernize Hellenistic and Neo-Platonic magic by introducing mechanistic language and, more recently, computer-type language such as programming. Although there are technical, mechanistic

elements to any formalized system of thought, I believed there are also what I call the more, artful, imaginative or soulful aspects, which are not adequately described by technical language alone. I felt Qabalah, like psychology was losing its soul and this had to do with the need for a poetic language, perhaps a language of the unconscious which Jungian psychology, Qabalah and alchemy have in common.

I have found that many of the ideas behind depth psychology and the practice of Hermetic Qabalah are very similar in nature: both work with the unconscious and the imaginal in ways that can mobilize powerful forces in the service of transformation. Like Jung, I found a type of psychology and a way of imagining that was immediately at home with my psyche. Jung stated,

I had very soon seen that analytical psychology coincided in a most curious way with alchemy [and, the practice of the Hermetic Qabalah in my case]. The experiences of the alchemists were, in a sense my experiences, and their world was my world. This of course was a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. (quoted in Storr, 1983, p. 252)

After entering graduate school and discovering more similarities between the initiate's journey, the alchemist's work and Jungian Individuation I decided to work on the Archetype of the Holy Guardian Angel.

Teleos

The teleos or aim of this work is the amplification of the archetype of the Angel; its intended result is a knowledge of and conversation with the Holy Guardian Angel. It is more than a study of an archetype of the Angel or the individuation process it guides. It is most importantly a study that will deepen the readers' own experience of the Angel and the ordering process it initiates according to the dictates of the Self. By looking at the Angel,

I wish to help others engage with their own Angel, the message it holds and the journey it tends. By engaging the Angel, I hope to stimulate a relationship that will help others find their own relationship with this inner guide. This is not just a query or questioning about the Angel, but is a deep questing after a its hidden message. This is a quest for the waters of life and death that recovers one's memories of one's true destiny, a destiny that lies between the dayworld of the ego and the midnight of the soul, in the liminal realm of the Angel.

This hermeneutic study participates in the great return to the wisdom of the ancients that depth psychology is making. Two specific examples are the works of Carl Jung and James Hillman: Carl Jung reconciles his work on the unconscious with the medieval alchemists, and James Hillman enriches his research with the philosophies of Iamblichus, Heraclitus and Plato. As previously mentioned, this work is intended to contribute to this renaissance in psychology, a rebirthing of soul in the study of human nature that is accomplished by retrieving ancient mythopoeic sensibilities and values. The work of Jung is important to this paper since his work with the unconscious, the images within, and his own Daimon convinced him of the autonomy of the psyche and led him to create a model of the unconscious and the individuation process that fits well into the world of Hermetic philosophers. The work of James Hillman reinforces this work, and my calling, in several ways: first, he calls one to the symbolic life by way of a soulful psychology that serves soul and imagination; secondly, in *The Soul's Code* (1991), he too identifies the calling and the character of a person's psyche with the Daimon, or Angel. Finally, Hillman provides a reminder that the image is the Angel: "Images are daimones offering indications of fate" (p. 50), and in fact, all messages from the psyche are angels, messengers of the Gods. "A particular image…is a necessary angel waiting for a response" (p. 51).

It is my hope that this work increases self-knowledge and aids in the soulful wakening of the world. The move towards self-knowledge is one of the most important aspects of one's life and is ever more important today, given the materialism of modern science, philosophy and psychology. I agree with ancient philosophers like the Buddha and Plato:

Of all such calamities the ultimate cause is ignorance, "the neglect of ourselves," as Plato calls it, the omission to find out the nature of the soul and the purpose of its life on earth.

. . . There is with it moreover the Guardian Angel which itself has chosen and which waits with divine patience until the soul of its own free choice wills to begin in real earnest the work that it has come to do. (Shrine of Wisdom, 1984, p. 38)

Writing this work has helped me to converse with my own Angel, to find my own voice and respond to my calling. Although knowledge and conversation with the Angel may be a single discrete occurrence, the path to which it leads may represent an endless journey.

This work is for the sake of the world soul in its individual and collective form: for the sake of the individual seeking meaning, and the soul of the world parched by humans trying to conquer rather than court nature's mysteries. This work is therefore in keeping with Pacifica Graduate Institute's Motto: *Animae Mundi Colendae Gratia* (For the Sake of Tending World Soul).

Conclusion

Through an encounter with the Angel one's life can become transformed in meaningful ways. An examination of the Angel is also an examination of the inner life, the nature of the soul and its contents, and this initiates a powerful process of becoming a whole person. It is hoped that this work contributes to a soulful psychology and perhaps a more soulful world. I believe that all of us as human beings need to heed the call of the Angel, that still small voice, and wake up to the inner-life of the psyche. It is time that we appreciate things more, starting with the nuances of life and the meaningful synchronicities that lie in wait for us to discover. This work has relevance to therapy as well since the Angel is a potent guide and host of the invisibles we court on the journey of self-knowledge. This has been proven in my own life and practice since the Angel has visited my clients and me in our individual lives and our work together on several occasions, creating greater depth and meaning, miraculously aiding their work while guiding me in the work of this paper.

As the story of the Angel's call unfolds, readers will follow, joining the ancients in that antique, even timeless, land of the psyche and perhaps a miracle will occur for the reader: a psychic quickening, even knowledge of, and conversation with your Angel.

The following literature review examines the etymological and historical roots of the Angel in Western Culture, and explores the history of three persistent manifestations of the Angel, namely the Daimon, Genius, and Guardian Angel. The work of ancient and modern philosophers, poets, mystics and depth psychologists is presented and discussed in terms of how its presence manifested to humankind through the ages. Chapter III, "The Angel and the

Individuation process," reviews individuation as a spiritual journey, the Angel as its guardian and guide, and how encounters with the Angel may enrich our lives as actualizing individuals and practicing therapists.

The androgynous Angel guides us to the hidden mysteries she holds. The ambiguous and sometimes even ambivalent Angel may challenge us to die to our old attitudes and find new life in a revised understanding. Rather than concrete facts, the Angel provides mysterious clues about life's meaning and one's participation in it. When one explores, willing to be guided, the Angel willingly participates: "When an image is realized–fully imagined as a living being other than myself–then it becomes a Psychopompos, a guide with a soul having its own inherent limitation and necessity" (Hillman, 1991, p. 56).

CHAPTER II LITERATURE REVIEW

A Multi-faceted Archetype

The Angel, Genius or Daimon is an archetype of antique origin and tradition. It is found at the root of the western philosophy, esotericism, mysticism, poetry and psychology: philosophers, poets, mystics and psychologists have courted the Daimon since the beginning of civilization. In fact, guardian spirits have been found in the ancient world throughout several cultures; thus, the archetype of the Angel is a multifaceted one, indicated by the many names and symbols that the ancients attributed to this being:

> For centuries we have searched for the right term for this "call." The Romans names it your *genius*; the Greeks, your *daimon*; and the Christians your guardian angel. The Romantics, like Keats, said the call came from the heart, and Michelangelo's intuitive eye saw an image in the heart of the person he was sculpting. The Neo-Platonists referred to an imaginal body, *the ochema,*…your personal bearer or support. For some it is Lady Luck or Fortuna; for others a genie or jinn, a bad seed or evil genius. In Egypt, it might have been the *ka*, or the *ba* with whom you could converse. Among the people we refer to as Eskimos and others who follow shamanistic practices, it is your spirit, your free-soul, your animal-soul, and your breath-soul. (Hillman, 1996, p. 9)

The ancients of Western Culture, spanning the Egyptian, Greek, Jewish and Christian traditions, all agreed that man had a destiny guided and guarded by a spirit of sorts. This spirit appeared as a serpent to some, and a winged bird to others, while others simply named it the call, a still small voice that informed humans of their soul's deepest intuition. This paper addresses the archetype of the Angel through the lens of the western mystery traditions, specifically covering three of the Angel's most commonly used titles: the Daimon, Genius, and Guardian Angel.

In the *Dictionary of Mysticism and the Esoteric Traditions*, Neville Drury (1992) also connects the ideas of the Genius, Daimon, and the Holy Guardian Angel as one concept explaining that the lifelong guardian, the Genius from Roman mythology, resembles the Greek Daimon, and that in occult philosophy a person of genius is one who is in touch with his or her true will and holds conversations with his or her Holy Guardian Angel.

The following pages spell out what the ancient forbearers of Western Civilization said about the Angel. This hermeneutic voyage spreads from Ancient Greece and Rome to Egypt, and then, before embarking upon a creative response, takes a stop at the presence of this image

in some of the important stories, lives of famous personages, and religious work of our culture.

The Angel through the Ages

Roots of the Angel

The story of the Angel is ancient indeed. It has appeared in the religious scriptures such as the *Bible* as the voice or presence of the lord, and was known as the Ka and sometimes Ba to the Egyptians.

Probably the first recorded encounter with the Angel occurred at the time of Zoroaster, in about the fifth century B.C. An angel called the *Good Mind*, or *Mana*, came to the prophet as a messenger of God. Since this early account, the function of angels has been as a messenger. In fact, Robert Hauck (1994) said, "They basically have no essence, but they have a function. And the function is always inseparable from God" (p. 109).

"The term angel derives from a Greek translation of the original Hebrew Mal'akh which originally meant the 'Shadow side of God,' but later came to mean messenger" (Godwin, 1999, p. 7). The word angel was introduced through the Greek translation of the Torah known as the Septuagint:

In Sanskrit,...[the term for angel] is Angeres, a divine or celestial spirit that becomes

the Persian angaros meaning “courier,” which appears in Greek as Angelos. It is through such routes that we finally arrive at the modern concept of an angel as being an intermediary or intercessionary between the Almighty and human mortals, between Eternity and our Universe of Time. (Godwin, 1999, p. 66)

The Greek Daimon

The Greek Daimon, like the Guardian Angel, is a specific type of messenger sent to carry out the particular mission of each individual soul. In Webster’s New World Dictionary (Guralnik, 1970), it says that daimon means a divine power, fate, or god, and came to be known as an evil spirit. In Greek Myth, it is any of the secondary divinities ranking between the gods and men. It is a guardian spirit; inspiring or inner spirit and is sometimes confused with Demon. Finally, a daimon possesses one with power and vision.

In Greek literature, Homer references the Guardian spirit, the Daimon, as Athena (Wisdom), in the ancient saga of the Odyssey. Athena acts as both agency of the gods and holder of destiny for Odysseus. In this saga, Athena calls Odysseus to make the voyage back home and bring order back to the world. Merlin Stone (1988) writes of the trial of Socrates that in his first excuse of the Apology he stated that his Daimon, the private warning inner voice, or guiding spirit he claimed to possess) has warned him against his involvement in politics.

In Greek philosophy, Plato discusses the Angel under the title, *the Daimon*. Some of the earliest references to the Daimon can be found in the writings of Plato, an ancient philosopher born in Athens (c. 427- 347 B.C.), who has possibly influenced Western thinking more than any other philosopher. Plato’s writings take the form of dialogues using symbolic and mythological language; he mentions the Daimon in *The Republic*, *The Phaedo*, and *The Timaeus*.

In *The Timaeus* Plato (Taylor, 1976) explains how the hierarchies of the universe and how the daemons are given charge over “the fabrication of nature, and the care of bodies” (p. 284) and explains how his teacher Socrates described, in the myth of Ur, how souls are sent each with an Angel or Daimon:

When therefore all the souls had chosen their lives according to their lots they went forward in order to Lachesis, and she sent with each the angel (daimon) which the soul had chosen to be guardian of his life and to fulfill that which he had chosen. And the angel first of all conducts the soul to Clotho to ratify beneath her hand and by the whirl of the vortex of her spindle the destiny it had chosen in its allotted turn; and having passed from her presence brings it back to the loom of Atropos for her to make its destiny irrevocable. (Shrine of Wisdom, 1984, p. 34)

Plato also describes the Daimon or the Angel as a psychopomp who guides us on a treacherous, serpentine path through the underworld:

Thus it is said: that the daimon of each person, which was allotted to him while living,

undertakes to lead each to a certain place, where it is necessary that all of them being collected together, after they have been judged, should proceed to Hades, together with their leader, who is ordered to conduct them from hence thither . . .. The journey therefore, is not such as Telephus asserts it to be in Eschylus. For he says that a simple path leads to Hades: but it appears to me that the path is neither simple nor one. For there would be no occasion of leaders, nor could any one ever wander from the right road, if there was but one-way. But now it appears to have many divisions and dubious turnings: and this I conjecture from our holy and legal rites. (Plato, 1976, 149-150)

In *The Human Soul in the Myths of Plato* (1984), it is explained that, in the *Timaeus* and *Phaedo*, Plato suggests that the true philosopher, should cultivate a relationship with the Beautiful and that the way to do is, is through cultivating a relationship with the Angel. This relationship with the Daimon gives us the ability to exalt our souls to the comprehension of our own nature, and the nature of the Divine Mystery. Many commentators on Plato's works also wrote about the Daimon, or Angel: Philo equates the Angel with reason and the logos of the Self (Mead, 1992, 161), and Xenocrates says that

Plato states expressly that the individual or personal soul is the leading guardian Daimon of every man, and that no Daimon had more power over us than our own. Thus, the Daimonian of Socrates is the god or Divine Entity, which inspired him all his life. (Blavatsky 1931, p. xx)

The Roman Genius

The Roman Genius derives from ancient worship of the generative forces of nature in the form of a family totem. The earliest concept of the Genius is apparent in the origins of the word from the Latin, gignere, and meaning 'to engender' and suggesting begetting children or offspring. According to Janice Nitzsche (1975) the Genius literally represented the sperm or seed of the patriarch of the family. The family, and eventually personal Genius derived from the idea of a *genius loci* which could be worshipped to make the land fertile, protect the home and family. Its symbols are the cornucopia, the serpent, and the genialis lectus or place of the Genius, (a term attributed to Cattullus c. 84-54 B.C. used through the thirteenth century) the nuptial bed relating to the sacred marriage wherein the word is made flesh (Nitzsche, 1975, pp.8-9).

Webster's New World Dictionary (Guralnik, 1970) explains that the Genius, according to the ancient Romans, was believed to be a guardian spirit assigned to a person at birth and that it is sometimes dual in aspect, manifesting as either of two spirits, one good and one evil, both having an influence over one's destiny. A person of genius is one endowed with special gifts, talents or knowledge beyond that of ordinary humans.

The earliest literary allusions to the Genius come from Plautus in the third century B.C. He said that each man had a Genius and that it represents his virility, and energy. In this day, men only, and not women, were considered to have a Genius. Nitzsche (1975) says that this concept was also related to the early idea of the animus of an individual. The Genius came to further represent the personal luck and temperament of an individual and eventually came to represent his or her individuality, personality, soul, and free will (Nietzsche, 1975, p. 41).

Horace (65-68 B.C.) a Roman philosopher wrote, “The god Genius was born with each man, lived until his death, was celebrated upon his birthday, and controlled his personal fortune and destiny” (p. 39).

According to Nietzsche (1975, p. 14), the evolution of the Genius was furthered in the second century B.C. by the influx of Greek philosophy that assumed the importance of the individual and the foreign concepts of guardian spirits such as the old gods (see Figure 3 on page 83), Greek Daimon, the Persian *fravashi*, and the Egyptian *ka*. Calcidius (300 A.D.) in his commentary on *The Timaeus* describes these messengers who are called:

Daimones because they know all things. But then he discusses the angelus, intermediary between God and man, who interprets and reports to God our prayers, innermost wishes and needs, and who delivers divine help to us: it is a type of Daimon (angeli-tumquam Daimones dici, 132). Called angeli from Greek ἄγγελος, angelos, or announcer, messenger, they assiduously perform the duty of announcing and reporting (“officium nuntiandi,” 132). An even stronger connection between the genius (Daimon) and angelus is established by Martianus (423 A.D.): the genius, “this most faithful protector”…since he announces to the heavenly power the secrets of thoughts will even be able to be called angel (2.152-53). The Greeks, Martianus continues, call these spirits Daimones (medioximi in Latin) from “the sharing one” (δαιομένος), presumably because, as mediators or intermediaries, they share the secrets of heaven and earth. (Nietzsche, 1975, p. 39)

The Angel in Alexandria

Both facets of the Angel, the Greek Daimon, and Roman Genius, were influenced a multicultural phenomena occurring in Alexandria Egypt during the first through third centuries A.D. Here rich, syncretic systems of philosophy and practice developed from the Hebrews, Greeks, Romans, and Egyptians that shared this city. This gave birth to such systems such Neo-Platonic Theurgy, Gnosticism, and Hermetism, which are precursors to the Hermetic Qabalah today. The Greeks have a long tradition of attributing their esoteric lore to the ancient Egyptians. According to Herodotus and the later Alexandrians, the Greeks owe much of their esoteric knowledge, the hidden mysteries behind their mythology and religions, to the Egyptian sages.

Alexandria, established by Alexander the Great in 332 B.C., became the cultural, philosophical and mystical center of the world. Whether or not the true roots of Greek philosophy originated in Egypt (which was the assumption of many) the new culture that was birthed continued both ancient traditions in a new form. The Alexandrian climate of philosophical and mystical speculation continued throughout the Roman and early Christian empires.

The Egyptians may have equated the Guardian Angel with a part of the soul known as the *ka* (Sam Webster, 2004, personal communications), although some scholars such as Blavatsky (1931) equate it with the *ba*, or reincarnational element of the soul. The Alexandrians equated the facets of the Daimon and the Genius with these parts of the soul. They also equated the Angel with the psychopomp Mercury, the Egyptian Tehuti, soul. They also equated the Angel with the psychopomp Mercury, the Egyptian Tehuti, Anubis (see Figure 4 on p. 84), and the mysterious personage of Hermes Trismesgistus.

In His translation of the *Hermetic Corpus*, a theosophical work written in around 300 A.D blending ancient Gnostic, Hermetic and Egyptian ideas, G. R .S. Mead (1992), says that the

Egyptologists equated the Angel, whom he calls Agathodaimon, with Hermes and Thoth of Hermopolis, and ultimately Hermes Trismesgistus: "Thoth is characterized as the Aeon of Aeons who changes himself into all forms in vision,...[The] Good Daimon, who has different names given him in the different hours, [and] is called 'Wealth-giving Aeon"' (p. 280). He is also "the mighty serpent, the chief of all the gods…who dost possess Egypt's beginning, and the end of all the world" (p. 67). Egypt is an ancient metaphor for the physical life, thus this mighty serpent carries the secrets of journey between the beginning and end of life: human destiny.

The Daimon of Iamblichus

The image of the Angel continued to evolve as the neo-Platonism of Iamblichus evolved out of Alexandria (see Figure 5 on page 85). "Porphyry, a disciple of Plotinus, in his Life of Plotinus, mentions him as a priest of Egypt who revealed his familiar, Daimon, or, in modern language, the Guardian Angel of the philosopher" (Blavatsky, 1931, p. xliii.). Iamblichus (250-330 A.D.), or the Teacher Abammon, authored the *Theurgia*, and *De Magica*. He was the founder of the Neoplatonist school of philosophy in Syria and transformed the earlier philosopher Plotinus's Neo-Platonism into a system of theology and theurgy by merging Barbarian rites with Hellenistic philosophy. He encouraged a participation in the powers of the Universe, including the Gods and the daimons (Shaw, 1995).

In order to achieve the goal of these theurgic rites, "to reach the one, the soul had to be assimilated into the whole and this was accomplished only by honoring all the gods" (Shaw, 1995, p. 156). Not only were the gods invoked but also one's Daimon since the Daimon represented an intermediary to the gods. Iamblichus believed that each of us had a personal Daimon, and that the Daimon existed between the realm of the Gods and men. They "were merely invisible to the senses, but … [not] to 'rational knowledge' and material intelligence" (p. 218) and could convey that which was previously unintelligible: namely, the knowledge of the Gods. "Iamblichus explicitly states that the soul has only one ruling Daimon and that he

is good. To fulfill the charges of its guardian, however, the soul first had to recognize him and then develop a rapport" (p. 218). In his *De Mysteria* (283, 19-284) Iamblichus said,

The invocation of these guardian Daimones is effected through their one ruler God who, from the beginning, distributed individual Daimones to every soul, and in the sacred rites, he reveals the individual Daimon to each soul according to his own will.... When the familiar Daimon appears to each soul, then he reveals his particular mode of worship as well as his name, and he teaches the particular manner of invoking him. (p. 219)

Gregory Shaw (1995) further explained the relationship of the Daimons, quoting the words of Iamblichus from *De Mysteria*:

Generally, the divine is leader and stands over the order of beings, but the daimonic nature is attendant and willingly receives whatever the Gods instruct them to do, and they work out manually the things, which the Gods conceive, wish, and command intellectually. Surely, this is why the Gods are free from the powers that verge into generation, but Daimones are not completely free of them. (p. 139)

Iamblichus engaged in theurgic action known as *philia*, a "demiurgic weaving of the opposites, and it should be remembered that theurgic rites were performances that initiated human souls into the activity of the gods" (p. 153). Not only were the gods invoked but one's Daimon as well. Although Iamblichus distinguished between souls who incarnated voluntarily, to preserve the world and those involuntarily, to perfect themselves, he believed that both could participate in the creation of the world or the activities of the gods if they performed "material theurgies" (p. 157). In this way, one cultivated a life shaped by the Daimon. Ultimately, even one's Daimon could be transcended: "The most marked transition in the progress of the soul was the rare moment that it received a god as a guardian to replace its personal Daimon" (p. 281).

The standard Platonic teaching is that one who constantly worships one's Daimon could partake of immortality. Iamblichus taught that "the task of each soul was to align itself and its activities with its ruling god, and when this was achieved the Guardian Daimon gave way to a higher guide" (quoted in Shaw, 1995, p. 218). Iamblichus continued:

The Daimon oversees the composite life of the soul [and body] and the individual life of the soul, and all that we think, we conceive due to the principles he has implanted in us. We do the things that he suggests to our mind, and he continues to govern human beings until, by means of sacred theurgy, the time comes that we are entrusted with a God as guardian and leader of the soul. (p. 218)

The Judaeo-Christian Angel

In Jewish and Christian theology one of the types of angels that exist are the Guardian Angels. Since the Jewish and Christian Guardian Angel evolved alongside the Egyptian, Greek and Roman empires it is no wonder that it should share in common many of the functions of the Daimon and Genius (see Figure 6 on page 86). As mentioned previously, the word angel was borrowed from the Greek word angelos. The Guardian Angel, another type of messenger, is tied to another Greek word, Daimon, and the Roman Genius. However, the old Greek Daimon became watered down and split into the Daimon and the Demon. The early Christians, like their modern ancestors, had difficulty reconciling the opposites.

Guardian Angels are usually seen as under the domain of Michael, Raphael, Gabriel and Uriel, the four archangels. "The Talmud speaks of every Jew being assigned eleven thousand guardian angels at birth" (Godwin, 1999, p. 69). Many of the biblical stories involving angels are of people in trouble who are comforted or counseled by them. The story of the Angel who

appeared and showed Hagar a well of water when she and her son Ishmael were dying of thirst in the wilderness is one example (Genesis 16).

In the Old Testament, every nation has its own angel. Langmuir (1999) stated that Michael is the protector of Israel (Daniel 12:1). Wilson wrote that

great prophets or saints may have great Archangels for their guardians, since their earthly missions involve the spiritual welfare of whole segments of mankind.... Thus Mohammed's guardian is Gabriel, and Arjuna's in a sense is Krishna.... Angels rather than human masters sometimes initiate great mystics. St Francis was protected by one of the Seraphim, who gave him the Stigmata. King Solomon and Padmasambhava (founder of Tibetan Buddhism) were both served by hordes of angels. (1994, p. 74)

Mitch Finely (1996) gave a concise history of the Guardian Angel in the Catholic Church:

St. Thomas Aquinas taught that God is our primary guardian, 'acting without intermediary, and instilling into [us] grace and virtue.' Aquinas believed, however, that each person does have a guardian angel: 'Because our present life is a sort of road along which many dangers, internal and external, lie in wait, an angel guard is appointed each man [and woman] as long as he [or she] is a wayfarer'. (p. 22)

Finley (1996) reported that the official church calendar recognizes Guardian Angels on October 2. He stated that according to the Catholic Almanac, the feast day of the Guardian Angels commemorates "the angels who protect people from spiritual and physical dangers and assist them in doing good" (p. 22).

Many authorities believe that “This passage from the Gospel of St. Matthew is the first hint, in a scriptural text, of an angel in heaven permanently dedicated to every soul on earth:

‘…As this little child, the same is greatest in the kingdom of heaven…Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven’. (Matthew 18:1-10). (Langmuir, 1999, p. 67)

Out of these sources, combined with the stories of the archangels and especially the tale of Tobias and Raphael (a book in the Apocrypha), was born the notion of the Guardian Angel (see Figures 7 and 8 on pages 87 -88). Many seventeenth and eighteenth century Roman Catholic altarpieces are dedicated to the Guardian Angel and resemble the devotional images of Raphael and Tobias.

Peter Wilson (1994) concludes that the guardian is also in a sense the Beloved. The Persian philosopher Avicenna,

Speaking of the angel, explains that “the soul must grasp the beauty of the object that it loves; the image of that beauty increases the ardour of love; this ardour makes the soul look upward…Thus the imagination of beauty causes ardor of love, love causes desire, and desire causes motion” on the level both of the spheres (which are drawn in love toward their Archangel Intellects) and of human souls (who are drawn in love towards their guardians). (pp. 74-75)

The Qabalistic Tradition and the Angel

The Qabalistic Tradition is a living mystery tradition, which reaches back through the ancient mysteries, uniting all of their images in the Angel of the present day. In the Qabalistic tradition, the history of the western odyssey of the Angel is united in what is known as *The Great Work*. Madame Helena Blavatsky (1931), the founder of the Theosophical Society in 1875, and author of an Occult classic, *Isis Unveiled*, said that men like Iamblichus and Plotinus, Pythagoreans, the Essenes, and the Apostles of Christ were "mediators, guided merely by their own personal spirit (Daimon), or divine soul" (p. 488). It was men like these, or at least stories about them, that helped evolve the concept of the Holy Guardian Angel and the esoteric or magical art used to attain its rewards. Perhaps Iamblichus was the first philosopher to formally ritualize the invocation of the Angel. By invoking and consuming (integrating and ingesting) the Angel, one could achieve the status of the Daimon, and beyond, finally achieving the knowledge of the Gods.

The Hermetic Order of the Golden Dawn was formed in 1887, by a small group of Freemasons and Rosicrucians. Its system of magic forms the basis of the modern pagan movement today. It bases its teachings upon the Hermetic Qabalah, which according to Adam Forrest (1998), was birthed in the renaissance when the Hebrew Kabbalah and Hermeticism came together with Alchemy. It claims to have ties with the most ancient mystery schools of Western Esoteric tradition, particularly those of Egypt and Greece. This "Order was predicated on the age-old process of bringing Light to the natural man. In other words, it taught a psycho-spiritual technique leading to illumination, and enlightenment" (Regardie, 1997, p. 12). *The Summum Bonum* or *Great Work* of the *Golden Dawn*, was to achieve the "knowledge and conversation of the Holy Guardian Angel, or sometimes called the Higher and Divine Genius" (Regardie, 1997, p 48). Gareth Knight (1993), a modern student of occultism explained that

the true experience of Knowledge and Conversation of the Holy Guardian Angel is no astral vision but an awareness of the true destiny that each human being has to fulfill his

evolutionary task. Usually this will manifest as an inner urge within a man, and such a one goes through physical life with a mission, he is a “man of destiny.” Occasionally this . . . may be conceived as a separate entity as in the case of Socrates and his “Daimon,” which was probably an aspect of his Holy Guardian Angel. (p. 202)

Knight also associated the Jungian archetype of the friend with the Holy Guardian Angel. and further explains that the Holy Guardian Angel may be the part of human beings that reveal their purpose to them in accordance with the divine plan: each Holy Guardian Angel is “an Oracle of the Gods… [and] a Child of the Voice, Word or Logos … [also known as] The Genius of Fate” (p. 207).

The Sacred Magic of Abramelin the Mage, S. L. Macgregor Mathers’s (1975) English translation of an occult manuscript found in the Library of the Arsenal, Paris, is purported to have been written in 1457, delivered by Abraham, the Jew, to Lamech, his Son. This book recounts Abraham’s travels and experiences in his search for magical knowledge:

At this period, it was almost universally believed that the Secret Knowledge was only really obtainable by those who were willing to quit their home and their country to undergo dangers and hardships in its quest. After years of wandering his search culminated in the meeting of Abramelin, an Egyptian Mage. It was from Abramelin that Abraham learned the Sacred Magic particular to the Knowledge and Conversation of the Holy Guardian Angel. (p. xx)

In the seventh chapter of the manuscript, Abraham related the operation for preparing oneself to meet the Angel:

[It was] necessary for this operation, [to] lead a solitary life. . . . Finally, I resolved to follow the example of Abramelin, and I divided my house into two parts . . . and I began

to accustom myself to solitary life.... Then first on the following day, in the Name and to the honour of God Almighty the Creator of Heaven and of Earth, I commenced this holy operation, and I continued it for Six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the Six Moons being expired, the Lord granted unto me His Grace by His Mercy; according to the promise made unto our forefathers, since while I was making my prayer unto Him He deigned to grant unto me the vision and apparition of His holy angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put it into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indicible contentment, my holy angel whom God the Most Merciful had destined from my creation for my Guardian, spake unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it. (pp. 24-26)

Apparently the mystical experience of *Knowledge and Conversation of the Holy Guardian Angel* was prerequisite to the ability to master the powers of light and darkness. After the achievement of the operation of knowledge and conversation, Abraham became a sage able to perform many miracles and traveled many lands performing feats for nobles of many lands. Through converse with his Angel, he became able to bind, what he termed, demonic forces, to the service of the light. Upon closing the first book, Abramelin gave his final comments on the operation of the Angel, stating that the instructions were to be read for six months, during which “no sin against the Law or Commandments of God” could be made (Mathers, 1975, pp. 43-44). He advised his son that purity is was the defining factor for success or failure in this operation, for the more pure the soul, the greater the affinity to the Angel.

The Angel of the Depth Psychologists

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In the deep reaches of the collective unconscious, timeless, where the Angel lies and the moderns meet the ancients, the Angel of today meets the Genius and Daimon of antiquity. Jung and the depth psychologists (psychologists who acknowledge the importance and autonomy of the unconscious) have a lot to say about the Angel and its importance to the psychic life. Like the occultists, the depth psychologists trace the history of the Angel in an unbroken lineage through the ancient mystery traditions. James Hillman and Carl Jung have been particularly responsible for bringing the wisdom of the ancient alchemists and occult philosophers into modern psychology.

Through Jung's experience with his Angel, Philemon, he confirmed the autonomy of the soul. James Hillman states that Jung's experience "connected again the realm of the daimons with that of soul. And ever since his move, soul and daimons imply, even require each other" (1993, p. 56). Hillman stated that the Angel comes from a deep layer in the psyche that is timeless, and characterized daimons as "guardian spirits, figures through which the transcendent becomes immanent" (p. 59). Depth psychologist Thomas Moore (1994) said, "The angel is known by his greeting" (p. 13).

In the article, "What is an Angel?", Paco Mitchell (1994) made the important statement that

when an angel "appears" to a human being, we might say that a transcendent factor from the archetypal (heavenly) realm has manifested at the threshold of ego-consciousness. It is a liminal event (limen = threshold); it happens to the ego in a state of liminal or peripheral awareness (that state of mind so often courted by the creative artist). It is an agent of the Self (= agent of God, it does God's bidding). Furthermore, it has a message for the ego…thus serving as a communicative link between ego and Self, man and God, temporal and eternal. (p. 65)

Mitchell further stated that “The appearance of an angel-in dreams . . . announces a healing possibility, a link to the Self that would ease the neurotic dysfunction” (p. 65) (see Figure 9 on page 89). The Angel can be seen as an expression of God’s need to individuate or incarnate through the contact with human consciousness. “It is part of the self-regulating tendency within the individuating psyche, a necessary communication among parts of a whole, a glimpse of the spirit of the whole” (p. 67).

Peter Wilson (1994) said that the Gnostics named the Angel “ ‘the Call’ [that] awakens the soul from the identification with the physical world her profitless slumber… and beckons her upwards to her true home” (p. 43) and that the Angel appears bearing a book or letter, or is the book or a letter. “The Angel is a ‘messenger’, moving between heaven and earth [and…] he is the Message, as the Message manifests itself to man” (p. 43).

Jung (1938/1983a) equated the Daimon with mana, God, and the unconscious, and called him the meridian of the Sun, who in the myth of Osiris is the Angel that holds the mysterious waters of life and death. He also represents this substance itself. The meridian is the channel or path of the sun, and can be portrayed as the illumination of initiation, and the circuit of individuation. He is “a true Hermes Psychopompos and initiator, who directs the spiritual transitus of the adept” (p. 80), (see Figure 1 on page 81).

“The angel, as a winged or spiritual being, represents, like Mercurius, the pnuema, the disembodied” (Jung, 1938/1983a, p.75) and in numerous alchemical texts is identified as the arcane substance. Jung further wrote that

from man and gnosis is born the tree, which is also called gnosis . . . [It is also] the angel, Baruch, named the “wood of life,” …the angel of revelation, just as the sun-and-moon

tree in the Romance of Alexander foretells the future. (1943/1983, pp.338-339)

According to Jung (1938/1983b), the Angel is shown waking a sleeper, with a trumpet. He equated the unawakened state to unconsciousness and the wakened state to wholeness. Once again, he equated the angel with Mercurius, the Philosophical Tree, and the “lapis philosophorum, which represents the individuation process” (p. 195).

Jung tied together several names of the Angel under one reconciling symbol of the Self:

Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, [see Figure 2 on page 82], and in Philo, the snake was considered the ‘most spiritual’ animal. (1943/1983, p. 333)

Poets and the Angel

Naturally the Poets have courted the Angel since it can be said to live in the imaginal realm from which poets, artists and visionaries alike draw their inspiration and apprehend the abstract. Robert Romanyshyn stated, “Rilke said that, ‘Every Angel because of its beauty is terrible”’ (1994b).

Rilke invoked the Angel in his second Elegy with the following words:

An angel alone is misted in dread. Ye alas, I still invoke you, deadly birds of the soul, who know you well. Oh, where are those days of Tobias when one, most luminous, paused on a

simple threshold, dressed for a journey, no longer appalling (a youth to the youth who peered from within). Let that archangel now that perilous one from beyond the stars step down: then upward beating, outbeat our own hearts. Who are you? (1957, pp. 7-10)

In *The Angels,* Rilke communicated what it must be like to contemplate this invisible messenger moving silently in the world:

All of them have weary mouths

and bright souls without seam.

And a yearning (as toward sin)

goes sometimes through their dream.

Almost they are all alike;

in God’s gardens they keep silent,

like many, many intervals

in his might and melody.

Only when they spread their wings

are they the wakers of a wind;

As though God went with his wide

sculptor-hands through the pages

in the dark book of first beginning. (1938, p. 45)

Finally, Rilke described Jacob wrestling with the angel in “The Man Watching”:

…What we choose to fight is so tiny!

What fights with us is so great!

If only we would let ourselves be dominated

as things do by some immense storm.

we would become strong too, and not need names.

When we win it’s with small things,

and the triumph itself makes us small.

What is extraordinary and eternal

does not want to be bent by us.

I mean the Angel who appeared

to the wrestlers of the Old Testament:

when the wrestler’s sinews

grew long like metal strings,

he felt them under his fingers

like chords of deep music.

Whoever is beaten by this Angel

(who often simply declined the fight)

went away proud and strengthened

and great from that harsh hand,

that kneaded him as if to change his shape.

Winning does not tempt that man.

This is how he grows: by being defeated decisively

by constantly greater beings. (1981, p. 105-107).

The ancient theurgists, or magicians to whom the practitioners of Hermetic Qabalah are heir, invoked the Daimon with poetic praise. In fact the ancients' instructive words, "enflame thyself with prayer" (unknown author) is repeated even to this day. Below is an ancient example from the Corpus Hermeticum, which uses mythopoeic imagery to make this invisible guardian tangible to the heart:

Come unto me, thou who dost rise from the four winds, joyouse Good Daimon, for whom the heaven is thy reveling place!…

Thou are the mighty serpent, the chief of all the gods,

O thou who dost possess Egypt's beginning, and the end of all the world!

(Mead, 1992, p. 67)

The Presence of an Image

The many facets of the Angel can be seen its presence in the lives of individuals in the stories and artwork of humankind (see Figures 1-10 on pages 81 - 90). The image of the Angel represents more than just the form it takes. The image that reveals the message is an archetypal, or ideal form, that is numinous, or a numinosum. As a numinosum, the Daimon fascinates and totally overwhelms an individual: "As mysterious tremendum, it moves, compels, awes, overpowers, and constellates urgency" (Rank, 1952, p. 12). Hillman (1993, p. 50) says, "Images are daimons offering indications of gate." The idea that angels are images and images, angels, is an old intuition; for example, the word for icon or image in Syriac means angel, and the Sufi notion of *Khidr*, a personal invisible angelic guide, is taken to be the image by which Allah shows itself. In his visionary work, *Aurora,* Jacob Boehme (1612)

united angel and image, saying that both angels and men are created in the image of god, thus the Angel is the brother to men. Finally, Jacob, from the biblical story, calls the place he wrestled with the Angel “the image of God” (Genesis 32:22-30, Lamsa translation).

The examples below represent a selection from biblical tradition, classical literature, and the lives of some notable individuals. When one takes a look, it seems that the Angel is not so invisible after all, having manifested in so many forms. Peter Wilson (1994) wrote,

When man opens his heart, for even an instant, the figure he perceives is his Guardian Angel. When he hears the call to the spiritual life, when his psychic substance is protected from evil, when he meets certain mysterious figures in dreams, or even in waking day, who act out for him the drama of his own inner life–this is the Guardian Angel at work. (p. 73)

Tobias and Raphael

Many early Christian ideas about and images of the Holy Guardian Angel come from the story of Tobias and Raphael which is part of the canon of the Old Testament for Catholics and Orthodox Christians, *The Apocrypha, the Book of Tobit*. Peter Lastman (2003) said the story tells how Tobit, a pious but poor and blind Jew prayed to God for help. At the same time Sarah, the daughter of Raguel prays to god for death or relief from Asmodeus, a demon in love with her. He has killed seven potential bridegrooms. Sarah is blamed for these tragedies, contemplates hanging herself, and prays to God for either death or an end to this torment. God hears her prayer, and sends the angel Raphael to resolve both Sarah’s problem and that of Tobit.

Meanwhile, Tobit sends his son, Tobias, to Raguel, a kinsman in Media, to collect a debt. Because Tobias does not know the way, he hires a guide names Azarias, who turns out to be the angel Raphael in disguise.

Raphael guides Tobias on his journey, and on the way to Media, Tobias, on Raphael's instructions, catches a fish, which they cook and eat after removing and keeping the heart, liver, and gall. Raphael suggests he marry Raguel's daughter and tells him how to rid Sarah of her jealous demon-lover. Tobias visits Raguel and proposes marriage. He burns the fish heart and liver on incense coals, creating a foul-smelling smoke that repels the demon, Asmodeus, who then flees to the farthest parts of Egypt, where Raphael binds him.

Tobias and Sarah, after praying that they grow old together, now consummate their marriage. When Tobias finally comes home with Sarah, he uses the fish gall, as Raphael has instructed him, to restore his father Tobit's sight.

Guardians of "The Presence"

Many times the Angel is seen as a dual figure. The old Greek Daimon may have contained the potential for darkness as well as light, but the Judaeo Christian guardian angel aspect usually portrays this as a duality. The Dead Sea Scrolls speak of two guardians, one of truth and another of unrighteousness, and early Christian "records suggest two are entrusted to guide each Christian: one for the right hand, which inspires him to good, and one on the left, which nudges him towards evil" (Godwin, 1999, p. 69).

This pair of angels can be seen in the description of the Ark of the Covenant given to

Moses at Mount Sinai, at the culmination of their Exodus in the wilderness, when Yahweh establishes his covenant with Israel and gives instructions for worshipping him:

For the two ends of the throne of mercy, you are to make two golden cherubs; you are to make them of beaten god. Make the first cherub for one end and the second for the other, and fasten them to the two ends of the throne of mercy so that they make one piece with it. The cherubs are to have their wings spread upwards so that they overshadow the throne of mercy. They must face one another, their faces towards the throne of mercy. You must place the throne of mercy at the top of the ark. Inside the ark, you must place the Testimony that I shall give you. There I shall come to meet you; there, from between the two cherubs that are on the ark of Testimony, I shall give you all my commands for the sons of Israel. (Exodus 25:10-22)

In *The Bible and the Psyche*, Edward Edinger (1986, pp. 56) said, "The two cherubs, like guardian spirits of the threshold, express the psychological fact that the numinosum manifests between the opposites." They face each other, wings touching, creating an empty space, and perhaps representing the potential *dynamis*. of the transcendent function, which accompanies an experience of the Self. Perhaps this pair represents a reconciling symbol, the power of the Angel holding the tension of the opposites which creates a pregnant emptiness, called by the Gnostic's the *Pleroma*:

The Angel and the Virgin are always engaging in constant dialogue: the angel announcing some impossibility, the virgin taken aback, questioning, agreeing. In this particular event the soul-virginal, patient, expectant, prepared, receptive, modest-begins to carry new life and personality, a child, as the paintings often show, miraculously fully formed from conception (Moore, 1994, p. 12).

According to Willow Young (2003, personal communications), these two angels may be

manifestations of the earlier pair of opposites: Isis and Nephthys, who figure in the mysteries of the death and rebirth of Osiris.

Jacob's Ladder

The appearance of an angel in dreams... announces a healing possibility, a link to the Self that would ease the neurotic dysfunction. Ironically the angelic figure is often the thing that is most feared (Mitchell, 1994, p. 66).

Jacob's ladder is one of the biblical accounts of a vision involving angels uniting heaven and earth:

He had a dream: a ladder was there, standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down. And Yahweh was there, standing over him, saying, "I am Yahweh, the God of Abraham your father, and the God of Isaac. I will give to you and your descendents the land on which you are lying. Your descendents shall be like the specks of dust on the ground; you shall spread to the west and the east, to the north and the south, and all the tribes of the earth shall bless themselves by you and your descendents. Be sure that I am with you; I will keep you safe wherever you go, and bring you back to this land, for I will not desert you before I have done all that I have promised you. (Genesis 28:10-22)

Jungian analyst Edward Edinger stated that

this is a classic image of the ego-Self axis. Characteristically, the great dream occurs at a particular moment in a sequence of events. Jacob's heroic action to assert his destiny is followed by deadly danger and exile. At this low point of annihilation the ego is granted a

vision of its connection to the Self. (1986, p. 38)

The Angel as an Adversary

Angels and images disrupt and destroy narrative, as in the case of Jacob when he got his new name while wrestling with an angel. (Miller, 2003, frtpc)

This story tells of Jacob's plea for help for his people. He prays to God that he might deliver him from his Brother Esau. It seems that God bestows upon him the clever wit, his Genius to protect his people by telling them to say they and their animals are a gift from Jacob, and causes an angel to visit him with whom he struggles, when left all alone, across a threshold, signified by the brook. Here in the liminal state, he wrestles with his own conscience, the Daimon who becomes guardian and guide to him and his people.

And there was one that wrestled him until daybreak who seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered, "I will not let you go unless you bless me." He then asked, "What is your name?" "Jacob," he replied. He said, "Your name shall no longer be Jacob, but Israel, because you have been strong against God, you shall prevail against men." (Genesis 32:26-32)

Edinger (1986) pointed out four features of this story–encounter with a superior being, wounding, perseverance and divine revelation–that together form the "theme of the encounter with the Greater Personality" (p. 39).

The Winged Life

Apollonius of Tyana was the most famous philosopher of the Graeco-Roman world in the first century (Mead, 1901). It is said that although he studied the Platonic, Stoic, Peripatetic, and Epicurean schools of philosophy, these fell by the wayside when he found the lessons of the Pythagorean School. "He soared into the Pythagorean life, winged by some greater one; namely*, the 'memory' within him, or his daimon* [italics added] " (p. 66).

Most of the recorded miracles of Apollonius are cases of prophecy or foreseeing; of see-

ing at a distance and seeing the past; of seeing or hearing in vision; of healing the sick or curing cases of obsession or possession. “He could read thoughts, and psychic impressions so well that it seemed ‘he knew not only the language of all men, but also of birds and beasts”’ (Mead, 1901, pp 111-112). All of these powers were attributed not to him alone, but to the Daimon under whose wing he soared. Apollonius was not only guided by a Daimon, but in some way became a Daimon, a mediator between gods and men:

Apollonius was more than a philosopher; he was “a middle term,” as it were, between gods, and men…meaning thereby presumably one who has reached the grade of being superior to man, but not yet equal to the gods. This was called by the Greeks the “Daimonic” order. (Mead, 1901, p. 39)

The Daimonic Possession: R. G. Collingwood

James Hillman (1996) offered a story to illustrate how life circumstances prepare one for a destiny already nascent. He explained that when English philosopher R. G. Collingwood’s Daimon breaks into his life at 8 years old, something inside compelled him to pick up Kant’s *Theory of Ethics* from his father’s substantial library. Collingwood reported that suddenly he “was attacked by a strange succession of emotions” (quoted in Hillman, 1996, p. 15) including a sense of intense excitement, an urgency that he should learn all he could about this, and a feeling that it was personally important to himself to master this subject. Hillman reflected that Collingwood’s father “provided the books and access to them, but the Daimon chose that father, and its curiosity reached for that book” (p. 15).

Dante's Divine Comedy

The Angel appears in Dante's Divine Comedy as guide through a journey of hell, purgatory and heaven. This story begins at the nightfall of Good Friday in the year 1300 when the poet, Dante Alighieri finds himself in a Dark Wood (said by theologians to symbolize the wood of sin, and by psychologists, the unconscious), threatened by wild beasts. Virgil, the pagan poet, appears when Dante, in the midst of confusion and despair, knows not where to go. Virgil offers to direct his steps and guide him on the journey through the Inferno and Purgatory, telling Dante that he has come at the request of Beatrice. Dante agrees to accept Virgil's guidance and begins his quest.

Virgil guides Dante through the nine rings of Hell, The Inferno, and Purgatory. They descend through hell, and then ascend to the summit of a mountain, in Purgatory. Here Virgil leaves Dante telling him that henceforth Beatrice will be his guide. Under the guidance of Beatrice he ascends the nine spheres of Paradise and achieves permission to dwell with the hosts of heaven:

Having reached the Primum mobile, the outermost limits of the cosmos, Dante pauses and gazes into the eyes of his beloved guide, Beatrice. He sees reflected in them a point of light: "of so intense a beam that needs must every eye it blazed on be closed before it poignancy extreme." This point is in fact the divine light itself. Dante experiences Heaven in Beatrice. She is in effect Dante's personal theophany, his Guardian Angel. (Wilson, 1994, p. 91)

In a Psychedelic State

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In, *Angels, an Endangered Species*, Malcolm Godwin (1990), described John C. Lilly's experience with of a pair of guardian angels. Lily is known for his research in interspecies communication with dolphins and altered states of consciousness through a variety of mediums including LSD. Godwin retold the following incident described by

Lily in his book, *The Center of The Cyclone*. During an LSD session, Lily

became a focused center of consciousness, traveled into other spaces, and met other beings, entities or consciousnesses in a golden light which seemed to permeate in all directions, he met, what appeared to be, two guardian angels who said that he was not usually in a state to perceive them and that he is in such a state when close to the death of the body. (p. 231)

Lily further stated that "in this state there is no time [and that] one is reminded of Christ's description of Heaven, or the painter William Blake, on his deathbed, 'gloriously' singing of the sights of angels in heaven" (Godwin, 1990, p. 231).

Jung and Philemon

Carl Jung is another scientist, a psychologist, who encountered the Angel. It can be said that the Angel, in the form of Philemon, influenced Carl Gustav Jung's lifework. In fact, it was Jung's confrontation with the unconscious, in which he met figures such as Philemon that proved the autonomy of the unconscious and of the psychic figures, the archetypes, who dwelled there. Mitchell (1994) stated that Jung insisted on the autonomy and objectivity of

thoughts, “which he learned from his own spiritual guide Philemon. In fact the whole story of Jung and Philemon may be taken as one example of an encounter with an angel” (p. 65).

After his break with Freud, in his autobiography, *Memories, Dreams, Reflections*, Jung (1989) described in the chapter, “Confrontation of with the Unconscious,” how he sank into a deep and overwhelming relationship with the unconscious. He explained how he had to consciously submit to the impulses of the unconscious to discover his own lifework in his relationship to the unconscious. He had two dreams, one in which he had the vision of a scarab, which he took to represent death and rebirth, and another with Siegfried, which “showed that the attitude embodied by Siegfried, the hero” (p. 180) must die. After these experiences, Jung met a couple in a dream: Salome and Elijah, the anima and the wise man archetypes. Elijah transformed into Philemon who “was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration.... Psychologically, Philemon represented superior insight. . . and to me he was what the Indians call a guru” (p. 183).

Philemon was a lifetime companion and teacher to Jung, guiding him in his work, and in his own journey of becoming a whole person. Jung was guided by Philemon to compose a set of mystical poems with a Gnostic flavor: *Septem Sermones ad Mortuos (The Seven Sermons to the Dead)*. Jung said of this work, “I was compelled from within, as it were, to formulate and express what might have been said by Philemon. This was how the *Septem Sermones ad Mortuos* with its peculiar language came into being” (1989, p. 190). Jung’s Angel, Philemon, was so important to his own work that he dedicated the Tower he built at Bollingen, described as a place of maturation where he could be “reborn in stone” (p. 225) to Philemon. He placed this inscription over the gate of the Tower: “Philemonis Sacrum–Fausti Poenitentia” (Shrine of Philemon–Repentance of Faust) (p. 235).

Jung himself recognized the importance and reality of his relationship with his Angel and the host of images: “Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life” (1989, pp. 182-183).

Conclusion

As this survey has shown, the archetype of the Angel, has a long and fascinating history. The Angel has appeared through the ages in many guises. It was called by many names. It has been lauded by poets, discussed by philosophers, courted by mystics and theorized upon by depth psychologists. In the next chapter this paper will deliver a creative response to this material, invoking the Angel in the quest for a deeper relationship with an important figure of ancient origin.

CHAPTER III THE ANGEL AND THE INDIVIDUATION PROCESS

Overview

The Holy Guardian Angel, more simply termed "the Angel," is a multi-faceted archetype. Through my research and my own work with the angel, in ritual, in prayer, and in contemplation, I have discovered that the Angel calls one to awake to a life of increased depth and meaning, a life unique to one's soul's primary purpose for this incarnation. I have discovered that the intervention of the Angel is an invitation to one's destiny, and although it can occur at any time, it usually happens at crucial points in a person's life, such as a mid-life crisis, death of a family member or battle with an illness.

The Angel is an archetype with profound power, and tremendous import for the psyche, especially for the individuation process as explained by Carl G. Jung. In fact, I believe that Jung's confrontation with the unconscious and his own inner Daimon, Philemon, form the foundation for his theories about the psyche: "Jung confirmed the autonomy of the soul. His own experience connected again the realm of the daimons with that of soul. And ever since his move, soul and daimons imply, even require each other" (Hillman, 1993, p. 56).

The Angel is an ancient symbol that occurs throughout the history of humankind. It has many names in many cultures, and although its function and purpose may differ slightly, it usually appears as an individual guardian and protector that can be linked to the preservation

of one's well being and the fulfillment of one's destiny. Whether it is called the Angel, Daimon, or Genius it appears as a messenger, guardian and guide that connects the individual with the cosmos. In monotheistic religious terms, it connects the individual with God, and in Jungian terms, it connects the ego with the Self.

The Angel is a mysterious, paradoxical, and even ambiguous symbol. Although there are similarities in accounts of how the Angel appears to people, such as a winged creature, and as a guardian and guide, there are also many differences. The Angel may appear as a friend to one, as an adversary another, in midlife for one person and in childhood for still another. The Angel may appear as a vague intuition, as synchronicity, or as a full-blown psychic encounter. The Angel has been met via revelation, prayer and invocation and even in psychedelic experiences. The Angel may bless one with a sense of inner peace, or drive one to the brink of madness. Encounters with the Angel are awesome events that are both hoped for and feared. Waking visions and dreams with angels may announce healing possibilities, yet we one sometimes fears and even wrestles with them as Jacob did, and always one is transformed. All of these disparate types of experiences seem to have one thing in common: the Angel's Call is an invitation to a new life perspective. Maria Rainer Rilke said that "Every Angel because of its beauty is terrible" (quoted by Romanyshyn, 1994b); terrible because the call to a new life perspective may mean death to the current Ego position.

This hermeneutic study of the Angel began in the previous chapter with the process of amplification: reviewing numerous accounts of the Angel in the history, mythology, and artwork of Western Civilization. In Greece, Plato wrote of the Angel, called the Daimon, as the guardian of the soul's destiny on this earthly journey between life and death. In Rome, the ancient guardian of the family, the Genius evolved from protector of the family, to represent the seed of the male progenitor and finally represent the individual's character and constitution. In Alexandria the concepts of Daimon, Genius, the Angel, the Egyptian Khu and perhaps countless others were tied together with the Egyptian Tehuti and the Hellenistic Hermes Trismesgistus. This birthed Hermeticism and the theurgy of Iamblichus, which together influenced the birth of Hermetic Qabalah in the renaissance. It is in Alexandria, and finally during the Renaissance, that the many forms of the Angel came together, along with the

Hermetic Qabalah, which calls one of its principal aims, *knowledge and conversation of the Holy Guardian Angel*.

In my studies, I have found that the images and many stories of the three facets of this archetype–the Angel, Daimon and Genius–support my contention that this is an archetype important to the life of the psyche and the process of self-realization that Jung calls individuation. This means that the Angel is a guardian and guide of the soul's most intimate desire, the mission and purpose human beings are called to accomplish on this earth, and has been assigned to us to hold that mission and guide us towards our purpose as we journey through this life. I have concluded that the Angel is an archetype that carries one's own true vocation or calling and, as an agent of the self, guides one in the journey between life and death, manifesting from time to time to convey its message. The message that this Angel carries is the logos or spark of humanity's own true nature: the word of creation with which we are invested.

The following questions will be considered in this chapter: How can the phenomenon which is found referenced all over the world be explained? Who or what is the Angel that it would speak to humans? What is its message? Why should one care about its guidance? Why do people not hear and trust it all of the time? Finally, how does *knowledge and conversation* relate to individuation and what might a realized person look like? Rather than offering definite answers to these questions, this work is an exploration of possible interpretations that help to bring focus rather than literalization to the mysterious image of the Angel. It is my belief that the ultimate answers about the Angel and an individual's interaction with it can only come through personal experience and that in fact, each person's Angel is unique to them.

The following pages explores aspects of this study's hypothesis using the lens of depth psychology, which includes the theories of C.G. Jung and James Hillman, to examine these questions. In particular, this chapter explains how the Angel relates to the ideas of individuation, the archetypes and the transformative element known as the transcendent function. The first section demonstrates how the Angel is an archetype and explains in Jungian terms how it functions in the individuation process. This process is portrayed from the perspective of Qabalistic tradition by drawing an analogy between the process of initiation and the practice

of Hermetic Qabalah and the spiritual journey of individuation. The next section explains how the Angel is the Call, how it manifests as agent of the Self, and how it may activate the transcendent function. Finally, the third section, “Wrestling the Angel,” explores the Angel’s relevance to therapy, how one may host the Angel as a bridge to the inner-world, how the Angel has manifested for myself and a couple of my clients, and how work with the Angel is important to the work of tending the World Soul.

The Angel as an Archetype

The pervasiveness of the Angel, and the similarity of its function throughout Western history, reinforces the thesis that the Angel is an archetype and as such is crucial to the life of the psyche. The Angel manifests in the art, mythologems and symbols of many cultures. Along with his own experience of inner images in confrontation of the unconscious (Jung, 1989, pp. 170-199), the appearance of historically persistent symbols in the dreams of his patients directed Jung to formulate his theory of the collective unconscious and to recognize the presence of an archetype. The ego connects to the Self through these archetypes. The language of the unconscious is the symbolic life. The archetypes are living symbols that Jung discovered were autonomous.

Perhaps the reason why the Angel appears in diverse cultures is due to the nature of what Jung terms the “collective unconscious” (quoted in Storr, 1983, p. 26). Anthony Storr reported that the primitive stage of the unconscious that underlies and unites all phenomena in the universe was termed by Jung called the *Mundus Unus*, or One World. This collective or racial unconscious can be equated with what the alchemists and the hermetic philosophers call the World Soul, the Anima Mundi, sometimes personalized as Sophia, an archetypal figure that represents the Anima Mundi. Robert Johnson explained that

the idea of archetypes is an ancient one. It is related to Plato’s concept of ideal forms–patterns already existing in the divine mind that determine in what form the material world

will come into being. However, we owe to Jung the concept of the psychological archetypes–the characteristic patterns that pre-exist in the collective psyche of the human race, that repeat themselves eternally in the psyches of individual human beings and determine the basic ways that we perceive and function as psychological beings. (1986, p. 27)

The Angel is an archetype and as such emerge from the deep timeless portion of the psyche, the collective unconscious. The archetypes emerge synchronistically from this timeless realm, conveying deep unconscious forces. Archetypes, like the Angel, manifest in dreams and life-circumstances, in the mind, through the imagination and the physical world, through synchronicity. As an archetypal symbol, the Angel has a life of its own and a transforming power over humans' lives. Existing on the threshold between conscious and unconscious, the Angel unites ego with the Self, the individual with the cosmos, and as an ancient messenger, the ancient wisdom with modern sensibility. As a gatekeeper and guide, the Angel not only initiates the individuation process but engenders discourse with the life of the psyche and the soul of the world.

The Angel archetype can manifest as a guide and friend who holds one's life's purpose and well being in its interest or, as demon, a threatening image that one must wrestle with at times in one's life. The Angel teaches, informs and guides an individual through life, sometimes through a small inner voice, other times through a spiritual experience or in dreams. It is the messenger of one's soul's purpose, and according to Plato, was sent to help us humans because we forget our purpose and lose our way in the twisting journey of incarnation.

The archetype of the Angel is a special type of messenger that has as its message one's own unique purpose or nature. The presence of the Angel is like no other archetype.

Anyone who has experienced that clear and steady passion that comes with a deep acceptance of the totality of one's being, wherein one sees the "rightness" of things-in Jungian terms, perhaps a state of relatedness to the Self–could be said to be witnessing the presence of an angel. (Mitchell, 1994, p. 65)

The Angel is a reconciling symbol since it is capable of bridging the opposites as a mediator and messenger: it is a messenger of the whole. Jung (1943/1983), discussing the image of the Angel waking a sleeper, with a trumpet, equated the unawakened state to unconsciousness and the wakened state to wholeness. He also equates the Angel with Mercurius, the Philosophical Tree, and the "lapis philosophorum, which represents the individuation process" (p. 195). The Angel is a living thing capable of calling one to one's true nature, in doing so transforming psychic energy from one level to another. Anthony Storr (1983) explained that Jung described the collective unconscious as consisting of mythological motifs, or primordial images to which he gave the name archetypes. These potentials present themselves as both ideas and images–their presence felt as numinous, or having profound spiritual significance. The Angel appears when something needs to be known, similarly, "an archetype appears to surface when something needs to be communicated. The Angel only seems to appear when it has a message to impart" (Godwin, 1990, p. 209) and most commonly it is an invitation, to a process and a journey.

Individuation: The Initiate's Journey

Entry upon the path of individuation is an initiation, the beginning of a process akin to the hero's quest portrayed in many mythological traditions. Jung explained that the development of the personality is not a popular endeavor. Historical figures that differ from the conventional are sometimes thought of as crazy, and possessed by a God or Daimon (Storr, 1983). "Individuation, in Jung's view, is a spiritual journey; and the person embarking upon it, although he might not subscribe to any recognized creed, was nonetheless pursuing a religious quest" (p. 229). One of the terms that the Qabalists' give this process is *"the circumambulation of the sun"* (Regardie, 1997, p. 28), the goal being the creation of a solar man or whole person. This *"great work"*, or *"philosopher's stone"* is achieved through the *"knowledge and conversation of the Holy Guardian Angel"* (p. 11). As in the individuation process, the goal of this work is to achieve conscious union with the Self through knowledge of the law of one's being, of one's place and participation in the cosmos. Through this process the hero's quest of individuation is a circumambulation of the sun, "the I hidden in the shadows is reborn and reaffirmed" (Evola, 1995, p. 71). In alchemical initiation, the initiate was named

"the meridian of the sun" (Jung, 1938/1983a, p. 72), an ancient title of the Angel who bears the secret, in the mysteries of Isis and Osiris, also representing the channel or path of the sun also called the *"circuit of individuation"* by Jung (1938/1983a, p. 72).

The Angel appears in one's life to shake one up and to mature the relationship between the ego and the Self along the lines of one's personal *teleos* or calling in life. *Teleos* is Jung's term for the direction one's life tends to take. The call of the unconscious, which may be an initial pull towards this purpose, was, according to Jung, primarily the prerogative of the mature in years; however, therapists have since discovered that this opportunity for change can occur at any time since "our lives continually pass through periods of crisis, stages of transition, in which the balance achieved up to then must be destroyed and another one created" (Carotenuto, 1989, p. 125). The appearance of this message from the self is an "invitation to destiny [and]... may also be interpreted as an invitation to death" (p. 122). It embodies "the relationship between man and God; it personifies that relationship and gives a face to one's destiny" (Mitchell, 1994, p. 65).

The Angel functions much like the self-ego axis. As an archetype it connects the ego with the Self and can be imagined as lying along the Self-ego axis. According to Edward Edinger (1972), the Self-ego axis is necessary for psychic heath. Edinger states that maturation along the ego-self axis occurs at points in the life of an individual when the ego feels alienated from the self. During this dark night of the soul, where the ego is receptive, the Angel may be encountered. The psyche is like a bicycle wheel with many spokes. The Self is the wheel in its totality, yet it manifests to the ego as the center, or hub of one's existence. The ego travels upon the rim of the wheel circumambulating around the center, thinking itself as separate until it realizes the whole wheel of which it is part. The spokes, which connect the center with the circumference, represent the Angel uniting the opposites of center and circumference, ego and Self. The spokes operate as a third factor which shifts awareness from the circumference, to center and finally to the complete wheel, the whole. Edinger refers to an alternating process of ego-Self separation and Self-ego union as a spiral-like psychological development throughout all life.

One might ask why humans need an angel to talk to the Self and guide them to their own truth. In the myths of Plato it was written that

the descent of the soul is not unnatural, for it is only by proceeding, in a mystical sense, from the ONE that she can become fully self-Gnostic and self-conscious, can come to know her relation to the One and the All, and take her true place in the fulfillment of the Great Purpose. (Shrine of Wisdom, 1984, p. 25)

He explained, however, that in this process one forgets one's true nature and the soul loses its wings when one falls into one's body. Ignorant of our true natures, we human beings need a guardian who gives us a message, a call, to a nobler life, where we find our birth from the stars and our place in the Cosmos. It is no wonder we should need a guide to lead us back from darkness to light, since the path back to our true destiny is described by psychologists, philosophers and Qabalist's alike as a dangerous, serpentine path:

Thus, it is said: that the Daimon of each person, which was allotted to him while living, undertakes to lead each to a certain place.... The journey therefore, is not such as Telephus asserts it to be in Eschylus. For he says that a simple path leads to Hades: but it appears to me that the path is neither simple nor one. For there would be no occasion of leaders, nor could any one ever wander from the right road, if there was but one-way. But now it appears to have many divisions and dubious turnings: and this I conjecture from our holy and legal rites. (Plato, 1976, 149-150)

"Individuation is a process, not a realized goal" (Edinger, 1972, p. 96), therefore each new level of integration must submit to transformation. In the process the split between conscious and unconscious and between subject and object is healed: "the goal of the individuation process is to reach a conscious relation to the Self" (p. 261). Edinger stated that "the dichotomy between outer and inner reality is replaced by a sense of unitary reality," which can be imagined to coincide with the World Soul. Through experiences with the Self, the individual comes to realize that "there is an inner autonomous inner directiveness, separate from the ego and often antagonistic to it" (p. 97). The ego, having forgotten its true home

faces a confrontation with the self, and is invited to death, and perhaps a new life by the Call.

The Angel's Call

The appearance of the Angel can be an awesome event, and the delivery of its message a life-changing occurrence. Its presence can set one on the road to individuation. Invitation by the Angel generally comes in the wilderness. It is a visitation from the deep truth in one's psyche and carries the power to create and destroy, for according to the alchemists (Evola, 1995), the Angel carries the waters that kill in order to bring new life. The Angel manifests in two ways important to individuation: as the Call, and as agent of the Self. As the message, the Call, the Angel manifests as those strong impulses and persuasive synchronicities that may be called one's calling. As the agent of the Self, the Angel carries a numinous message from the self to the ego. "The Angel as the archetypal image of the call initiates individuation" (Edinger, 1983, p. 25) and as an agent of the Self, it serves to transform the ego position, one's conscious attitude and relationship to the Self, in ways that serve the Self.

The Call

An encounter with the Angel is traditionally defined as knowledge of one's fate or destiny, one's purpose in life. Aldo Carotenuto (1989) reported that in his work, *The Castle*, Franz Kafka portrayed the call of the unconscious as that which "obliges all of us to begin the road to individuation" (p. 110). The experience of the Angel as the Call, of being called, is usually described as happening in the wilderness, at a time of ego alienation, a time when the ego is willing to succumb to a wider perspective. "[It] always originates in a tenebrous situation, in one of inner blindness" (p. 110). Edward Edinger (1986) said, "The experience of being called is a crucial feature of individuation. It brings an irrefutable awareness of the transpersonal center of the psyche, the Self and its imperatives" (p. 26).

The message that one's Angel, the inner voice, carries represents one's true voice or

vocation in life: this is one's destiny or calling. The small voice within reminds one to be true to one's Genius, and it manifests whenever a change of direction or some other transformation is necessary to accomplish that purpose. In *The Soul's Code*, James Hillman (1996) explained that the Daimon is the acorn seed of destiny that an individual holds, that "each person bears a uniqueness that asked to be lived and that is already present before it can be lived" (p. 6).

The Call can be an ambiguous even dangerous proposition. "To honor the inner authority, the source of the Call, may require the denial of external or projected authority, thus exposing oneself to dangerous reprisal and tremendous inner conflict" (Edinger, 1986, p. 26). This is especially true in a society, such as in the United States, where conformity to an external norm is prized. Yet, there comes a time in everyone's life when one must question if they are being true to their own nature which is expressed by the inner-voice. "The original meaning of to have a vocation is to be addressed by a voice" (Storr, 1983, p. 200). The call pulls one to integrate one's inner and outer selves into a comprehensive whole. "The inner voice is the voice of a fuller life, of a wider, more comprehensive consciousness" (pp. 208-9). If one succumbs, one can assimilate the voice, uniting the highest and lowest aspects of one's psyche.

The appearance of the Angel as Call demands one leave behind the country of one's birth, one's most prized beliefs and one's most intimate relationships. This is reminiscent of Abraham's journey to Egypt for the sacred magic of Abramelin the mage, and his voluntary isolation, which culminated in *"the knowledge and conversation of his Holy Guardian Angel"* (Mathers, 1975). It divides a person from friends and family and sends him or her to seek a new life. Because of its daemonic power Jung called the call or inner voice, *"a Lucifer"* (quoted in Edinger, 1983, p. 26). The Call is not only one's mission in life, or true vocation, it is also one's identity.

So the logos-angel appears often bearing a book, or somehow is a book or a letter. The Gnostics names him 'the Call', the summons from beyond the spheres which awakens the soul from her profitless slumber, her demonic dream, and beckons her upwards to her true home. (Wilson, 1994, p. 43)

Although the Call is in one's best interests, the ego does not always experience it this way. As previously mentioned, although the Call serves the life of the Self, it may seem like and even be experienced like death to the Ego. The Angel serves the beauty of the Self, and psychic wholeness and not the imagined attractions of the ego, which may or may not fit into the Self's wider picture. The Angel is thus experienced as both terrible and beautiful. Terrible to the ego and its own limited perspective which must die to a new one, and beautiful to the self, of whom it is an agent.

Agent of the Self

The Angel is an agent of the Self. The Angel's Call is the external manifestation of the message it carries for a person until he or she is ready to receive it. As an agent of the self, its presence is transformative. The process of communicating its message alters the relationship between ego and the Self, which serves as the foundation of one's very psychic structure. The concept of the Angel as agent of the self is supported by Edinger who said that "whenever man consciously encounters a divine agency, which assists commands or directs, we can understand it as an encounter of the ego with the Self" (1972, p. 70).

The Angel serves the wholeness of the Psyche and mobilizes the forces of the psyche, the archetypes, to serve the whole-making process of individuation. Through its intervention the Angel, or perhaps more accurately called the Daimon in this capacity, provides the ego with experiences that are required to produce a state of equilibrium between the Ego and the Self, integrating diverse elements into a state of wholeness. As an archetype its presence can be felt as numinous: "In 1937, Jung described the numinosum as 'a dynamic agency' [that] seizes and controls the human subject, who is always rather its victim than its creator" (Dennis, 2001, p. 49). The Angel may be behind humans' addictions as well as their recoveries, demonic as well as salvific: the Angel possesses a person in order to serve the self and this possession may be moral or immoral based on the needs of the soul. The Angel may take the form any of obsession, good or bad. It may manifest as the voracious study of an art or philosophy, or as an addiction, such as alcoholism, that forces one to 'surrender' to a new life.

Like the Self-ego axis, the Angel is important to psychic health, in particular, in the ability for the parts to operate as a whole: "With no commerce between the human and the angelic, there can be no connection to the ground of one's life" (Moore, 1994, p. 15). Furthermore, it has a message for the ego, thus serving as a communicating link between ego and Self [and Soul], man and God, temporal and eternal" (Mitchell, 1994, p. 65). This equates it with the Self-ego axis, which is important to psychic health and wholeness. "If the ego is able to experience its connection to the Self, a Self-ego axis is formed and the ego thereafter has a more abiding sense of its relation to the very core of the psyche" (Hall, 1983, p. 13).

The Angel is not only an agent of the Self, but also an Agent of change itself. It can be likened to the archetype of Mercury which is unites the opposites within itself and is messenger of the Gods, but is also a chemical substance that can be act as medicine or poison, and is equated with the production of the Philosopher's stone. As a depth psychologist and Qabalist I equate this stone with the attainment of psychic equilibrium and wholeness, which occurs through self-knowledge and is attained by following a guide, the Angel. The nature of this living stone is the consciously lived life of an individuated person, who, thanks to the Angel, has achieved an awakened relationship to the Self.

As an agent of the Self, the Angel is a natural guide through the individuation process since it has knowledge of the pattern of wholeness, which manifests as the teleos, or purpose, behind one's life. When this knowledge becomes related to a person, the process known as *knowledge and conversation* occurs and wisdom is birthed, the stone might be produced. The stone is the Angel's food. The Angel helps us to carry this stone, the weight of one's destiny and the *prima materia* from which the perfected work is forged.

Carl G. Jung connects his work with the *Genius-Angel* when he equates the development of the personality with the attainment of the "Fidelity of One's being" (as quoted in Storr, 1983, p. 197). The truth of humans' nature, the goal of the individuation process, is related to the ancient god Fides, one of the many ancient images of the Genius (p. 197). As a

messenger, and agent of the gods, the Genius or Angel bridges the gap between conscious and unconscious, resting at the place of potential for change and revelation, the Self-ego axis. As agent of the Self, the Angel bridges one's potential with one's actual place in the world and beckons one to the threshold of self-knowledge and revelation: "From man and gnosis is born the tree, which they also call…the Angel" (Jung, 1943/1983, pp. 338-339).

The Invitation

The Angel's Call is not only a message from the self, but the appearance of the Angel also brings an invitation into a process that can transform the conscious relationship with the subconscious thereby changing one's life completely. Jungian theorists call this potentially transformative experience *the transcendent function*. The transcendent function arises from the union of conscious and unconscious attitudes and can occur through the presence of a reconciling symbol, such as the Angel. When the transcendent function manifests, a third thing is birthed, signified by a reconciling symbol, the Angel, This can create a psychological shift in attitude and cause profound transformation in a person's life. A. Hall (1983) further clarifies the transcendent function, and its relationship to the Angel: "The ability of the objective psyche to form reconciling symbols is called the transcendent function because it can transcend the conscious tension of the opposites" (p. 13).

Robert Romanyshyn (1994b) mentions that the Angel brings the invitation at the shipwrecks in one's life and that this invitation is an opportunity for transformation. This invitation occurs at times when the ego is willing to relinquish its grip on reality and unconscious contents can break through in the service of what Jung calls the Self, the psychic totality of one's being. The transcendent function unites the conscious and unconscious in ways that affect a psychological shift in attitude:

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible, without loss of the unconscious. (Jung, 1916/1969, p. 279)

The union of ego and self is affected by a change in the nature and relationship of the ego to the self. The reconciliation and transformation of the ego and self is also extended to the Self and the cosmos. *Knowledge and conversation of the Angel* can produce the transcendent function and thus is an invitation to union and integration of the message, the calling or logos that is carried by the Angel.

The Angel is a reconciling symbol, aiding the dialogue between conscious and unconscious, the dayworld of the ego and the nighttime of the soul. "When we unite with the Daimonic image we allow the image to transform, to thoroughly–alchemically–alter our sense of self" (Dennis, 2001, p. 13). As guide along the twisting journey, that the Qabalist's call

“the serpent’s path” (Gilliam, 2000, p. 7) the Angel is also the serpent of the Garden of Eden that tempts one, and the messiah who redeems one, alternately offering obstacles and removing them in the service to the Self. This is the path to self-knowledge, or wisdom through transformation and is kin to the Jungian concept of individuation.

Indications of the Angel can be seen as a reconciling symbol when it is represented as a pair such as the pair of cherubim guarding the mercy seat upon the Ark of the Covenant (Edinger, 1986). This represents the numinosum that exists between two opposites in balance, and which provides an opportunity for transformation to a new level of consciousness. In the Hermetic Corpus, it is written,

The names of the Light God and Dark God thus change, but what does not change is the name of the Arbiter or Mediator, “whose duty it was to prevent either God from gaining a decisive victory and from destroying one another.” This Balancer was Thoth, who had to keep the opposites in equilibrium. (Mead, 1992, p. 40)

Robert Romanyshyn (1994b) depicted the Angel as reconciling symbol saying, “The Angel is as deeply below us, as it is above.” He stated, “Angel and worm, they are all the same…. [and] the Serpent is the Messiah”. Elsewhere Romanyshyn (1994a) said that the Angel is “simultaneously, the being who validates our highest but dimmest aspirations and who reminds us of the distance between what we are and would become” (p. 31). These sentiments are reflected in the holy books of the Qabalistic, or magical tradition, particularly in *Liber Tzaddi* (Crowley, 1987) where the Angel is met as a “glittering Image in the place ever golden” (p. 97) and as “Blind Creature of the Slime” (p. 97), and is proclaimed to be “beyond Wisdom and Folly” (p. 97), calling us humans to unite ourselves with both angelic and daemonic aspects, thus “equilibrium (or wholeness) shall become perfect” (p. 98).

Whether it is called Agathodaimones, the Daimon, Genius, or simply the Angel, it is the call to a new life, and to death of an old, as agent of the self, a beautiful and a terrible presence, and finally, herald of the opportunity to transform ourselves into whole beings. This invitation however, is simply a beginning to a process with which many of us wrestle. The opportunity for a new life means leaving old habit patterns behind and joining the Angel in a process that I call “Wrestling the Angel”.

Wrestling the Angel

People wrestle with the Angel when they wrestle with the most crucial issues in life. The same things that lead people to therapy, lead them to seek the hidden message of the Angel. This is a response to the call and to one’s of which this paper spoke previously. In support of this Rilke (1981) said that when we wrestled with the angel, and ultimately is beaten it is as if one is “strengthened…from that harsh hand, that kneaded him as if to change his shape (p. 107). Not only does the Angel, with which we wrestle, bend us to fit our true shape, it also can be a powerful Ally and friend. As agent of the Self, the Angel, not only has the power to transform us powerfully but also to aid us in the work of transformation.

Relevance to Counseling Psychology

The Angel can be a powerful ally in the aim of self-knowledge, whether pursued alone

or in the presence of a therapist. Since the Angel is a companion who carries the true word of one's destiny and is also an agent of change, capable of transforming one's life, it makes sense that it would be wise to work with it. James Hillman suggested that

we should go to itself to find out what it wants, independent of patient's reporting, and the doctor's diagnosing.... The tradition of speaking directly with the soul goes back even further: to the world-weary man in Egypt talking with his Ba, to Socrates with Diotima, and then later there is Boethius in prison, consoled by the voice of philosophy, Poliphilo, among others, in the Renaissance, who converses with his Polia, until finally in our own time the therapeutic method of active imagination. (1993, p. 86)

Talking to the Angel and acknowledging its presence opens one's mind to the world of the invisibles, of the living symbols that reside in the psyche. The Angel can talk to one in dreams, in waking fantasies and through synchronicity. One can talk back, inviting its message, or communicating one's own concerns as one negotiates what message it holds. By courting the Angel, whether through poetry, invocation, or artistic expression, one invites its transforming power and aid which can awaken the imagination, bringing depth and meaning to life, tending Soul. It also leads to a way of living life mythologically, which Hillman (1991) calls, "the middle realm ... [which] carries one into conversational familiarity with the cosmos one inhabits" (p. 58).

For the Sake of Tending World Soul.

The Angel belongs to the world of the psyche, which is the world of the soul and the imagination. When we as therapists encounter and invite the Angel in our psychological work, individually or with clients, we are helping to tend the World Soul. The Word Soul points to the interior life that is met in imagination, dreams, and nightmares. The depth psychologists, like the ancients, understood the importance of the soul's needs and unlike modern life found ways to feed and revere it. Thus, work with the Angel, who connects both worlds as herald and messenger, is part of regeneration of the soul in psychology and world.

In modern society, many people feel disconnected from their sense of myth and meaning. The Angel can be a guide to the symbolic life, which, although not obviously important to the dayworld of the ego, is crucial to psychological well being. "The symbolic life is a perquisite for psychic health" (Edinger, 1972, p. 117).

It is evident that a sense of mystery and the exploration of personal myth are important in life and that it is missing in modern life. The absence of myth and meaning in modern life results in gluttonous consumerism, alcoholism, and drug addiction and in booming *New Age* and *Self Help* businesses. People look outside themselves for something that will give them a sense of purpose. Ultimately it is confrontation with one's own Angel that will fulfill this need for each individual. It is ultimately one's own Genius, the Angel in one's heart that will open the eyes of the soul and make the imagination soar in a way that honors one's individual nature. Carl Jung explained the necessity for mystery and the unknown:

It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum. A man who has never experienced that has missed something important.... The unexpected and incredible belong in this world. Only then is life

whole. (1989, p. 356)

Other depth psychologists agree along these lines. Paco Mitchell stated,

To carry an awareness of this level of psychic reality and to respond to it in some appropriate manner may well be a crucial task, not only for the fate of the individual but possibly at collective levels of human life as well. Blake calls it "winged life." Our lives may well depend on its well-being. (quoted in Mitchell, 1994, p. 67)

The mythic imagination provides another mode of perception, giving life and depth to the images of the unconscious. Hillman said that "our life in soul is a life in imagination" (1993, p. 56).

In addition to awakening to tending the soul, the Angel can assist in the work of negotiating with the unconscious and its inhabitants. Through the Angel as the mediator to the unconscious world, one can meet the other archetypes and dialogue with them. This is beneficial because "in the work of individuation the key is to affect a conscious relationship with the psyche not to be simply at its mercy" (Young-Eisendrath, 1997, p. 94). The Angel is a reconciling symbol with whose coin one can buy passage into the inner realm. The Angel is a potent guide, manifesting in dayworld and night world, in dreams, visions and synchronicity.

The Angel and My Clients

The Angel may be courted in many ways, on many levels, ultimately guided by the Angel itself. The three following accounts show how the Angel has manifested in my life and practice as a counseling psychologist.

Suzanne–Angel Tunes

Suzanne, a 40-year-old homeless woman, was referred to me by the agency where I had my internship. She was diagnosed with double-depression and borderline personality disorder. After about 8 weeks into her therapy, to facilitate the bonding process I disclosed about my attendance at graduate school. As we discussed my work, Suzanne asked about my thesis. I mentioned that it was on *The Angel* and how it manifested in different ways through life. Suzanne was delighted, and more excited about the concept of the Angel than I would have imagined! Weeks later, I was even more surprised when Susan presented me with Angel Tunes, a CD of rock songs featuring the concept of the Angel (see Appendix A on pp. 79-80). I

was amazed! Through the Angel, Suzanne gave herself and me a gift: she became possessed with a desire to produce a creative piece that helped pull her out of a deep depression and facilitated our work together. The process of sharing about the Angel and her response to the invitation that it represented (the CD) signified a healing connection with the Angel, lifting her depression and reinforcing a valuable self-object exchange between client and therapist.

Audrey–The Inner Voice.

Audrey, a middle-aged actress, came to me for help in leaving a relationship with an abusive boyfriend. She brought the Angel into my office several times before I even noticed. After a couple months of therapy, Audrey came to trust me enough to mention her inner voice whom she consulted for advice often. I encouraged her to dialogue with this voice and work with it in meditation every day since it seemed to be a gateway into her intuition. We continued to work for several months before I realized the identity of her "inner friend." This occurred suddenly when she was relating an especially vivid dream to me. The Angel came in the appearance of a dolphin, a common psychopompos, and spoke with the authority of her inner voice. When she described the figure and the scene, almost without thinking I blurted out, "That is your Angel!" After Audrey agreed, she excitedly told me the story of her inner voice, and Angel who she learned about in Catholic School and used to open doors for.

My Experiences of The Angel

My Angel appeared to me through a series of synchronicities, at a crucial point in my life, and I can honestly say it changed the direction of my life, and still does to this day. When I was 18, I was kicked out of my parents' house for lying to them and dropping out of college. Soon thereafter, I found myself homeless, involved with drugs and drug dealers, and facing a possible jail sentence. Fortunately, fate was to play a hand and my Angel came to save me from the road that I had chosen. Through the fateful intervention of a friend, my parents were called, and I was rescued from jail. As part of the condition for my release, I had to stay with a parent, and since my mom and stepfather were on their way to Europe, it was decided that I should stay with my biological father, who I hadn't seen in 11 years. Through my reunion with

my father I was introduced to a set of workshops that turned my worldview and self-image upside down. These workshops helped me examine my life, my beliefs, and my self-image, and achieve cathartic, life-changing breakthroughs. As a result of these experiences I had a spiritual experience and saw a white light surrounding each of the individuals in the workshop. I soon discovered that this experience was unique to me, and since have come to understand this as a gift from my Angel. Through this experience I was led to my first spiritual teacher, a psychic, who taught me to listen and feel the presence of my ethereal guide. Since then, my Angel has manifested to me in many different ways. Sometimes I feel that entities, whom I sometimes call spirit guides, are sent to me by my Angel, sometimes I feel a small tap on the shoulder, other times I even see colored lights.

Today I work with my Angel in many ways. In meditation and contemplation, and poetic invocation. The Angel has developed from an external guide to an aspect of my own true genius as a man. It has moved from an vague intuition, to my own voice through my work with this paper, as I attain my own *Knowledge and Conversation*. Every time I write about the Angel and explore its images, I am cultivating the daimonic in my life, becoming possessed by its presence. The more I work with the Angel the more clearly and deeply my life path and process unfolds.

Conclusion

When one contemplates the Angel, one invites its presence into one's life, and apprehends the messages it conveys from the Self. The dynamic powers of the unconscious, which are the powers of regeneration, are then welcomed. By initiating work on this thesis, I began a new relationship to my own Angel and I invite my readers to do the same. Although I have explored many facets of the Angel, there are many dimensions undiscovered. Although I have pointed to possible reasons for the Angel's presence and ways in which it may function, the ultimate answer as to what is the Angel and its message, how it might possess one and what it might demand of one, is a personal discovery.

This chapter explored the Angel as an archetype crucial to psychic life and the *great*

work known as the journey of individuation. I have discovered that the Angel, as the Call, invites one on the road to self-discovery, and as the Call invites one to one's destiny. *Knowledge and conversation* is the process of dialogue with the Angel, a process that is transformative. It is an archetypal, universal phenomenon that has unique implications for the collective and individual consciousness; it relates the message of one's right relationship to the Self and the universe, initiating one into a creative relationship with a living cosmos.

Through my work with the Angel, I have found that both the *great work* of the Hermetic Qabalah and the great work of depth psychology, called individuation, are similar processes. The Angel is a potent guide no matter what this process is called. I have discovered that the Angel carries great depth and wisdom, not only individually, but also collectively, for psychology and the world as well. The Call of the Angel can be likened to an invitation to one's destiny: the *teleos*, meaning or purpose behind existence. This initiation is the first step upon the journey of what Jung calls individuation and the ancients' termed the *circumambulation of the sun*. The spiral journey of the Self, guided by the Angel, is the pursuit for the beautiful, the harmony of the wholeness of one's own true will and nature.

I found that the Angel is a constant companion on this journey in life and can sometimes appear to challenge one. The appearance of the Angel comes at midlife, or at some other critical time, when one might say as the Biblical Job did, "My soul is weary of its troubles, I lament like a drunken man in my affliction" (Job 6:7,). This is the "Dark Wood" where Dante, in his Inferno, meets Virgil his guide sent by his Angel Beatrice. This invitation, like the transcendent function of Jungian theory, offers the potential of transformation. Encounters with the Angel naturally challenge one's ideas about meaning and can prompt one in the endeavor of meaning-making as well as self-change. Individuation, said Edinger (1972), is a way of living out life. Accepting one's self, one learns to accept the will of god, and become who one is most capable of being.

Knowledge and conversation of the Angel means accepting the invitation to dialogue with the message from the Self and embrace the opportunity of transformation. It represents a conscious relationship to the Angel, the cosmos and ourselves and transforms this into a

conscious unity. Ingesting the Angel transforms one into a way of living, of being in the world called *apocosmosis* or union with the cosmos, which I experience as participating in a creating universe as an awake and aware part of it, like a star in a body of stars, each united, yet individual and unique, participating in an interconnected organic whole. This realization of the capacity to participate in creation brings wings back to the soul, power to the imagination, and depth to life. This experience was expressed poetically by Plato:

When therefore she is perfect and winged, she soars to the heights and governs the whole cosmos but when she loses her wings; she is borne downward until she is brought up against something solid, in which she dwells taking an earthly body. (Shrine of Wisdom, 1984, p. 52)

In the end, the important thing is how one responds to the invitation when it comes. Does one wrestle with it, or does one accept one's own destiny? Is one prepared for the Angel and the change it heralds? Such questions are relevant to one's own response to the still small voice that may manifest as the invitation.

CHAPTER IV CONCLUSION

The Work

Work with the Angel is important to us individually and collectively, as depth psychologists and lay persons alike. The Call of the Angel is more than just the call of our personal destinies: it is a call to a deeper sense of meaning and person, of identity and relationship to our innermost selves and the Cosmos in which we live. It is not only the personal calling of the individual but also the call of the world soul to remember the whole psyche, not just the part that modern technology and the rational mind can understand.

When the Angel appears it calls us to awake to a new vision and a new life. When our Gabriel, our angel of revelation, blows his horn, he reveals our infinite nature inscribed within the depths of our souls and we are blown away. If we accept this invitation to death we

may be resurrected, and discover a way of being in the world that transcends old limited perspectives and embraces our full potential. The Angel as a mediator reconciles opposites and unites things. It not only unites us to our own calling, the ego to the self, but also the individual unconscious to the collective, personal soul to world soul. Furthermore, the Angel unites the world of the ancients and the imagination to our modern world of the intellect.

This work has also been my response to my own calling to realize my own Angel, discover my own voice as a writer, to unite the works of the Hermetic Qabalah and the alchemists with that of depth psychology, and to serve the Self by amplifying the symbol of the *Holy Guardian Angel*. This study of the Angel originated in my own experiences with the Hermetic Qabalah, and out of my realizations that the work of the Qabalists and the depth psychologists had many similarities worth studying. Hermetic Qabalah is worthy of study because, like depth psychology, it communicates with the unconscious through a symbolic language. Hermetic Qabalah uses the vehicles of ritual, metaphor, and myth to achieve knowledge and conversation of the Angel.

The origins of the Hermetic Qabalah, and of the *Holy Guardian Angel*, which combined many previous faces of this archetype, rest in the syncretism of Alexandria, Egypt, during the first – third centuries A.D. In current practice the candidate is guided through a graded set of initiations to create equilibrium in the psyche. In this sacred space the Angel is invoked through methods that are ultimately unique to each individual, although ritual invocation is often used as a starting point. All of these processes are designed to guide an initiate through a journey not unlike individuation where the ego is reborn into a state of conscious cooperation with the Self.

In my research, I discovered that that the Angel's Call is consistent across civilizations and its message is similar to many different types of people. The Angel appears as a guardian spirit, who can also be a personal guide and inner voice. The Angel's presence marks a time of transformation and it is experienced as both awesome and welcoming. Whether the Angel is engaged with a poet, magician, or psychologist, whether it is called Genius, Angel or Daimon, it awakens us to a journey into the heart of who we are, to our own true nature, and challenges

us to meet our destiny.

The Angel's Message

The Angel is a messenger and carries an important message that has crucial importance to our souls. It carries us to her purpose, the reason for being in life, which manifests as what Jung calls the teleos, a forward driving motion that moves to some hidden goal. The Angel also acts to draw us along this path that the soul has chosen and to initiate us into wakefulness at times along the way. In this way, I imagine the Angel manifests as the Call, performing its work as agent of the Self, offering the invitation to transformation called *Knowledge and Conversation* which leads to the possibilities of individuation, finding one's place in the universe.

The Angel is a persistent image that manifests across many traditions in many forms because it is an archetype and as such, belongs to the collective unconscious, which unites all psychic life. The Angel as an archetype is a numinosum, and a reconciling symbol that carries the potential to further us along the path of becoming a person, a path that Jung calls individuation. The literature review, showed that the Angel is an ancient symbol relating to a numinous aspect of the Self that unites the ego with the Self or the individual with God. The research found that the Angel aids in the development of the personality, and that the ancients and Jung had similar ideas.

The individuation process that constitutes the development of the personality is similar to the ancients called the circumambulation of the Sun. It is a spiritual journey that is enabled through the *Knowledge and Conversation of the Holy Guardian Angel*, culminating the manifestation of a particular individual's destiny, the conscious participation in the continual creation of the universe. In the language of the Qabalah, it is called becoming a *solar man*, or *sovereign* (Regardie, 1997).

The Angel is an important guide on an arduous journey. The Angel, like the Kerux in the Greek mysteries at Eleusis, holds the lamp lit by the self's hidden flame and guides us on our way. Qabalists, ancient philosophers, and depth psychologists alike describe the path to

individuation as difficult and treacherous. They all agree that we need a guide through this journey through which we are challenged to reconcile the opposites and unite them in the service of self-knowledge through personal experience. Like Hermes, the Angel knows the way through the paradoxical nature of the psyche to the riddle of Self.

Whether it is a living spiritual being, or simply a metaphor for a function of the Self-ego axis, the Angel is real. All symbols, as Jung discovered, have life in the depths of the psyche and are autonomous and real. The Angel is a beautiful and terrible friend on the path to becoming a whole person, an intelligence that can guide and challenge us. Since the Angel connects the ego with the Self and carries our own souls' purpose, it also connects us with our destinies, offering us the challenge of negotiating our personal egoistic concerns with the Self's dictates.

Honoring Soul

I have found much support for my thesis that the Angel is an archetype important to the individuation process, and as a mediator between the ego and the Self, crucial to the life of the Psyche. Even so, I have found much more that cannot be explained in this small paper, and much more that may not be explained in words as all. The Angel is a mystery coming from a dimension that the depth psychologists call the soul, the inner world of the psyche that grows through reflection, interiorizing our life by imagination and dialoguing with the contents within. This soul is connected to the World Soul, and so the Angel also connects us all, soul to soul. This work is for the sake of bringing the soul back to psychology and in keeping with Pacifica's motto, *Colendae Gratia Animae Mundi* (For the sake of tending World-Soul).

In meeting the Angel, we tend the soul because the Angel and our dialogue with it stimulate the imagination and awaken the psychic life within. Thomas Moore (1994) said to talk to the Angel, as in any soul work, we must "give up rationalization and do what the painters do 'trace the scene', amplify the setting and the dialogue, and participate poetically in annunciation" (p. 21). Robert Sardello (1994) suggested, "From a thinking of the heart, it is possible to say more concerning the presence of the guardian angel" (p. 247). The Qabalist's and Hermeticists invoked the Angel often, enflamed themselves in beautiful praise, and finally,

the poets courted its beauty, and became channels of its celestial realm.

When we encounter and invite the Angel in our psychological work we invite the imaginative, the trans-rational, even the irrational into the counseling room. We invite an extra dimension of the psyche into our work. The Angel points to this realm, comes from this realm, and can be a guide to it. The soul, together with the imagination, has the power to bring greater depth and meaning to the world. In our modern society many people feel disconnected from their sense of myth and meaning. Work with the Angel can help this process and through it help to tend the world soul.

It is my belief, along with that of James Hillman (1993), that we must cultivate soul in our lives and in the life our society and culture. In an era where the ego and intellect threaten to dominate as science applies its powers unreflectively, we may find ourselves faced with the threat of extinction. In the myths of *The Phaedo* and *The Gorgias* it is written, "He who neglects his soul is in terrible danger" (Shrine of Wisdom, 1984, p. 39). We need the Angel, for when we study such an archetype we serve the soul, connecting ourselves to the whole psyche, giving us the opportunity to regain our balance and let the whole world speak.

When we invite the Angel, we awaken the imagination, the eyes of the soul, and participate in what the Hermeticists call "The winged life." We accept the psychopomp who may be revealed as Hermes Trismesgistus, offering deep wisdom that transcends modern sensibilities and personal experience. We might be led into a life moist with depth and meaning, participating in a universe filled with depth and meaning, if only we let the soul and the imagination take its place in our life.

The Angel in Counseling Psychology: A Powerful Ally

The Angel is a powerful ally for the field of depth psychology and the attainment of self-knowledge and transformation. The Angel is a guide and host to the hidden realm of invisibles who live in the life of the psyche, and carries the key to the mysteries of humans' existence. As messenger of the Self it is a mediator to one's true nature. As agent of that Self it carries

a potential for transformation. As a reconciling symbol its presence represents the goal of analytic work, to initiate the process of individuation in which the transcendent function may make its presence known. In these, and countless other ways, the Angel is indeed a powerful ally in developing a personality, to create *the perfected solar man*. Certainly, courtship with this powerful guide is useful to the art of counseling psychology.

The Angel can be met in dreams, fantasy and ceremonial invocations. The Angel can be told that we know it is there, and that we are ready to listen. Our clients or simply those seeking self-knowledge might meet the Angel with a variety of techniques: active imagination, dreams analysis, ceremonial magic, guided visualizations and mediations. A personal relationship can be nurtured with this powerful ally and teacher that will help quicken the process of Individuation and creative exploration of our potential.

In many ways the Angel may represent a powerful agent of change and an ally in therapeutic work. In therapy, the Angel may manifest as the reconciling symbol between the patient's conscious and unconscious as well as between the patient and therapist. The Angel can provide clarity and guide the process by providing a face to one's destiny. It can provide a voice to the unknown depths of the subconscious that are explored in the analytical process. The Angel is also a messenger of the gods, and can help affect a dialogue with the invisible host that live in the psyche.

The Angel is a beneficial ally to therapy for another reason. As an herald from the ancient past, and inhabitant of the psyche, it is an initiator into the world of imagination, awakening the eyes of the soul into the winged life that leads to wholeness. The Angel helps us to keep our balance and avoid an egocentric psychology, which neglects the Self, or the weakness of cognitive behavioral techniques that lack imagination and ignore Soul. The Angel preserves a sense of depth and mystery that challenges us to be our wholes selves, not as centers of our own universe, as the ego would like, but as stars within the body of the World Soul, each a center complete only in its relationship to the whole and service to the soul.

Both Carl G. Jung (1989) and Joseph Campbell (1988) recognized that in order to become

whole persons and a whole society we must recover a sense of personal meaning and purpose in life collectively and individually. Jung explained this necessity for mystery and the unknown:

It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum. A man who has never experienced that has missed something important.... The unexpected and incredible belong in this world. Only then is life whole. (1989, p. 356)

With all of the false certainty of modern science and the external illusions of the ego's control over nature, we are ill at ease with the unknown and the unknowable; consequently, the world of myth and of magic and of the religious life is neglected. James Hillman (1993) stated that

to carry an awareness of this level of psychic reality and to respond to it in some appropriate manner may well be a crucial task, not only for the fate of the individual but possibly at collective levels of human life as well....[and that] our life in soul is a life in imagination. (p. 56)

Future Avenues of Research

This exploration of the Angel archetype is the first of several works planned to explore the *Holy Guardian Angel* of the Hermetic Qabalah, and the technology involved in meeting and holding conversation with the Angel. A more expansive cross-cultural study of the Angel is certainly warranted. Another work that I would enjoy engaging in would be a more detailed study of the ritual and process of *knowledge and conversation of the Holy Guardian Angel,* and how this operates to reorder consciousness along the lines of the transcendent function.

The work with the Angel is also a beginning towards a wider vision: talking about ancient mystery traditions in the language of depth psychology, making its transformative power more readily accessible to modern humankind while revering its creative and imaginative nature. The language of depth psychology, including the analytical psychology of Jung and the archetypal psychology of Hillman, is perfect for this purpose since it uses symbolic language to

convey psychological facts. A work that I would like to perform one day would be titled, “The Hierogamos and the Transcendent Function” which would analyze ritual art and technology in psychological and cross-cultural terms. I hope that such works might help ensoul the world, just as psychologists and theoreticians such as Jung and Hillman have sought to do. It is my hope that works such as these might help to further the work of uniting these worlds and bring humanity to its full potential, which I believe must come from honoring both ancient and modern sensibilities.

To Conclude: A Living Mystery

The Angel is a living mystery that connects us to the mystery of our deepest innermost selves. It is a bridge to that unknown world within and the voice of the Self to the world without. It is the messenger and the message, agent of the Self, and alchemical agent. The symbol of the Angel is a mysterious one, and as such, it holds a paradox, and is ambiguous like the psyche from which it comes. Like all symbols, it points to something unknown, a phenomena that can never be completely revealed except within one’s own experience (see Figure 10 on page 90). “The angel also protects the mystery, [and] even as he reveals, he conceals” (Moore, 1994, p. 26). This thesis is a hermeneutic investigation into an ambiguous, mysterious figure. The ego needs interpretation to get a handle on an unknown quantity, a symbol like the Angel, or metaphor like Knowledge and Conversation, to help it grasp what is just beyond its reach.

I realize how much is left unsaid: the Angel is still a deep mystery with many more dimensions remaining unexplored. The Angel, after all, is a mystery that when communicated can perhaps only be partially revealed. This mystery, belonging to two worlds, that of the inner and the outer, may be united, and realized, in one’s own personal relationship to the Angel. In responding to the Angel, one chooses to heed a message from the Self, an imperative to begin a journey that honors the whole individual one is intended to be, including both strengths and weaknesses, that which the ego sees as perfect and flawed, and to go into the process that produces one’s individual Philosophers’ Stone, the Angel’s food, one’s own individuated nature. The Call of the Angel is a call to the truth, in one’s soul, of one’s true will and purpose, and an invitation to participate and help create that destiny.

As I close this work, I want to emphasize how passionately I believe it may serve the work of the Soul, and the great work of the ancient and modern psychologists. I see that this world is suffering, reacting to past abuses of religious authority by throwing out all imaginative speculation in the name of superstition, throwing out the baby with the bathwater. Modern humankind has lost its soul, preferring the rational mind and positivistic science to exclusion of the intuitive, allegorical world of the ancients. This work, like that of depth psychology, will not only to help heal this split in individuals, making them whole, but to also tend to the wholeness of the World Soul.

APPENDIX A ANGEL TUNES

4 page index of CD my client Suzanne made for me.

APPENDIX B SOME IMAGES OF THE ANGEL THROUGHOUT THE AGES

Figure 1 *-Hermes Trismegistus and the creative fire that unite the polarities.*

Figure 2 - *Agathosdaimones from Egyptian Stele.*

Figure 3 – *Winged Artemis.*

Figure 4 – *The Weighing of the Heart.*

Figure 5 – *Phane's birth of the world egg.*

Figure 6 - *Sirene bird of heaven.*

Figure 7 - *Tobias and the Archangel Raphael returning with the fish*.

Figure 8 – *Antique Austrian Holy Card*

Figure 9 – *Angels appearing to king in a dream.*

Figure 10 – *Soulcards.*

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AUTOBIOGRAPHICAL SKETCH

The Angel has led my life for the last 18 years, ever since it introduced itself to me, in the form of a vision. I reside in Culver City, Southern California where I practice Eastern Mystical systems as well as the Hermetic Qabalah in the quest for self-discovery, healing, and the re-enlivenment of both psychology and the Western Mystery Tradition.

My life has led me in many directions. In 1986, I learned to read tarot cards, developed my clairvoyance, and was ordained as a minister in The Aquarian Fellowship, a metaphysical non-denominational church; soon thereafter, I was introduced to the Hermetic Qabalah

and the concept of “The Holy Guardian Angel,” which has become my central focus ever since.

I entered Pacifica Graduate Institute after finding myself at my own shipwreck in life. I was unhappy with my career as a computer technician, divorced, depressed, and on the verge of destroying myself with alcohol. I found that a split needed to be mended and I decided to go back to school to become a depth psychologist so that I could serve my true vocation.

These formative experiences, my growing interest in Western Esotericism and its parallels with the tradition of depth psychology led me to Pacifica Graduate Institute and this work. I intend to become a practicing therapist using my wide range of knowledge and talents as a Hermetic Qabalist, and psychologist to help others find meaning and purpose in their lives in a creative and soulful way.

1. https://www.facebook.com/groups/56536297291/
2. http://kingsgarden.org/English/Organizations/OM.GB/Boehme/BoehmeBio.htm
3. http://www.teleport.com/~aforrest/HFWeb/HFHermeticsm.html

Christiana Morgan’s Final Visions: A Contextual View by Ilona Melker (2022-09-19 04:13)

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[1]Carl Jung Depth Psychology Facebook Group

Christiana Morgan, 1926. Morgan Family Papers.

Christiana Morgan’s Final Visions: A Contextual View by Ilona Melker

The God image is a complex idea of archetypal nature. It must necessarily be regarded in a certain sum of energy (libido) which appears in projections. In most of the existing religions it seems that the formative factor, which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago. The Visions Seminars featuring Christiana Morgan’s visions and paintings took place between 1930 and 1934 when Jung was teaching his psychological concepts to a select few. The seminars spanned a four-year period but were abruptly abandoned without Jung having completed his presentation of the visions. This is

quite unfortunate for us with respect to the significance of Christiana Morgan's visions because, as Jung himself noted, "they contained material for analysis for the next centuries" (Douglas 1993,179). It is my belief that we need to turn attention back to the visions themselves and look at the material that Jung chose to abandon. Morgan's manuscripts, three handwritten and illustrated volumes that record her visions and which she referred to as her Analytical Diaries, are a product of the therapeutic method, active imagination (1926a). Jung began presenting the visions that were recorded in Volume One and moved onto Volume Three, but did not complete this volume (Morgan 1926–27, MS Am 1820, Houghton Library, Harvard University). Curiously, Jung chose to skip Volume Two (Morgan 1926b). It is a particularly powerful volume, and its content includes visions that were part of the last month of Morgan's analysis with Jung. Although Jung was able to explore some of the riches of the visions in the Visions Seminars, especially in Volume One, some were not attended to at all. This has raised a question as to why Jung both abruptly abandoned his presentation of Volume Three and completely neglected Volume Two. I would like to begin by exploring images from Volume Two and the concluding two visions in Volume Three. The material in Christiana's notebooks may reveal clues as to why Jung chose not to present them. In the seminars, Jung emphasized that Christiana Morgan's visions signaled the return of what he called the yin/feminine principle into consciousness. ***"It has nothing to do with personal psychology. This is the psychology of our time, it is a matter here of something that is generally human"*** (Jung 1997, 667). ***"These visions are an expression of a very general problem, that they are demonstrating different aspects of the unconscious development in order to bring it a step forward in consciousness"*** (668). He called it a task for our times, which has gone far into Yang, into directed masculine dominance by the ego complex. The yin principle includes the chthonic, dark erotic and earthy feminine, reverence for the earth herself and for the body as the expression of our earthiness. In Morgan's visions, we can trace the reactivation of the mother imago, the strong presence of the feminine in images, and references to the Goddess. Jung intuitively recognized the value of the visions and asked Morgan to make copies of her three volumes for him to work with, which she did. Despite Jung's appreciation of the powerful imagery that the visions brought forth from the collective unconscious, he had other feelings that are revealed in the notes that Christiana made of their sessions. Her final analytic sessions with Jung took place in October 1926. In this context, we will look at the two final visions and images that she recorded in 1927. **One version of her visions is in the public domain, in Volume Three of her manuscripts, now held by Harvard University Archives. The other remains veiled, private, only for her understanding as recorded in her diary and held by Morgan's heirs. This last epilogue to the visions was never shared with Jung or anyone else (Douglas 1993, 173).** In trying to seek an answer as to why there are two versions, one public and one private, we need to briefly consider Jung's reaction to Morgan as a woman and Volume Two of Morgan's visions. We need to consider how Jung's commitment to the renewal of the father imago impacted his ability to stay fully present to the return of the Goddess in the visions of a woman. In the first of the two final visions, Morgan acknowledges Jung's importance to her as he personified the Wise Old Man and the Father by whose help she is released from two animus figures that pin her down to matter. In the second and secret final vision, however, all animus figures disappear (Douglas 1993, 172). As she records it in her diary, the last one becomes transparent. She arrives at the Blue Mountain, her symbol for the sacred place of the eternal feminine. As matter becomes conscious, the chthonic and spiritual aspects form a union. Christiana Morgan, a married American woman with a young son, fell in love with another man and in 1926 sought Jung's help for this difficult situation. Her analysis first included work on dreams. **Early in her treatment Jung taught Christiana while fully conscious to evoke images from her unconscious, the therapeutic method of active imagination, sometimes called trancing, or visioning**. Christiana was an artistically gifted, intuitive-thinking type, and her positive

transference to Jung made her very open, trusting, and dedicated to the method. Jung also encouraged her by sharing his own experiences with the method and possibly even sharing pages from his Red Book. Morgan recorded over 100 richly illustrated visions in three volumes of manuscripts during and after her analysis with Jung (over a nine-month period between 1926 and 1927). They were much akin to Jung's own process as recorded in the Black Books, visions that were given final form eventually in The Red Book (2009). One may liken the two visionaries this way; if Liber Novus and Liber Secundus depict the rebirth of God in the soul of a man by integrating its dark side and following the anima as the guide, then Christiana Morgan's visions depict the rebirth of the Goddess in the soul of a woman. Jung was largely concerned with Western culture and Christianity, in particular, which excluded Christ's dark brother Satan. Man's excluded evil becomes shadow and unconscious; it is a projected and destructive force. Morgan's visions go beyond the Christian era into our pagan past where the divine feminine contained both positive and negative. The return of the Goddess in her creative and destructive aspects into our consciousness allows the integration of the long-missing divine feminine as the excluded fourth. Initially in the visions, Morgan follows the animus as psychopomp who informs her about matters of which she is unconscious. The psychopomp is well amplified by Jung in the seminars as he illustrates his concept of anima and animus as figures of connection to the unconscious (Jung 1997, 1239). Morgan's first encounter with the Goddess takes place in a vision in which a strong giant carries Christiana underneath the sea. There, she becomes initiated into ancient women's mysteries. Christiana's words: "She came to me and kissed me. Her face was dark, her lips full and red. She seemed very strong. She took me by the hand and

led me into a room where many young men were standing" (314). 13. The Woman "touched them on the brow and they stood filled with new strength." (q 1997 Princeton University Press.*) Like the women in Inanna's temples who were offered in a sacred sexual act, Christiana was offered also in her vision. Jung amplified the image to the seminar members: "If you want to be initiated you must be offered to the men, you will be sort of a temple prostitute" (315). From then on, the animus figure reappears to lead only when Christiana forgets her connection to the Goddess, forgets to carry the symbol of her particular individual fate, her relationship to the guiding Goddess. The carrying of the symbol is called transitus. Jung points out that the one most familiar to us is Christ carrying the cross; the other examples he gives are Mithras, who is often represented carrying the dead bull, or Attis, carrying the tree that symbolized the mother; he also mentions crossing a river or getting past an obstacle (352). For Morgan, the carrying of the symbol is twofold: the giant, the accumulated past that alternates with carrying the new symbol of the Goddess and Mother Earth. The title of her

second volume is Transitus. Its emotional tone and imagery is evocative of the painful struggle of Christ on Calvary. The vision of the figure hung upside down on the cross occurred in the company of two other similar ones, three crosses, and an image of a figure in a crucifixion pose upon a serpent. The images, shown next, imply deep internal struggle and sacrifice at the time. Christiana Morgan did not caption the paintings of her visions, but she wrote about them in the Analytical Diaries (1926a). The words that appear here as captions are the words she used in recording the visions. **PAGE 12**

"Blood poured from him."

(From Manuscript v.2, Christiana Morgan.) "At the foot of the mountain." (From Manuscript v.3, Christiana Morgan.) Part of the vision for the previous two images is called "The Black Serpent." Christiana writes this: I was in a dark room. I beheld a great snake with two arms holding up a man. From the man's head issued blood . . . I descended and came to a river of blood. On each side stood negroes singing. I said to them—I must cross the river. They: stand naked before us. This I did and fire leapt up from my body. They bowed their heads and ceased their singing. On the other side I came to a great blue statue of a Goddess. On one hand it held a tree on the other it held men and women. I knelt before the statue. The statue stood up and said: Go forward. I will hold you in my hand . . . I knew that I must make the snake give up the man, but I knew not how. . . . I laid down with my face pressed into the ground. Suddenly the earth opened and I fell into a great red seething hell. (Oct. 9, 1926; 1926a) VolumeTwo includes many more descents, burning,

pain, and suffering. It ends with several mandala images, some of which Jung used in his article "Concerning Mandala Symbolism" (1959a, CW9i). Morgan's visions of ancient Goddess figures reveal a layer of the collective unconscious emerging from the deep layer of the collective psyche into the consciousness of an individual woman. The phenomenon points to a collective readiness for the renewal of the archetype. The numinous for a female in our times is not to be encountered in the images of the Virgin Mother or the godhead in masculine forms,

but in reclaiming the chthonic sexuality of the Goddess. "I emerged and stood before the snake which held aloft a man." Beyond sexuality, women also need to reclaim and incorporate the power of destructive aspects of the numinous feminine—the force that shatters, destroys, breaks down, and that ultimately pushes toward and receives one in death. "The return to the goddess, for a renewal in a feminine source and ground of spirit, is a vitally important aspect of modern woman's quest for wholeness" (Perera 1981, 3). That "spirit can come from the earth and it is the same Holy Ghost" (123). The return of the Goddess is not only vital for women but also for humanity at large. Nietzsche wrote in Thus Spoke Zarathustra a century earlier: Remain faithful to the earth, my brothers, with the power of your virtue! Let your bestowing love and your knowledge serve the meaning of the earth! Thus I beg and beseech you . . . —yes, back to the body and life, so it may give the earth its meaning . . . (2006, 57) Her return is notable in our sciences where we explore her numinous spirit in matter; in nuclear and quantum physics where we encounter both her capacity to create and destroy. We encounter her in depth psychology where we give value to the unconscious as a source to which we must listen. We encounter her in the force of nature where she plays havoc just when we believe that we have learned to control her. We know that Jung recognized the importance of transitus, the carrying of the symbol. We can only wonder why this second volume of her visions, with its burst of potent imagery, did not become material in the Visions Seminars. Claire Douglas, who prepared a new edition of the Visions Seminars, published in 1997, and who wrote a biography of Morgan in 1993, tells us that Morgan made and sent copies of all three volumes of her visions to Jung. This was done at Jung's request as he was planning to write about the visions sometime between 1927 and 1929 (Douglas 1993, 167, 207). Although this fact has not yet been fully substantiated, we assume that Jung knew and had the material. A copy of Volume One is in the Archives at the Jung Institute in Zürich; the fate of the copies of the other two volumes is not currently known. However, we know that he had them because he teaches using Volume Three in the Visions Seminars. The question arises: what was Jung's reaction to the outburst of expression of the chthonic, erotic, fiery feminine in Morgan's visions as it was recorded in Volume Two? They

were presented to him during the final month of analysis in October 1926. It appears that Jung both increased the hours of his meetings with Morgan and at the same time suggested ending the analysis. These seemingly incompatible actions cause one to wonder about Jung's response. Was he able to be present to the heat of the material, or did he experience unconscious fear of it and try to minimize its effect? Could the potency of the images have caused him to withdraw? Could it be that Christiana Morgan was venturing into a territory beyond Jung's reach, to a place where Jung could not or would not accompany her? Could it be that Jung's inability to stay in the fire with Morgan reopened an earlier abandonment wound in Morgan? Could this experience of abandonment by the father—personal and archetypal—be responsible for the two different final visions of Christiana Morgan's opus? If abandonment by the father is part of one's experience, as it may have been for Morgan, then we may hear the echo of Christ's crying out to his Father, "My God, My God, why hast thou forsaken me?" (Matt. 27:46), evoked by Christiana's images (see back cover image). Fortunately for us, during her analysis Morgan kept a detailed journal of the analytic meetings between herself and Jung. There, she recorded the second dream that she brought to analysis. This dream is not one that Jung included as initial dreams at the beginning of the Visions Seminars. For our consideration, however, it is an important one. Jung 8, 1926, Dream 2 After talking to Mrs. Jung who said she would take on my analysis after the holiday Iwas angry, but polite. I said how interesting it would be for her. Jung approved and embraced me in a fatherly fashion. Then my father appeared and talked while I stood by eating a large juicy pear. Somehow I gathered Jung didn't like my father.

Analysis (by Jung)

Something a woman could give you that a man couldn't. If I am the father then Mrs. Jung is the mother. A woman becomes a woman through the mother. (Morgan 1926a) Jung's comment as recorded by Morgan makes us aware that Morgan, like most of us, had her share of parental complexes. Her father was projected onto Jung and utilized in the transference. Morgan's personal father, William Councilman, a Harvard professor, while clearly choosing Christiana as his favorite daughter, discouraged her from pursuing a higher education. In his eyes, it was sufficient for her to marry a "Harvard boy," thus the wounding by her father who was aware of and cherished Morgan's exquisite intellect, thirsting for education, but who was motivated to send her to a finishing school for girls—"a subtle foot-binding"—where no rigorous course of study would take place. Jung similarly first cherished her quick ability to produce visions and then in an act that very well may have been experienced as abandonment, sent her back home in October 1926. He did not encourage her when the powerful dark feminine images emerged during the summer and fall of 1926. Instead, he suggested she have another child, to be a real woman, to be a wife to her husband, and a feeling function to her all-too-intellectual lover (Oct. 25, 1926; Morgan 1926a). It is also interesting to ponder, since Jung so clearly saw that Sabina Spielrein needed her professional life as an outlet for her intellect, why then did he send Morgan back into the home? We can note Morgan's abreaction to this second abandonment in the subsequent visions. Why did both the personal father, and Jung, the spiritual father, envision more conventional female roles for her, which in some ways negated and de-potentiated her emerging feminine power? Were the "fathers" threatened by her power, both intellectual and visionary? Is the potency of the Goddess in the female too threatening to the fathers? Jung admitted: Our patient was initiated by the Great Mother into the female kingdom, spiritual, physical, but the Great Father did not exist, so it was a parthenogenesis, a birth out of the virgin. That the Great Father was not present is really a great omission, and really has troubled her ever since; therefore she has to descend again to find what she has lost or not realized. (1997, 517) Does Jung project his need for the father in this statement? Jung stayed fascinated by the Catholic Mass, which declares daily in the

Doxology: "Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever." Christiana Morgan, abandoned by the father goes beyond the Christian world of the fathers and reaches an experience before the omnipotence of the father was established. It is there that she encounters the Self in her feminine form. The visions, in direct contact with the archetype of the Goddess in her maternal containing, sexual, and destructive forms, gave Morgan a solution to her personal problem and possibly a solution to the problem of women in general. Jung noted: Through that initiation the patient has been confronted with a tremendous problem. This Great Mother means to a woman Mother Nature, the great mother principle in her, . . . the problem of woman's nature. That sounds very simple but it is a terrible thing really. What is woman's nature? You see women prefer never to mention it, and a man never dares to speak of it. Or if he dares, he will most probably be accused of violating the most sacred values of a woman and so on. It is hidden with the utmost care and it needs a woman of quite unusual consciousness and personal courage to speak the truth about it. I am afraid women often have a tendency to talk of things as they ought to be or as they desire them to be, or as they should be, but never as they are. (1997, 329) Morgan's visions demonstrate psychological processes that have nothing to do with her conscious ego life; she is a vessel for the manifestations of the psychological non-ego, and as such, these visions have tremendous relevance for us all. Yet, because the archetype of the Goddess claims space and threatens the rule of God the Father, one can also expect resistance to her. The rise of women's participation in worldly affairs during the past century, as gendered carriers of the feminine, has been met with a backlash from all fundamentalist Father religions, especially from Christianity and Islam. We see daily evidence of effort for renewed suppression of and the feminine in many parts of the world. By the Goddess all creatures are equally regarded. The laws of the Egyptian Goddess of Wisdom, Maat, illustrate how care for all of nature is required—that we humans are dependent and responsible toward the earth, its waters, and its animals. Maat's laws say:

1. **No one should cause pain to others.**
2. **No one should make anyone sorrowful.**
3. **No one should steal, cheat, bear false witness, stir up strife.**
4. **No one should harm animals.**
5. **No one should damage fertile land.**
6. **No one should befoul waters. (Woodman 1997, 54)**

This is not the guiding attitude of our era. We still carry the attitude of the Father-God's decree, where man is elevated above the other creatures: "Then God said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth" (Gen. 1:26). In "Scrutinies" Jung arrived at Philemon, the Wise Old Man. Philemon says: "God is not dead. He is alive as ever" (Jung 2009, 348). Jung's commitment to God the Father may offer us a clue as to why Jung abandoned Morgan and the powerful presence of the new feminine in October 1926 Morgan's biographer Claire Douglas offers a personal explanation: Jung was jealous of the lovers, Christiana Morgan and Harry Murray, who during the summer recess consummated their love for each other. It is true that Jung voices his doubt about Murray's psychological maturity. He tells Morgan: "The trouble is that he is so young. He has not even reached the psychological age yet. He

isn't at one with himself and you don't know to whom you give. One minute it will be one, then the other. . . . I think you'd do well to wait" (Oct. 6, 1926; Morgan 1926a). Jung proved to be correct, as future events proved. Murray used Morgan as a muse for his work, never crediting her. was a charming, handsome man, and his falling in love with Christiana was followed by his falling in love with others. After Murray's wife passed away and Bill Morgan was long dead, Murray finally promised to marry Christiana. Just before Morgan's much hoped for marriage to him would take place, however, Murray's thoughts were on a new love. This final blow was more than she could bear, and Morgan, who could not survive, committed suicide by drowning (Douglas 1993, 313). Claire Douglas writes that Jung "consciously or unconsciously intimated that he, not Harry Murray, would make the only suitable lover for Christiana Morgan" (1993, 166). Although Jung may have had some unacknowledged countertransference to Morgan as a woman, my contention is that Jung also had a countertransference to the powerful imagery, perhaps in addition to the person herself. The visions were birthed in the analytical, alchemical vessel; without Jung, there would have been no visions, and without Morgan's visions, Jung would not have opened the way to receive the return of the Goddess into consciousness. If Jung is the father of the visions and Morgan is the mother, then the visions belong to their creative encounter in the feminine vessel. Perhaps the sacredness of that encounter may have been threatened when Morgan returned from her summer idyll with her lover. On October 4, 1926, the day of their analytic reunion, Morgan wrote in her Analytical Diary: Morgan: Spoke of month with H. in which I had felt this great wisdom and strength of feeling. Jung: Yes the summer was very fascinating. You were living the life which hitherto had been unconscious. And this seems as though it could go on forever. It is a great renewal of life and energy. It is a wonderful flowing. But at the same time you are an intellectual woman. You cannot make a new person out of yourself. And to grow you must also use your mind. If you only flow then you only reach a deep level where there is no tension—all levels become the same. On your feeling side now you have Harry, on your social side you have your husband. On your husband's side you must develop your thinking. That is your social self yourself in the social world and you cannot neglect this. Jung's emphasis on her intellect is contradictory to the suggestion that she assume more traditional female roles. It points to a manifestation of Jung's ambivalence toward Morgan. Jung might have, indeed, feared that some of the Eros was now transferred to Murray. However, Eros returned when, on the next day, Morgan brought Jung the book of the new visions she had made during the summer's break. Jung's tone changed as he saw the material. It was then that he increased the analytic sessions to explore the images and visions to witness the birth of the new. Jung: Well, this is fine. I shouldn't have believed that you have done this. First you are standing at the waters of the unconscious, there appears the face of the unconscious, then the black bull. Here you are a tree. That's fine you leave the animal principle for the principle of vegetation. You put down roots. The figure lying within the circle of fire is the absolute acceptance of the suffering of individuation. I had one just like that only in the circle of fire there was a red cross. Blue robe is just right, it would not do to have on the red robe of passion. You always have a brilliant blue background for the picture of the Mother because the Mother is Cosmos-Spirit—heaven and earth. Here you have the divine egg and from the egg comes the head of the negro. That is the acceptance of the dark principle—the beginning of individuation for our age. (Jung 1997, Plates 1, 7, 12, 16)

PAGE 19 1. “The Indian stood on the shore.” (q 1997 Princeton University Press.)

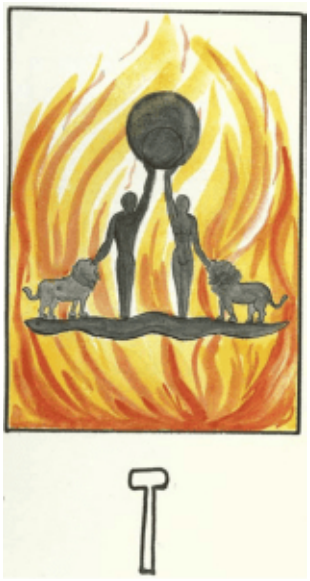
7. “The youth said I am the sacrifice and the fire consumed him.” (q 1997 Princeton University Press.)

12. “I know I had become a tree and lifted my face to the sun.” (q 1997 Princeton University Press.)

16. "Tongues of fire leaped from the lips"

16. "Tongues of fire leaped from the lips." (q 1997 Princeton University Press.) When she showed Jung the picture of the satyr and mummy, he responded: This is truly remarkable—this is the union of the ages. In all times of great spiritual birth it was believed that all the ages merged into one—were drawn together into one great truth. Here you have the Egyptians, the satyr of Greece rising from the mummy of Osiris and here is our age with the face of the negro and the white halo of holiness. This picture means that you must have had the most utter acceptance of sexuality and become wholly at peace with yourself. You see our age is one where the spirit is expressed in sexuality. The intellect has absolutely destroyed spirituality by its materialism and so we have to find our spirit in sexuality. That is our age. Now Freud understands this because of his great intuition. But he makes a god of sexuality itself. He intellectualizes and materializes this intuition. You approach sexuality as a gate to spirit rather than as something absolute. (Morgan 1926a; Plate 19) Morgan continued to bring in her visions from both the summer and the fall for many days of intense meetings. But then it was as if Jung had a change of heart and was getting bored by them. Jung: Now I feel as though I ought to say something to you about these phantasies. You can of course take my suggestions or leave them. This is a very delicate matter on which to speak and one can hardly know enough to give advice. One can only rely on intuitions. And I feel intuitively that I must express this to you. The fantasies now seem to be rather thin and full of repetitions of the same motives. Not enough fire and heat in them. They ought to be more burning. (Oct. 12, 1926; Morgan 1926a) The image of the snakes rising before the red fiery sun is dated September 30, 1926 (see back cover image). I t is not mentioned in the diaries as to how Jung responded to this particular vision. It seems strange that in

a session only about two weeks later, Jung's comment on what, in his opinion was lacking, was, in fact, so visually present. Morgan responded to Jung's demand for more fire with the vision of the amulet on October 12, 1926. In her vision of the amulet (see p. 21) made by an old blacksmith, Christiana Morgan told the old man in the vision. "Yes I will wear this." The amulet is an image of coniunctio, where a male and a female figure are standing on the chthonic snake earth along with the solar lions holding up the globe of wholeness. It is a powerful image and vision, perhaps a shared victory, all forged in fire. Jung's comment: This is much better, the whole tone of it is much better. The only trouble is that you think that you have gotten everything out of the old blacksmith and you think you know what the amulet is. But why wouldn't the old man show it to you? Why was he hiding it from you? Why didn't you find out what trick he was up to? Jung's tone is critical, hardly receptive or

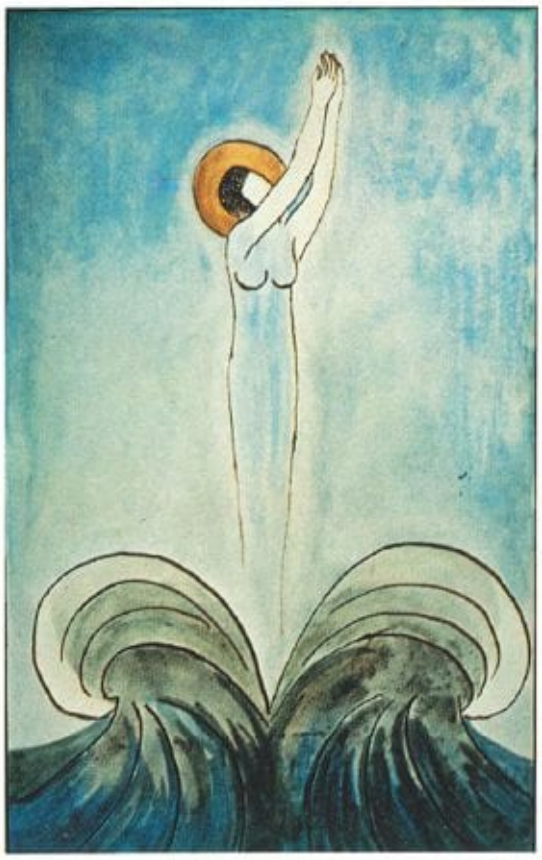


embracing this new set of visions. "I saw that it was an amulet in the shape of a man and a woman. The left hand of the man and the right hand of the woman were merged into one and held up the sun. Their other hands were in the mouths of lions."

(From Manuscript v.2, Christiana Morgan.) 27. "I am God and the Devil. I am man and woman. I am love and hate." (q 1997 Princeton University Press.) On October 18, Morgan read the vision of October 16 and showed Jung the picture. It was the image of the Female Abraxas along with other fiery visions. The text that Christiana wrote is how she described the image. Jung: This is very good. Here is the woman in flames—which

is the earth or passion. Behind her is the wheel of Plato or the universe. From her head spring snakes which are evil but without which there couldn't be the spear of the spirit. The snakes are the gorgon and medusa motif. Medusa you know had a very distinct connection with the Earth Mother. She also brought forth a white horse after Perseus had cut off her head. You know of course that this figure is yourself. Morgan: Why did I sweat in the vision when I saw her? Jung: You see something in this, which is yourself. Of course you sweat to get up to it. It is the greatest effort that you can make. This is the picture of individuation and the snakes are the evil principle without which the spear cannot exist. I too had such a picture. My snake was so great that it coiled "I saw that it was an amulet in the shape of a man and a woman. The left hand of the man and the right hand of the woman were merged into one and held up the sun. Their other hands were in the mouths of lions." (From Manuscript v.2, Christiana Morgan.) about my body and I sweat blood. When I accepted the snake then my anima which had been blind gained her sight. (Morgan 1926a; Plate 27) One senses the return of excitement of the creative Eros in both Jung's and Morgan's voice. Two images, "Snakes rising at sunrise" (see back cover) and "Man and woman in fire," are not discussed in the Analytical Diaries, but they are from the same time and carry the same fire energy. Subsequently another big change occurred. In the next session, Morgan brought the phantasy of October 19. The fantasy and the images are again met with misunderstanding and more criticism. In her vision, the man with a bleeding head appeared to be a suffering Christ-like figure on an upside down cross (see page 12). Christiana tried to cleanse the blood from him in water. The water turned purple. She laid him on an altar yet he kept bleeding. When she descended with him under the earth, she observed the three crosses with snakes on Calvary. Finally she laid him on green leaves, which made the bleeding stop. One might imagine that he was healed by earth and the green of nature. Jung's interpretation of this vision was critical—"the female thing in you not being strong enough": Jung: The man with the bleeding head is your animus. It is pouring out and pouring out material from the unconscious and you are just standing and watching. You walk there like a somnambulist. You lose your conscious self in them. Your animus should be a mediating figure between your conscious and your unconscious—the gateway between them. But here it is clearly shown that he is upside down and blood pouring from him. He is being used up, drained dry in the unconscious. He is bleeding to death—is not active. You yourself have gone into these things. . . . Your expression has a sort of gazing look—a vague thing. You might see a more or less successful attempt to get more active in them—you hold your conscious ego intact during them but now you are not doing that. They are on top of you directing you. The reason you haven't strength enough to do this is because you are surrounded by men—the two especially, then your child and me. And this makes you passive—makes you unconscious. You are forced into these things. The female thing in you does not really come up into strong being. It is not crystallized —not powerful enough. You must become more a woman. So long as you have consciousness with these men you are intellectual and then you are just mind. you are unconscious there is your masculine animus. So you are all masculine and this shouldn't be. (Morgan 1926a) On October 19, Jung met with William O. Morgan, Christiana's husband. He was in Zürich analyzing with Toni Wolff. It is not known who initiated the meeting or what its purpose was. One can only imagine how Christiana experienced this meeting. Given her history as having been abandoned by her personal father, it would seem that this meeting with her husband and analyst would have reverberated along the fault lines of early wounding and have been experienced by Christiana as a deep and painful betrayal. Christiana Morgan noted the meeting in her diary as it may have been reported to her by her husband. Jung tried to explain to Bill Morgan, who was likely despairing about the lovers, that Harry and Christiana were not fit for each other. Jung's opinion about the lovers seems judgmental and aimed at trying to give Bill Morgan hope for his marriage. Christiana's diary

entry portrays Jung as the father judge, the Wise Old Man who dispenses his wisdom: Jung to William O. Morgan: For protection of Christiana and yourself the situation must not be known and also it must be demanded that Harry be a responsible person which he certainly is not thus far. Christiana is very mature as regards to her collective unconscious and equally immature as regards to her own portion of the unconscious i.e. her own adaptation to reality. The Harrys and Christiana never marry each other. Their instincts prevent them. The man's anima causes him to fear woman and this woman who has debts to pay would be the most difficult woman for him to deal with. The woman is driven by her rage to pay her parents' debts and she knows she can receive nothing from the Harrys who are trying to pay the same debts and would consume her so that she would be haunted or left too dead to be haunted, or she would break away. They usually marry men who have a strong sense of reality and are of another type. (Morgan 1926a) Whether Jung was acting on his analysand's behalf in his communication with William Morgan or was motivated by another factor can be argued either way. Perhaps it is Christiana's images that speak most poignantly. When Jung and Christiana Morgan met the next day on October 20, 1926, Jung said to her: "I expect a reversal in you today." Indeed Morgan wrote in her diary, "I felt very defiant after Will had seen you and thought to myself whatever they say I believe" [in myself and my visions]. On October 26, Morgan told Jung of her intention to leave analysis and Zürich. Earlier on, after a session in which Morgan's vision was criticized by Jung, she wrote in her diary and read it to Jung: A strange oppression has been on me in the last two days. It seems to be overwhelming and sad and awe inspiring. It is different from pure depression. It is as though it were breaking of the last shell of consciousness. It is like gazing at something full in the face . . . that I will be eternally alone—looking at these naked things always unprotected . . . veiling them and transforming these things that I see to the needs of each one—while I see them in the raw. I have a feeling that this may be the real awakening consciousness of woman. It makes me feel appallingly alone. (Oct. 14, 1926; 1926a) On October 15 when she read this to Jung, he responded: Well, so far as I understand you this looks like giving up of an illusion that you are protected from the world. You say nothing stands between you and the great forces. Of course I have stood between you and the great forces but now that you are about to leave nothing seems to. (1926a) The feeling "appallingly alone" might have been a felix culpa perpetrated by Jung, as this may have allowed Morgan to arrive at a second final vision on her own. The final pages of the Analytical Diaries are empty. Nothing more is noted from the sessions. Morgan created a final image on November 1, a day before her departure (see front cover image). Christiana wrote, "Then I looked at him and saw that he was evil. I shouted at him. Old man evil. You are no wise man. I put the sleeping woman across their back and leading the horses we descended" (1926a). Jung's change of heart, his judgment, his alternatively suggesting her need for an intellectual outlet and for conforming to a collective feminine role, all suggest his ambivalence toward Christiana Morgan and her visions. This attitude is also detectable in the Visions Seminars. Early on in the Seminars, Jung speaks to his audience with much enthusiasm about the visions and the one who had them. First he says: " . . . she is a saint, but a black saint; she is saintly in her blackness . . . Just in that blackness there is something saintly about this woman; that she is able to do something to the exclusion of all else produces the white light" (Jung 1997, 526–528). In relation to the vision of the woman rising from the sea Jung says this: "It is the first experience really of the Self, something rising in her." "This woman has her own life, she is conscious enough, therefore she can leave the church" (Jung 1997, 587).



23. "The waters parted and from them arose a woman crowned with light"

23. "The waters parted and from them arose a woman crowned with light." (q 1997 Princeton University Press.) "She kneels before the stream suffered enough to stand the influence of nature, she is now able to worship nature consciously" (588). At other times, however, Jung's tone was quite different, especially when encounters with Goddess symbolism appeared. Here is one example: Vision: I looked up in the sky and beheld a star which sent rays down to my forehead, and the crescent moon descended upon my head. In this image the combined symbols of two Goddess figures, Inanna and Cybele, appear. In the seminars, Jung identified Cybele with the crescent moon and said of his patient that she is inflated to be identifying with the moon goddess. It's just bunk, it is not real. You would never be a moon goddess, that is mere inflation . . . You know certain people when they are up against their own fear of public opinion, quickly identify with one divinity or another, hoping for help, but it is no help because it is just bunk. (Jung 1997, 455) On the one hand, Jung used Christiana's material to substantiate his theory of the collective unconscious and the archetypes, but on the other, he accused her of inflation and identification with divine figures. He could have amplified the symbol of Cybele as he did with many other symbols in the visions, but he chose not to. Instead he attacked Morgan. Cybele in her earliest Phrygian form was a Goddess of the Mountains (we will return to this point when we examine the final visions). Matar Kubileya in Paleo Phrygian means the Lady of the Mountains (Roller 1999, 48). Her power was not just an attribute of the divine mountain where her shrines were placed, but a reminder of our entry to death through her doorways. She was no nurturing mother; her other symbols were predators, felines, and raptor birds. Some of these also appeared in Morgan's visions without being analyzed or amplified. The star is a symbol that links Morgan to Inanna. She

is the Goddess of Heaven and Earth, the color blue, associated with lapis lazuli. Morgan met her first in a vision when she was initiated into her sacred rituals of sexuality. She was her guiding light, the star in the darkness. She was guiding Morgan's destiny and Morgan accepted this.

"My star rose far into the sky. I was utterly alone." (from Manuscript v.3, Christiana Morgan.) When the same star first appeared in a vision, Jung called it her individual fate, not "bunk." Inanna and Cybele were not amplified, however. When there was opportunity, Jung did attend the Christ imago. Was it Jung's commitment to the renewal of the father imago in Christianity by inclusion of the dark shadow that repudiated and disallowed space for pagan goddesses in his psyche? He admitted that "one understands nothing psychological unless one has experienced it oneself" (Jung 1925/1954, {343). Morgan, on the other hand, often referred to herself as Pagana Morgana in her diary, fully acknowledging her acceptance of the pre-Christian era when the divine imago was invested in the Great Mother and other goddess figures. Jung acknowledged the same intellectually, but not being a woman and often suspicious of the anima, he could not quite feel the power of the return and reactivation of the Goddess. It was Erich Neumann, a late participant at the Visions Seminars, who began to explore this territory. He spoke of his anima figure being black and earthy. His work on the Great Mother was an exploration of the Goddess. Neumann's writings, The Great Mother, The Fear of the Feminine, and Amor and Psyche, are all explorations of the region of the goddesses. After leaving Jung, Morgan defiantly continued with her visions post-analysis. Like a modern day Inanna, she continued her descent from the Great Above to the wisdom of the Great Below, the terrain of her shadow sister, Ereshkigal. It is the realm of the great Cybele as well. Morgan journeyed to the dead in several visions. At the Gate of Dark Will, she met with a woman who had returned from the underworld where she was taken by a Hades-like figure. She spoke to her. I said to her—Oh tell me what all this is. Where have you been? made answer—I have been to a place where there is darkness in heaven. The place where man and animal are one. The gate is the gate of Dark Will. There is great suffering. I knelt at her feet. I saw that in the flesh of her feet were delicate veins of gold. I said—Show me the way. She took my hands saying Now you will suffer. Then she took my hands and whirling me around flung me on the gate which had arisen anew. Like the woman I was pierced by five spikes. The smoke from my burning flesh rose and formed a black cloud above me. The light from the star on my breast pierced the cloud of smoke. I looked up and saw a flaming spiral. I looked through the spiral far up into the sky and saw the woman in Blue. She was in a red womb. She raised her hands above her head and her hands made a tiny opening in the womb through which light entered.

I wept in agony. My tears fell upon the red-hot gate and the gate crumbled to the ground. I rose weary and faint. I saw that I was surrounded by a dark red womb. I lifted my hands to the woman in the sky and stood as she had stood. The womb which surrounded opened in a tiny crack. I looked up and saw the sun in the sky. Then I saw my star around the very sun. A ray of light touched me. I was healed. The womb fell away. (Morgan 1926–27,MS Am 1820, Houghton Library, Harvard University) In March 1927, she began to move toward her ascent: I felt sick and afraid. I knew that I must stand in her place and that as a ghost she would enter me and destroy me. Tears of blood came from my eyes. At last I saw that I was no longer black. The two women rose. I said "Come with me to the gate through which I pass toward the mountain." (Morgan 1926–27, MS Am 1820, Houghton Library, Harvard University) In April, just before the previously discussed final visions, she saw the following one: I began to ascend the stairs in the tower. At first they were stone. As I went up they changed to marble, then to crystal. When I came to the top I saw that this wider part of the tower which had obscured the mountain from my sight, was not made of stone, only papier-mâché. Putting up both my hands I pierced the top of the tower. I thought "It will split in two, and I will be cast again into the chasm." But it split into four. The part on which I stood fell forward to the mountainside of the chasm, and I was thrown upon some green grass, at the foot of the mountain. (Morgan 1926–27, MS Am 1820, Hough on Library, Harvard University) Now we arrive at the two final visions of the opus that I referred to earlier. The first one, as I mentioned, is recorded as the final image in Volume Three of the manuscripts. In it, the Old Man was instrumental in her release. In her diaries, Morgan often referred to Jung as the Old Man. Jung called the Old Man the acquired wisdom of the ages. He may also have been a symbol for God the Father (see the image on page 13). *THE FOOT OF THE MOUNTAIN* I lay at the foot of the mountain. The halo of light on top of the mountain sent down white rays which pierced my breast and seemed to hold me to the earth. I lay upon the ground with my arms outstretched. At my feet appeared the old man. I could dimly see him through the white rays of light. Suddenly a man sprang forth from each of my hands. A child sprang forth from my head. The child rose into the sky and changed to a blue flame. The blue flame changed to a wheel of blue fire which rotated swiftly and hung in the sky above me. From my head came a blue light, from each hand yellow light, and from my feet come red light. The old man approached me. He looked fierce and strong. His white hair stood out about his face like a lion's mane. He took hold of my hands. I cried out in pain saying that my hands were suffering. He said: "Rise up" I answered—I cannot, the white light from the mountain holds me to the ground. The old man stood beside me, and raising his eyes to the mountain he called out in a loud voice.—Oh Mountain, withdraw your light from this woman that she may rise." The light which had pierced my breast was withdrawn. It formed into a circle of white light around me. It touched my outstretched hands and healed them. I arose and began to ascend the mountain. (April 7, 1927; Morgan 1926–27, Manuscript v.3, MS Am 1820, Houghton Library, Harvard University) The second vision was not sent to Jung but is in Morgan's diary and is known from Claire Douglas's biography of Morgan. Its exact date is not given, but its inner logic followed the previous vision. She is on the mountain. I ascended the mountain. Rain fell upon me, and grass and flowers grew at my feet. I looked up toward the radiant light on top of the mountain which shone down upon me. Suddenly the light was obscured by a figure of a great black man standing in front of me. He stood silent and still like a statue, his arms crossed. I approached him. When I came near to him he tore the skin of his breast open, and stood with his arm outstretched holding the skin of his own body so that the bone and muscles and tendons of his body were exposed. Upon his chest was a mirror. I looked in the mirror and saw my own reflection. Above my head was the tiny winged child of gold with outstretched arms. Around it was a golden light. The man alternately hid and exposed the mirror. At last I said, "Cease this. I will crack your mirror."

I smashed the mirror and placed my right hand in the breast of the man where the mirror had been. The man closed his skin over my hand. I could not free it. I struck at him with my other hand but I could not free myself. Then I said, "Well, I will wait." I looked at the man again. Suddenly I saw that he was transparent, that the light from the mountain pierced through him. I cried out. "Why, you no longer stand between me and the light. You are transparent." The man said: "You have freed yourself." He disappeared. I ascended the mountain. (Private Diary cited by Douglas 1993, 172) Claire Douglas rightly points out that in this final vision Morgan knows that "she has to free herself." As the great black man, the dark Dionysian principle became transparent. We are reminded of his role as Jung defined it in the seminars, "He is the opener of the way, the psychopompos" (1997, 426). He is the black man depicted in the drawing to whom she is wedded.

17. "I behold a Negro lying beneath a tree." (q 1997 Princeton University Press.) Now that the psychopomp served its purpose and became transparent, he no longer stood between Christiana and the numinous blue mountain of the Goddess. The blue of Inanna combined with the Divine Mountain Goddess Cybele was an entirely new symbol in Morgan's vision. When Morgan ascended the mountain of the Goddess, a new spirit, a new symbol of the feminine in matter was imaged. Jung told Morgan: "You always have a brilliant blue background for the picture of the Mother because the Mother is Cosmos-Spirit—heaven and earth." Jung's brilliant intuition and recognition of the significance of Morgan's visions is to his credit. He expressed this in the seminars: *. . . the fact [is] that the spirit of man is not masculine, [but] it belongs to the kingdom of the mother, to the unconscious female side. Man wishes that were not true, and therefore he always tries to make something intellectual and masculine of the spirit. But the spirit in its original form is always female, it comes from the Great Mother.* **(1997, 518) Jung acknowledged that "the Demeter-Kore myth is far too feminine to have been merely the result of anima projection . . . Demeter-Kore exists on the plane of mother-daughter experience, which is alien to man and shuts him out" (Jung 1959b, 383). Paradoxically, Jung both brought the depth and imagery of Christiana Morgan's visions to the world and also stepped away fromthem. Heboth upheld her as a conduit for the archetypal feminine's emergence and diminished her as being inflated by an identification with numinous energy. Yet, it also belongs to Jung, the all-too-human failure of a man who could not fully embrace the woman, Christiana Morgan, and the return of the archetype of the Goddess in her visions. To move forward, it falls to those of us who follow to examine carefully the visions and material surrounding them. In conclusion, I'd like to emphasize the importance of exploring Morgan's visions in their completeness. The inclusion of the feminine, symbol-**

ically referred to as Goddess, is the task of our time. If we expand our consciousness a bit, we begin to see that our attitude to the Earth, to nature, and to our own bodies is radically shifting. In the dire consequences arising from the well-documented abuse of Earth, nature, and our bodies, we begin to see that they will no longer tolerate the tyranny of our control. They will no longer submit to the slavery to which we try to subject them. The Goddess is the life force in matter. She has laws that have now to be learned and obeyed. Her indwelling presence is the sacred energy, energy on which our egos have no legitimate claim. (Woodman 1997, 3) To draw on Jung's wisdom, if we do not revere her consciously as earth and earthiness in all her forms, we will experience her as fate. NOTE References to The Collected Works of C. G. Jung are cited in the text as CW, volume number, and paragraph number. The Collected Works are published in English by Routledge (UK) and Princeton University Press (USA). *BIBLIOGRAPHY* Douglas, Claire. 1993. Translate this darkness: The veiled woman in Jung's circle. New York: Simon & Schuster. Jung, C. G. 1911–12/1952/1967. Symbols of transformation. CW 5. ———. 1925/1954. Marriage as a psychological relationship. The development of personality. CW 17 . New York: Pantheon Books. ———. 1959a. Concerning mandala symbolism. The archetypes and the collective unconscious. New York: Pantheon Books. ———. 1959b. The psychological aspects of the Kore. New York: Pantheon Books. ———. 1997. The Visions Seminars: Notes on the seminars given in 1930–1934. Ed. Claire Douglas. Princeton: Princeton University Press. ———. 2009. The red book: Liber novus. Ed. S. Shamdasani. New York: W. W. Norton & Co. Morgan, Christiana D. 1926a. Analytical diaries. Francis Countway Library of Medicine, Harvard University. ———. 1926b. Visions manuscript, Vol. Two (v.2). By courtesy of Christiana Morgan's heirs. ———. 1926–27. Visions manuscripts, Vol. One and Vol. Three (v.3). MS Am 1820, Harvard Archives, Houghton Library of Manuscripts. Nietzsche, Friedrich. 2006. Thus spoke Zarathustra. Trans. A. Del Caro and R. Pippin. Cambridge, UK: Cambridge University Press. Perera, Sylvia B. 1981. Descent to the goddess: A way of initiation for women. Toronto: Inner City Books. Roller, Lynn E. 1999. In search of god the mother: The cult of the Anatolian Cybele. Berkeley: University of California Press. Woodman, Marion, and Elinor Dickson. 1997. Dancing in the flames. The dark goddess and the transformation of consciousness. Boston: Shambhala. ILONA MELKER, MSW, is a Jungian psychoanalyst and certified sandplay therapist. She is a training analyst and on the faculty of the C. G. Jung Institute of New York. She maintains private practices in New York, New York, and Princeton, New Jersey. Correspondence: [2]**imelker@gmail.com. Ilona Melker, Christiana Morgan's Final Visions 29 ABSTRACT Christiana Morgan analyzed with Jung in 1926. During that time through active imagination, she induced over 100 visions and painted from those inner images, both during the nine-month period she saw Jung and after the analysis. Morgan kept Analytical Diaries, which included three volumes of notes and paintings. Jung's Visions Seminars are based on the first volume and part of the third volume. This article discusses the nature of the visions that were not included by Jung and raises questions about why he chose not to include visions from the second volume.**

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[1]Carl Jung Depth Psychology Facebook Group

[2]James Kirsch's Defense of Jung by Ann Lammers

My lecture for the Zurich conference on Jung in the 1930s was published in Winter 2012 issue of the *Jung Journal*.1 What follows may be read as a long footnote, expanding on my earlier discussion of James Kirsch's May 1934 article for the Berlin Zionist newspaper *Jüdische Rundschau* (Kirsch 1934a). A tranAslation of Kirsch's article should ideally have appeared in *The Jung-Kirsch Letters* (Lammers 2011) as an addendum to the correspondence of Jung and Kirsch. Due to the challenge of deciphering archival microfiche,2 I lacked time to include it, so it gives me pleasure to make up the deficit here. Meanwhile, my Berlin colleague Jörg Rasche has transcribed the texts of several relevant articles from *Jüdische Rundschau,* including the one by James Kirsch. He generously allowed me to consult his unpublished paper on the topic (Rasche 2009) while I was writing this one.

James Kirsch was a German-Jewish psychiatrist and devoted disciple of Jung, practicing

in Berlin. He went to the passport office the day aher Hitler became Chancellor (Kirsch 1986, 150). He and his wife and their two small children arrived in Tel Aviv in late 1933. In the spring of 1934, Kirsch was the first of five Jewish psychologists to publish positive articles about Jung in *Jüdische Rundschau.* His article, dated May 29, 1934, was one of his six writings that year arguing against the suspicion, then rampant in the Jewish community, that Jung was anti-Semitic or even affiliated with Hitler's regime.

Founded in 1902, *Jüdische Rundschau* (*Jewish Review*) was the widely read

biweekly paper of the Zionistische Vereinigung für Deutschland (Zionist Union for Germany). That a Zionist newspaper could keep publishing in Hitler's Berlin until late November 1938 is astonishing (cf. Rasche, this issue, page 63). Given the destruction of the Jewish community, and the general chaos of war, the survival of the paper's archive seems equally remarkable.

The other Jungian contributors to the *Rundschau* discussion of Jung in 1934 were Erich Neumann (Nr. 48, June 15, 1934) and Gerhard Adler (Nr. 62, Aug. 3, 1934). In addition, two Freudian analysts, Otto Juliusburger and J. Steinfeld, wrote nuanced articles. The paper's publisher, Robert Weltsch, also commented on the series, expressing his regret that the paper had only limited space for such a discussion and taking pains to point out that the paper had never called Jung anti-Semitic (Rasche 2009, 20). The gist of the series was that Jung's writings about "Jewish psychology" and the "Jewish question" belonged to a topic central to Zionism, making him an ally to the Jewish community, rather than the reverse.

Kirsch's article, "Die Judenfrage in der Psychotherapie: Einige Bemerkungen zu einem Aufsatz von C. G. Jung" ("The Jewish Question in Psychotherapy: Some remarks on an Essay by C. G. Jung"), is devoted to a careful evaluation of Jung's published statements about "the

Jewish question." This phrase, which sounds offensive today, was then in common currency. It belonged to the Zionist debate about Jewish identity. "Die Judenfrage" was thus, in some sense, the essential focus of a Zionist newspaper.

To understand Kirsch's article, we must take time to recall the circumstances that made it necessary for him to defend Jung to a Jewish audience. By the time Kirsch published his *Rundschau* article, suspicions of Jung as an anti-Semite and Hitler-sympathizer had been circulating for a year and had become dramatically louder in the spring of 1934. In the spring of 1933, Jung had agreed to take up the presidency of the General Medical Society for Psychotherapy aher the abrupt resignation of its then president, Ernst Kretschmer (cf. Rasche, this issue, 57). Jung made this decision, aher an inner struggle, on the clear understanding that he would preside, not over a Nazified German organization, but over a restructured, politically neutral, international society. The journal of the society was also to be under his control, making it international and politically neutral as well. Scientific integrity, he wrote, required independence from politics. Research must be "objective" (Jung 1933, CW 10, ¶1014).

Yet no matter how good his intentions, the "umbrella" organization over which Jung took charge was unavoidably entangled with the German chapter, whose Nazi-affiliated officials immediately put pressure on the International Society and its new president (Lammers 2011, 309ff). A pro-Hitler statement by the president of the German chapter,

Matthias Göring, appeared in the inaugural issue of the supposedly neutral *Zentralblatt für Psychotherapie und ihre Grenzgebiete* (*Journal for Psychotherapy and Related Fields*) aher Jung had given express orders to reserve all such statements for the special German issue. By mistake or political manipulation, the statement of praise for *Mein Kampf,* printed in close proximity to Jung's name, had an indelible impact.

Not all the initial battles went against Jung, however. To combat Germany's laws of *Gleichschaltung* (Nazi conformity), Jung enlisted private help from a young Jewish lawyer in Zurich, Wladimir Rosenbaum, who devised statutory language opening the way for German-Jewish psychotherapists to become individual members of the international organization. In this way, for a time at least, Jung may have helped a few Jewish colleagues to maintain their professional qualifications and continue earning a living in Germany (Lammers 2012a, 108ff).

At the same time, Jung's positive actions in restructuring the international society were undermined by some of his own problematic statements. In December 1933, and again in February 1934, he stirred public protest by printing statements about Jews and Germans in the journal of the International Society of which he was now editor-in-chief. First, his December 1933 "Geleitwort des Herausgebers" ("Editorial") created a public outcry (Jung 1933). A few months later his essay "Zur gegenwärtigen Lage der Psychotherapie" ("The State of Psychotherapy Today") added fuel to the fire (Jung 1934a). In his 1933 editorial, he drew attention to the contrast between Jewish and Germanic psychologies, proclaiming that science would benefit because this dis- tinction (obvious to any thinking person) had now been acknowledged. In his 1934 essay, he described Jews as nomads, lacking their own land and culture. These writings seemed to echo the National Socialist ideology, and they aroused suspicions that the International Society and its president (for all Jung's claims to the contrary) were in sympathy with Hitler's regime.

Looking back, it is hard to believe the tone-deafness of Jung's statement in his December 1933 "Editorial," where he proclaimed, in essence: *Now that everyone acknowledges the long-recognized di $erences between Germanic and Jewish psychology, science can only benefit.*[3] An outraged response by a Swiss psychoanalyst, Dr. Gustav Bally,4 asking whether Jung was *gleichgeschaltet* (brought into line with the Nazi regime), was immediately published

in the *Neue Zürcher Zeitung* (Bally 1934). Ignoring Jung's rebuttal (Jung 1934b), Bally traveled to Palestine (Israel), with the result described by James Kirsch:

Then Mr. Bally appeared in this country, visited with all our colleagues, and stated publicly that you had openly crossed over to Hitler, that you had been received by him, and thus that you are an anti-Semite. His essay in the *Zürcher Zeitung,* titled "Deutschstämmige Psychotherapie" was read by a great many people. The result was that your books, which had been displayed in many bookstores, disappeared from the shop windows, and your name was placed on the boycott list. Your detailed reply was not read. This general feeling against you was, of course, fabulously exploited by the Freudians in an effort to silence you totally, at least here. (J. Kirsch 1934b/2011, 40f)

Jung's statement about Germanic and Jewish psychologies seemed appallingly rac- ist to Bally at the time, and it may sound so to us today. Yet Jung himself thought that by drawing attention to cultural differences in psychology, he was demonstrating something quite different. His Editorial's next sentence reads: "In psychology, more than in any other science, there is a 'personal equation,' disregard of which falsifies the findings of practice and theory" (Jung 1933, 139; CW 10, ¶1014, alt. trans.).5

These distinctions, he goes on, say nothing about inferiority or superiority. They are an essential component of the "*persönliche Gleichung,*" which is not only at the core of individual identity but also at the heart of psychotherapy.

James Kirsch turns the moral meaning of Jung's statement around, arguing that his insistence on cultural differentiation is a reason for Jews to embrace his psychology, which maintains the importance of the human person. He stresses Jung's argument that psychological healing is never purely a technical matter—it always involves a personal encounter—so

the doctor's subjectivity, as well as the patient's, is essential (Jung 1934a). The therapist, too, must know his "personal equation." Kirsch highlights this point with the editorial device of expanded print: "*der M e n s c h.*" This word *Mensch* (person, human being) surely spoke to Kirsch's original readers; it still has deep resonance for Yiddish-speakers. Its implication, in the context, is that one who so values the individual cannot glorify the totalitarian state. Jung's statements about the "personal equation" and the relational role of the therapist have nothing in common with the Nazi gang-mentality.

One may ask, if this point was essential in Kirsch's defense of Jung, why he did not say forthrightly that Jung's thought ran contrary to Hitler's? The answer requires us to consider his rhetorical priorities. To make this argument explicit would have dignified the rumors of Jung's supposed Nazi leanings by naming them. By pointing to relation-ality and unique personality as core features of Jung's psychology, he gave *prima facie* evidence against the rumors.

The relational aspect of Jung's psychology also foreshadows what we now call inter-subjectivity.6 Thomas Kirsch, James Kirsch's son, points to a passage in one of Jung's letters to his father that clearly anticipates the theory. He made this observation as an aside during his lecture at the ETH in July 2008 (T. Kirsch 2010). The passage occurs in Jung's letter of September 29, 1934. At the end of a letter about the current political tumult and issues of anti-Semitism, Jung responds to Kirsch's clinical question about a woman patient: "In the deepest sense, all of us do not dream *out of ourseltes* but out of that which exists *between myself and the other*" (Jung 1934c/2011, 63; emphasis in original).

The same passage is cited by Joseph Cambray in his lecture for the 2010 IAAP Congress, representing an early form of "Jung's intersubjective model" (2011, 296). If Jung's thought in the 1930s already displays foreshadowings of intersubjectivity, this fact is important in relation to the accusations that were swirling around him during the Hitler years. Jung's commitment to

an intersubjective (relational) model in psychotherapy is also relevant to the implicit argument in Kirsch's *Rundschau* article. Any psychologist whose chief concern is the human individual, and the healing power of relationship, shares no ground in common with Hitler's ideology.

In making this observation, I would also draw attention to Werner Disler's 2010 self-published monograph, *Freud, Jung, der Nationalsozialismus und die Theorie der Intersubjektivität* (*Freud, Jung, National Socialism and the Theory of Intersubjectivity*). In a chapter titled, "C. G. Jungs Modernität: Intersubjektivitätstheorie" ("Jung's Modernity: Intersubjectivity Theory"), Disler focuses on Jung's 1935 lecture for the Zurich Medical Society, "Principles of Practical Psychotherapy" (Jung 1935, CW 16). Jung's psychology not only anticipates Heinz Kohut's intersubjective theory but also "stands in the clearest opposition to the 'conformed' Nazi ideology" (Disler 2010, 83). If some of his statements seem anti-Semitic, "they are contradicted by his teaching" (99).

In my previously published lecture, I explored the many ways Kirsch developed his argument that Jung, not Freud, was the true friend of "galut" (exiled) Jews and the best ally for those who have come home to their land. This aspect of Kirsch's brief for Jung rests mainly on Jung's view of the unconscious as the primal source, the *Urgrund* of the soul's creativity, and secondarily on his idea that Jung had learned a distorted version of Judaism through his extended struggle with Freud (Lammers 2012b). Rather than repeat that discussion here, I would like to devote the remaining space to James Kirsch's article for *Jüdische Rundschau.*

James Kirsch

"The Jewish Question in Psychotherapy: Some Remarks on an Essay by C. G. Jung," *Jüdische Rundschau,* Nr. 43, 29.V.1934, Berlin, 11.7

In the "Zentralblatt für Psychotherapie und ihre Grenzgebiete," vol. VII,8 issue 2, the

well-known Zurich psychologist C. G. Jung has published an important essay: “The State of Psychotherapy Today,” which also possesses great value for us Jews and contains a series of general perspectives that can serve for healing in our particular situation. The central meaning which belongs today, fatefully, to psychotherapy, and its wide influence on the modern life of the spirit, philosophy, religion, mythological research, literature, and not least on the eternal locus of human events, the *human soul,* justifies paying attention to this essay and discussing it in a nonprofessional periodical.

Jung begins with the fact that, in the beginning, modern psychotherapy in its various forms believed it could develop a “technique,” and that this technique must, by professional application, lead to successes. Jung does not, of course, deny the value of technique in psychotherapy. But he is conscious that in every psychological treatment two people encounter each other, and that the basis of every psychological treatment is not technique but the *human being*. That is why for him the subjective background which the doctor brings into treatment is of the greatest importance. He considers it an unavoidable requirement for the doctor practicing psychotherapy to know his own background, his “personal equation.”

He reproaches Freud (and also Adler) for having made, with absolute one-sidedness, *one* viewpoint, *one* psychological conception into the weight-bearing pillar of their psychological building, a conception which in general considers only the human *shadow side.* Of course Jung is also aware of the meaning and weight of the human shadow side, and he knows that in many cases it is extremely helpful “to confront the person with his own most uncomfortable truth.” But he could never embrace a conception of the unconscious which is purely negative and hostile to life. For Jung the unconscious is not only something which causes fear and sexually perverse infantile fantasies; it also has a completely positive aspect. *It is the creative ground of the soul,* from which all human greatness comes. “In the neurosis is our best enemy or friend. It’s not how to get rid of a neurosis that the sick person has to learn, but rather how one carries it” [Cf. CW 10, ¶359]. The origin of the neurosis for Jung is the “loss of connection” with the eternally creative images of the primal source [Cf. CW 10, ¶367]. “The religions are psychotherapeutic systems. . . . They express the extent of the problem of the soul in powerful images. They are the soul’s confession and acknowledgment, and at the same time the soul’s revelation and manifes-tation” [Cf. CW 10, ¶367].

Freud himself got caught in a neurosis, in throwing out the “larger aspects of the expressions of the soul” *(Future of an Illusion).* It is very interesting to see that Jung derives from Freud’s subjective bias, from his *Judaism,* the fact that Freud psychologically elucidates only the shadow side and would prefer to avoid the larger aspects.

In seeing Freud this way, as a typical *Jew,* Jung comes to an image of Jews that is characteristic of Galut psychology in general, and of the 19th century in particular; but is surely not the last word about Jewish psychology. It seems that due to his decade-long fight with Freud, only the Galut image stayed with Jung. He did not get past the phenotype of the Jew living in exile from the Shekhinah, to the genotype of the real Jew. Actually, he wrote recently in the *Neue Zürcher Zeitung* that there must be something in the psychological way of being of Jewish people themselves that leads them to call themselves the chosen people. Wouldn’t that correspond to a special connection of the Jews to the original source? Do they not suffer especially by their separation from this connection? And yet Jung calls them “Jewish,” these categories negating the root of all creativity, with the necessary result of intellectualism and fixation on the family drama! Admittedly, he also adds the reservation that even these categories don’t apply to all Jews.

In this way he overlooks the real tragedy of Freud and the whole Galut, namely that we have lost the connection to the soul's original creative source. Jung therefore reaches mistaken judgments, for example that "for the Jew it is less dangerous to evaluate his unconscious negatively" [Cf. CW 10, ¶353]. On the contrary, for the Jew in exile it is especially characteristic, but also especially dangerous, to destroy the connection to the unconscious. The "culture form" of the Jew—he has always had one of his own—is a special way of dealing with the unconscious.

This can be most clearly recognized in the grand monument of Jewish culture, the Bible, for example Job, chap. 33, verses 14–16: "Because God talks in one way and another, only people do not pay attention. In a dream, in a vision of the night, when deep sleep falls on human beings, and when they lie on their beds sleeping lightly, then he opens the ears of men and seals them with his teachings." Are the final chapters of Job and Isaiah's visions not great images of the soul? More about this can be found in the book, *Wortempfang und Symbol in der alttestamentlichen Prophetie* [Reception of the Word and Symbols in Old Testament Prophecy] (Töpelmann, Giessen, 1932), by the theologian Häussermann, who grounds his work on Jungian precepts.

We are not, as Jung believes, relative nomads, rather we are a restless people, a people with a collective neurosis, which since this loss of connection, and as a result of it, has found no abiding place. Within the Jewish people themselves—this seems to be insufficiently known to Jung—a new level of awareness has broken through, by means of a thorough and bitter psychological analysis,9 whose most visible sign up to now is the return to their own ground. It is certain that here, in the old-new land, a new type of Jew has already come into being, who affirms himself and his way of being and says yes to all the forces of life. But there is a still larger task before us, to rediscover in the soul the living connection with the primal powers. On this journey the great Zurich psychologist, Jung, who until now has been treated with hostility, especially by Jews, and ignored in silence, can be a superb helper. For precisely here, in Jung's personality, his psychology and psychotherapy, is something which speaks to the sick Jewish soul in its depths and can lead to its liberation.

Dr. James Kirsch, Tel Aviv

James Kirsch, "Die Judenfrage in der Psychotherapie: Einige Bemerkungen zu einem Aufsatz von C. G. Jung," *Jüdische Rundschau,* Nr. 43, 29.V.1934, Berlin, 11.

Im Zentralblatt für Psychotherapie und ihre Grenzgebiete, Bd. VIII,10 Heh 2, veröffentli-cht der bekannte Züricher Psychologe, C. G. Jung, einen bedeutsamen Aufsatz: "Zur gegenwärtigen Lage in der Psychotherapie", der auch für uns Juden größten Wert besitzt und eine Reihe allgemeiner Gesichtspunkte enthält, die zur Erheilung unserer eigentüm-lichen Situation dienen können. Die zentrale Bedeutung, die in der Gegenwart der Psychotherapie schicksalsmäβig zukommt, ihr weitreichender Einfluβ auf das moderne Geistesleben, Philosophie, Religion, Mythenforschung, Literatur und nicht zuletzt auf den ewigen Ort menschlichen Geschehens, die *menschliche Seele,* rechtfertigt es, auch in einer Nichtfachzeitschrih auf diesen Aufsatz hinzuweisen und ihn zu diskutieren.

Jung geht von der Tatsache aus, daβ die moderne Psychotherapie in ihren verschiedenen Formen anfangs eine "Technik" entwickeln zu können glaubte, und daβ diese bei nur fachgerechter Anwendung zu Erfolgen führen müsste. Jung leugnet selbstverständlich nicht

den Wert der Technik in der Psychotherapie, ist sich aber bewuβt, daβ bei jeder seelischen Behandlung zwei Menschen aufeinander treffen, daβ die Grundlage jeder seelischen Behandlung nicht die Technik, sondern der *Mensch* ist. Daher sind für ihn die subjektiven Voraussetzungen, die der Arzt in die Therapie mit hineinbringt, von gröβter Wichtigkeit, und er hält es für ein unerläβliches Erfordernis des psychotherapeutisch tätigen Arztes, seine eigenen Voraussetzungen, seine "persönliche Gleichung" zu kennen.

Er macht nun *Freud* (und auch Adler) den Vorwurf, daβ sie mit absoluter Einseitigkeit *einen* Gesichtspunkt, *eine* psychologische Auffassung zum tragenden Pfeiler ihres psy-chologischen Gebäudes gemacht haben, eine Auffassung, die im wesentlichen nur die menschliche *Schattenseite* berücksichtigt. Selbstverständlich ist sich auch Jung über die

Bedeutung und das Ausmaβ der menschlichen Schattenseite klar, und er weiβ, daβ es in vielen Fällen äuβerst heilsam ist, den Menschen "mit seiner eigenen unangenehmsten Wahrheit zu konfrontieren". Er konnte sich aber nie mit der rein *negativen* und lebensfeindlichen Auffassung des Unbewuβten befreunden. Für Jung ist das Unbewuβte nicht nur etwas, das Angst macht und sexuell-perverse Infantilphantasien, sondern es hat auch einen durchaus *positiven* Aspekt. *Es ist der schöpferische Seelengrund,* aus dem alles Groβe des Menschen stammt. "In der Neurose steckt unser bester Feind oder Freund. Nicht wie man eine Neurose los wird, hat der Kranke zu lernen, sondern wie man sie trägt." Die Ursa-che der Neurose ist für Jung der "Verlust des Zusammenhanges" mit den ewigen schöpferischen Bildern des Urgrundes. "Die Religionen sind psychotherapeutische Systeme. . . . Sie drücken den Umfang des seelischen Problems in mächtigen Bildern aus. Sie sind Bek-enntnis und Erkenntnis der Seele, und zugleich Offenbarung und Erscheinung der Seele."

Freud selbst hat sich in der Neurose gefangen, indem er den "gröβeren Aspekt der seelischen Erscheinung" den Garaus macht ("Zukunh einer Illusion"). Es ist nun sehr interessant zu sehen, daβ Jung die Tatsache, daβ *Freud* nur die Schattenseite psychol-ogisch erhellt und den gröβeren Aspekt vermeiden möchte, auf Freuds subjektive Voraussetzungen, sein *Judentum,* zurückführt.

Indem Jung in dieser Weise in Freud einen typischen *Juden* sieht, kommt Jung zu einem Bilde des Juden, das zwar charakteristisch für die Galuthpsychologie überhaupt und für die des 19. Jahrhunderts im besonderen, aber sicher nicht das letzte Wort über jüdische Psychologie ist. Es scheint, daβ in Jung durch seinen jahrzehntelangen Kampf mit Freud nur das Galuthbild hahen geblieben ist. Er ist von dem Phänotypus des in der Verban-nung von der Schechina lebenden Juden nicht zum Genotypus des wirklichen Juden gekommen. Zwar schrieb er selbt kürzlich in der "Neuen Zürcher Zeitung", daβ es mit der seelischen Eigenart des jüdischen Volkes etwas auf sich haben müβe, das sich selbst als auserwählt bezeichnet. Sollte das nicht einer besonderen Verknüpfung des Juden mit dem ewigen Urgrund entsprechen? Rächt sich nicht die Trennung von diesem Zusammenhang an ihnen ganz besonders? Und doch nennt Jung diese Kategorien der Negier-ung der Wurzel alles Schöpferischen mit den notwendigen Folgen des Intellektualismus und Fixierung an den Familienroman "jüdisch"! Freilich macht er auch die Einschrän-kung, daβ auch diese Kategorien nicht einmal für alle Juden zutreffen.

Damit übersieht er aber die eigentliche Tragik Freuds und der ganzen Galuth, nämlich, daβ wir den Zusammenhang mit dem schöpferischen Urgrund der Seele verloren haben, und kommt damit zu Fehlschlüssen wie z. B., daβ es "für den Juden weniger gefährlich sei, sein Unbewuβtes negativ zu bewerten". Im *Gegenteil,* es ist für den in der "Verbannung" lebenden Juden zwar besonders charakteristisch, aber auch besonders gefährlich, den Zusammenhang

mit dem Unbewußten zu zerstören. Die Kulturform des Juden – er hat stets eine eigene gehabt – ist gerade eine besondere Art des Umgangs mit dem Unbewußten.

Das ist mit aller Klarheit in dem grandiosen Denkmal jüdischer Kultur, in der *Bibel* zu erkennen, z. B. in Hiob Kap. 33 Vers 14-16: "Denn in einer Weise redet Gott und wieder in einer anderen, nur achtet man's nicht. Im Traum, im Nachtgesicht, wenn Tiefschlaf auf den Menschen fällt und wenn er im leisen Schlaf auf seinem Lager liegt, Da öffnet er das Ohr der Menschen und besiegelt sie mit seiner Lehre." Oder sind die Schließkapitel des Hiob und Jesajas Visionen nicht großartige Gemälde der Seele?

Näheres darüber findet sich in dem Buch des auf Jungscher Grundlage stehenden The-ologen Häußermann: "Wortempfang und Symbol in der alttestamentlichen Prophetie" (Töpelmann, Gießen, 1932).

Wir sind auch nicht, wie Jung meint, relative Nomaden, sondern ein rastloses Volk, ein Volk mit einer kollektiven Neurose, das infolge dieses Verlustes des Zusammenhanges seitdem keine bleibende Stätte gefunden hat. Innerhalb des jüdischen Volkes selbst hat sich, was Jung nicht genügend bekannt zu sein scheint, eine neue Erkenntnis durch eine gründliche und bittere psychologische Analyse Bahn gebrochen, deren sichtbarster Aus-druck bisher die Rückkehr zum eigenen Boden ist. Sicher ist hier im alt-neuen Lande bereits ein neuer Typ Jude entstanden, der sich und seine Eigenart bejaht und zu allen Krähen des Lebens Ja sagt. Aber noch steht uns die größere Aufgabe bevor, auch im Seelischen den lebendigen Zusammenhang mit den Urmächten wieder zu finden. Auf diesem Wege kann uns der große Züricher Psychologe Jung, der bisher vielfach gerade von Juden angefeindet und totgeschwiegen wurde, ein vorzüglicher Helfer werden. Denn gerade in Jungs Persönlichkeit, in seiner Psychologie und Psychotherapie ist etwas enthalten, das die kranke jüdische Seele in ihren Tiefen anspricht und zu ihrer Befreiung führen kann.

Dr. James Kirsch, Tel-Awiw

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1. The February 2012 issue of *Jung Journal: Culture & Psyche* was devoted to papers from the conference "Jung and Judaism: A Paradoxical Affinity," held in Berkeley, California, on April 15–16, My paper for that conference, "James Kirsch's Religious Debt to C. G. Jung" (Lammers 2012b), was printed in *Jung Journal* vol. 6.1, where the abstract reads:

Due in part to his published statements in 1933–34, Jung fell into disrepute with many Jews in Europe and Palestine (Israel). In a series of essays and letters written Pom Tel Aviv in

1934, James Kirsch, one of Jung's first German-Jewish followers, defended him energetically against accusations of anti-Semitism. Kirsch argued that Jung's early encounters with Freud had given him a distorted, "exilic" view of Judaism. He maintained that Jung's psychology, not Freud's, o $ered healing to modern Jews tragically cut o $ Pom The Holy, which has always spoken through dreams and other communications Pom the unconscious. (34)

A German version of the same lecture was delivered on April 30, 2011, at the ETH, Zurich. It has been published under the title "Hoffnung in der Verbannung: James Kirschs Verteidigung von C. G. Jung" ("Hope in Exile: James Kirsch's Defense of C. G. Jung") (Lammers 2012c).

1. Archives of the Berlin *Jüdische Rundschau* are available in microfiche at the Jewish Reading Room of the New York Public They can also be viewed online at www

.compactmemory.de—a resource to which Dr. Guenther Langwieler kindly directed me in 2008. In either format, these newspaper articles are in a tiny, sometimes blurred, almost illegible typeface. The present transcription of Kirsch's article is based on microfiche, which I copied at the Jewish Reading Room in December 2007. In its original language, the article has been published as an appendix to "Hoffnung in der Verbannung" (Lammers 2012c, 183–199).

1. Jung's full statement reads,*"Die tatsächlich bestehenden und einsichtigen Leuten schon längst bekannten Verschiedenheiten der germanischen und der jüdischen Psychologie sollen nicht mehr verwischt werden, was der Wissenschafi nur förderlich sein kann"* (Jung 1933, 139). In Hull's translation, this reads: "The differences which actually do exist between Germanic and Jewish psychology and which have long been known to every intelligent person, are no longer to be glossed over, and this can only be beneficial to science" (CW 10, ¶1014).
2. Gustav Bally (1893–1966), a Swiss-born psychiatrist, had been ejected from Germany for his "anti-state" In later years, he related to Jung as a trusted colleague.
3. *"Es gibt in der Psychologie tor allen anderen Wissenschafien eine 'persönliche Gleichung', deren Nichtbeachtung die Ergebnisse ton Praxis und Theorie verfälscht"* (Jung 1933, 139).
4. The phrase "humanly related" may be more appropriate in relation to writings in the 1930s.
5. I would like to thank Dr. Thomas Fischer for correcting my transcription, and Ursula Egli for checking my translation of this
6. Kirsch erroneously identifies the 1934 *Zentralblatt* as Volume The first issue in 1934 was a "double issue," combining the first and second numbers. Jung's sixteen-page essay was the first piece in this *Doppelhefi.*
7. Kirsch's reference to Theodor Herzl's polemical essay, "Maushel" (Lammers 2011, 55).
8. Error in printed Volume number should be VII.

References to *The Collected Works of C. G. Jung* are cited in the text as CW, volume number, and paragraph number. *The Collected Works* are published in English by Routledge (UK) and Princeton University Press (USA).

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In 1934, James Kirsch wrote to a Zionist newspaper, *Jüdische Rundschau,* defending Jung against charges of anti-Semitism. Stressing Jung’s awareness of the personal equation, Kirsch suggested that a psychology based on human relationship was radically out of tune with Nazi ideology. Here he anticipated recent discussions of Jung’s early discovery of the theory of intersubjectivity. He also argued that by honoring the creative unconscious, Jung supported Jewish self-understanding better than any other psychology. Supplementing a prior publication in the *Jung Journal* (Winter 2012), “James Kirsch’s Religious Debt to C. G. Jung", this essay concludes with the full text of Kirsch’s 1934 article in English and German.

anti-Semitism, Gustav Bally, intersubjectivity, Jewish identity, *Jüdische Rundschau*, C. G. Jung, James Kirsch, Nazism, personal equation, Zionism

1. https://www.facebook.com/groups/56536297291/
2. http://www.tandfonline.com/loi/ujun20

Jung and White and the God of terrible double aspect by Ann C. Lammers (2022-09-22 03:49)

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Jung and White and the God of terrible double aspect by Ann C. Lammers, *Vermont, USA*

Abstract: This paper discusses theoretical, historical and personal issues in the ill-fated friendship and intellectual collaboration between C.G. Jung and the Dominican scholar Victor White, O.P., based on primary documents in their correspondence, 1945 to 1960. The collaboration of Jung and White began with high expectations but fell into painful disagreements about the nature of God, the problem of evil, and shadow aspects of the Self. They made a rapid commitment to their working alliance based on personal and professional hopes, but paying scant attention to their divergent underlying assumptions. White hoped to build theoretical and practical connections between Jungian psychology and Catholic theology for the sake of modern Catholics. Jung needed learned theological support as he explored the psychological meanings of Christian symbols, including the central symbol of Christ. At the grandest level, they both hoped to transform the Christian West, after the moral disaster of World War II.

Their collaboration was risky for both men, especially for White in his career as a Dominican, and it led to considerable suffering. The Self is prominent in the relationship, symbolically present in the text of the correspondence and consciously forming their major topic of debate. From the start, the Self is an archetypal field, drawing the friends into their visionary task at the risk of unconscious inflation. Later the Self is revealed with its shadow as a burden, a puzzle, and a basis for estrangement. Finally, with the intervention of feminine wisdom, mortal suffering is transformed by an attitude of conscious sacrifice.

In 1991, when I first received copies of the letters of Jung and White, I hurried to Switzerland to talk to Franz Jung about them. He had met Victor White only fleetingly and remembered little about the English priest who had visited his father. He did remember a day, close to the end of his father's life, when with great solemnity Jung handed him a zippered case containing Father White's letters, telling him to guard its contents with extraordinary care. He was to keep the letters under lock and key, but also to look for an editor who could deal even-handedly with both sides of this correspondence and bring it eventually to publication.

From what follows, you will understand Jung's insistence on keeping his fifteen-year correspondence with Victor White locked away until its difficult aspects could be sensitively addressed. Mindful of the painful course of his friendship with White and its tragic ending, he was protective of their vulnerabilities—his own and, even more, his friend's. At the same time Jung always intended—it is clear from the way he treated the drafts of several letters— that

their debates about goodness, evil, and the soul's experience of God should be shared with readers who cared about these life-and-death matters as much as they had done.

For the past three decades, thanks to the *C.G. Jung Letters* (Jung 1906-1961), readers have had access to important documents concerning the Jung-White collaboration. Two-thirds of Jung's letters to White—the major ones—are published in those volumes. By reading with care and with close attention to Adler's and Jaffe's footnotes, one could discern the outlines of the relationship and its primary tensions. But for anyone with a burning interest in the issues that called these two thinkers into collaboration, such a partial, one-sided glimpse of their debate was not enough. White's letters have remained locked away, and many people have been understandably impatient to study both sides of the conversation.

A major breakthrough came in the spring of 1991, when the heirs of Jung and White permitted copies of the Jung-White letters to be released simultaneously to four parties: to the C.G. Jung Archive at the ETH (the Swiss Federal Institute of Technology) in Zurich; to the archive of the English Dominicans (White's legal heirs); to Adrian Cunningham,[1] the British scholar empowered in 1990 to act for the English Dominicans in matters related to White's papers; and finally to me, to help me turn my dissertation into a book.[2] Mr. Cunningham began to edit the Jung-White letters for publication, but before long had to let the project drop. Ten years would pass before I learned of the health crisis that had forced him to stop work. My book on Jung and White appeared in 1994, but without its planned companion volume.

In late 1997 another breakthrough occurred. Several of Jung's handwritten letters to White surfaced unexpectedly, brought to auction by an anonymous seller. Eighteen of these documents were added to the Jung-White collection at the ETH. Learning of the new material, Murray Stein expressed an interest in readying this important correspondence for publication. He offered to edit the volume, but after some discussion we agreed that I would assume the main part of that burden, while he would remain close to the project as consulting editor. The heirs of Jung and White kindly gave us permission to proceed and, after legal preliminaries were dealt with, we started work in 1999.

1. The decision of the Jung heirs to release the Jung-White correspondence from the locked archive was taken in response to a confluence of events, as described in The Jung-White Letters (2007, pp. 358f). Adrian Cunningham's initiative, and the executive authority given him by the English Dominican Province, played a significant role in the timing and outcome of the process.

2 'A Study of the Relation between Theology and Psychology: Victor White and C.G. Jung' was accepted by Yale's Religious Studies Department in 1987. The ensuing book, In God's Shadow: The Collaboration of Victor White and C.G. Jung, was published by Paulist Press in 1994.

By the summer of 2001 I realized that I needed Adrian Cunningham's help. Specifically, he had access to copyright holders from whom key permissions were needed. More importantly, he was the real expert on Victor White. I wrote to him shortly before 11th September 2001, and we talked at the end of that shattering month. Adrian explained why he had been unable to edit the letters ten years before, and he agreed to be my co-editor. So we began what became several years of long-distance collaboration and are only now[3] reaching the end of that journey. Due to the complexity of the project and the difficulties of any creative collaboration, our progress has often seemed glacially slow.

In contrast, the story of Jung and White began in a hectic rush. Victor White first wrote to Jung in August 1945, enclosing the offprints of four recently published essays, in which he traced the connections he found between Jung's psychology and the Thomistic theology that was his own stock in trade. His cover letter to Jung was a brief note, handwritten on both sides of a half-sheet of Blackfriars stationery, its deep feeling only partly disguised by its slightly wry tone.

In 1939 White had turned to Jungian analysis during an emotional breakdown in which he questioned every part of his life as a Catholic, a Dominican and a theologian. On a friend's suggestion he wrote to John Layard in London, whom he knew already through church circles. White's formal analysis with Layard was brief, but sufficient to let him return to work as a teacher of dogmatic theology at the Dominican school, Blackfriars, Oxford. He also attended a study group led by Layard, which included Gerhard Adler, Vera van der Heydt, and Toni Sussmann.[4] Layard encouraged White in his forays into Jung's work and was pleased when he presented two lectures to the group in London. But it was Gerhard Adler, not Layard, who urged White to write to Jung after the war.

For the previous five years White had immersed himself in Jung's writings, and he was now ready to stake his career on an ambitious bridge-building project, whose goal was to develop strong theoretical and practical connections between the church's doctrines and Jungian psychology. Such a synthesis, he hoped, would meet the spiritual needs of modern people, hungry for meaning, for whom the church's symbols had lost power. It is a fair guess that White's enthusiasm for Jung's psychology also addressed spiritual needs of his own.

Victor White was born in 1902 into a clergy family. His father was an Anglican parish priest, of a sort that made White leave the Church of England as soon as he could. Feeling an early call to priesthood, he converted to Catholicism in his teens and entered the Dominicans before he turned twenty-one. Later, as his youthful projections onto his adoptive church faded, he found himself at odds

3 This paper was given in April 2006, a year before the book's publication.

4 Toni Sussmann, a German Jewish convert to Catholicism, had been Jung's analysand and student in the 1920s. She had escaped from Berlin in 1938 with Jung's help and was working in England as an analyst and trainer of analysts. Victor White also trained with her for a time.

with the fundamentalist dogmatism and authoritarianism that he saw practised in the Roman hierarchy, and even by members of his own Order.

An avid thinker with an independent turn of mind, by 1940 White was known as a first-class Thomist. But there are different schools of Thomism. White taught Aquinas to his classes, of course; but he emphatically opposed the conservative version of Thomism, often called neo-scholasticism, which was dominant in the Roman hierarchy of the period. In keeping with this defensive use of St. Thomas, the Dominicans had adopted an anti-modernist oath that White especially detested. He was required to sign it twice, each time at the cost of enormous inner conflict. So, although his discovery of Jung's thought may have been salvific for him personally, it put his career in jeopardy, since his published works after 1945 focused mainly on Jung—reviews of Jung's publications, defences of Jungian life and practice, and

essays showing how far Catholic theology could (or could not) overlap with Jungian psychology.

In Switzerland, meanwhile, during the war years Jung had been searching for a Catholic conversation partner to help him to master the church's language about its symbol-system, so that he might write more intelligibly about this tradition and explore its psychological ramifications. In 1940 he had surprised himself by giving an extemporaneous lecture on the Trinity, an impassioned talk on a subject that was both close to his heart and, as he liked to say, risky. His lecture had no prepared text, so afterwards it had to be reconstructed from the notes of listeners. Now Jung wanted to revise it further for formal publication but found himself stumped, lacking confidence that he could say what he meant without trampling the church's usage.

In approaching Catholic traditions, Jung can be compared to an anthropologist trying to get close enough to a foreign culture to make a 'thick description' of it, before going on to interpret it through his own theory. Victor White seemed to be just what he needed, a living dictionary of Catholic tradition. In his first major letter to him, Jung exclaims, 'What a pity, that you live in England and that I have you not at my elbow, when I am blundering in the wide field of theological knowledge' (5 Oct. 1945).

Jung had been working with local theologians without much success. About a Jesuit in Innsbruck, he writes, 'It is most difficult to find out how far his psychological understanding reaches. I think he is too careful' (5 Oct. 1945). Of a Benedictine in Zurich he comments, in another correspondence: 'It's wonderful to be in the presence of the medieval mentality still at its best' (Jung to Baynes 27 May 1941, *Letters I*, p. 300). Now he greets White as a 'white raven', that is, a rare bird, a theologian who understands him:

... you are the only theologian I know of who has really understood ... what the problem of psychology in our present world means. You have seen its enormous implications. You have rendered justice to my empirical and practical standpoint throughout. (Jung 5 Oct. 1945)

In this letter Jung actually appears to be offering to meet White halfway in his bridge-building project. He warmly applauds the beginning White has already made. White must have been ecstatic when he read these words:

I sympathize fully with you, when you say: 'The task before us is gigantic indeed'.

... I would be surely among the first to welcome an explicit attempt at integrating the fruits of psychology into the ecclesiastic doctrine ... I am grateful for every hint you dropped in your papers. (ibid.)

In his next letter, White includes a catalogue of his interests and describes how he makes use of Jung's psychology in the classroom and in pastoral counselling. While he does not claim to be an analyst, he admits that his counselling sessions sometimes resemble analysis. He begs Jung to tell him if he finds anything wrong in this, and especially if Jung finds outright errors in what he has written. At this early stage Jung finds little in White's work to criticize. As to White's question whether his pastoral work may approach analysis, Jung does not directly comment. From the context of their letters, though, the indirect answer is, 'if it looks like analysis, let's call it that'. He and White write as colleagues about the people each of

them are trying to help. Jung sometimes accepts referrals from White, individuals whom White has seen and now wants Jung to take over. Among those whom White will refer to Jung is his own analyst, John Layard. Jung even refers to White's 'analysands' (Jung 24 Nov. 1953).[5]

On 1 April 1946 White writes to Jung that he would like to come to Zurich, if he could locate an inexpensive hotel. On 13 April—perhaps a week after reading White's offer—Jung answers with an invitation that is almost a command:

The time that would suit me best is between 12th and 22nd August. I should like you to consider yourself my guest. I have a little country place on the lake.

So White made the first of ten visits to Bollingen in August 1946, bringing with him, at Jung's request, casual clothing and a pair of sailing shoes. The picture of Jung and White (overleaf) is the only one extant showing them together.[6] After their meeting at Bollingen, Jung and White continue to address each other formally for several months. Then Jung makes a slip of the pen. He begins his letter of 23 Jan. 1947, 'Dear Father Wight'. Crossing out his

5 According to a contemporary authority, White's knowledge of psychology was considerable. Michael Fordham wrote to White, while the latter was estranged from Jung: 'The trouble with you, if I may say so, is that your psychology is so good that pucka psychologists have trouble competing' (Fordham to White, 14 March 1957; quoted by Cunningham, 'Victor White: a memoir', in The Jung-White Letters, 2007, p. 317n).

6 White may have worn clericals on this occasion, rather than camp clothing, because he was about to visit the Benedictine abbey at Einsiedeln (Cf. Wolff's letter to White, 18 July 1946.) Jung and White at the Tower, circa 1946 ©C Foundation of the Works of C. G. Jung

spelling error, he scribbles, 'excuse me, my feebleness plays tricks to me! I drop into old Saxon'. White responds, 'I admire your proficiency in Anglo-Saxon! Still, if ever you should care to write again, I should like it very much if you were to drop both WHITE & WIGHT & just call me Victor' (4 Feb. 1947). From then on it's 'My dear Victor', and 'My dear C.G'.

In studying the Jung-White relationship I'm often reminded of the alchemical processes of heating, melting, separating, combining. As there is seldom an alchemical laboratory without the presence of both male and female, the two men regularly talk with and about the women in their lives—both as individuals and as a class. Relationships with specific women also seem to have had a catalytic effect on the friendship.

Two women in White's circle exert a critical influence, one at the beginning and one at the end of their story. The first is Barbara Robb, a married Londoner and former ballet-dancer, well-read in mysticism and the paranormal, who is fascinated by the writings and person of C.G. Jung. When her verbal outpourings are added to the flow of the letters, they create an atmosphere of mystical participation, tinged by Eros and hilarity, raising the temperature of the conversation and melting its formality. White first brings Mrs. Robb to Jung's attention in a letter in January 1947, quoting her recent musings about Jung, for whom she prays night and day 'that he may be all he can be'. Jung answers with interest and amusement, calling her White's 'soror mystica'. White replies, 'She seems to be very much more YOUR "soror mystica"!'

We soon meet her in her own words. White encloses selections from her dreams, vi-

sions and active imaginations. One of the writings of Barbara Robb is her active imagination on a dream symbol, leading to what she calls her 'working model of God'. In another vision, she and Jung are engaged in a solemn, yet joyous, barefooted tug of war, watched by a crowd, on a green field at whose centre lies a flat, six-sided stone.

Perhaps it is not accidental that as soon as Mrs. Robb enters the picture, Jung mixes up 'Wight' and 'White'. This happy confusion seems related, somehow, to the arrival of the mystical sister. Fantastic synchronicities ensue. At one point both Jung and the 'soror' are suffering the same obscure medical condition. In 1951 Jung finally meets Robb, when she visits Zurich. Afterward he writes:

I have seen Mrs. Barbara Robb, and I assure you, she is quite an eyeful and beyond!

... If ever there was an anima, it is she ... I think you ought to be very grateful to St. Dominicus that he has founded an order of which you are a member. In such cases one appreciates the existence of monasteries.

To which White replies, (Jung 21 Sept. 1951)

I loved your letter – how right you are! Except about ... **monasteries being a protection. (I know nowhere more exposed.)** (White 3 Oct. 1951)

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This rueful amusement about the power of the anima, with commiseration about their helplessness as males, apparently seals the friendship. Mrs. Robb also seems aware of this dynamic, when she voices her opinion that Jung's essay 'Woman in Europe' says more about his anima than about actual women. Her comment leads to a humorous cry of pain from the object of her criticism. In 1947 White writes to Jung at Eranos: 'I hope you're getting along all right with "women in Europe"'. The besieged Jung fires back:

You are quite right about women – they are just devouring, if one lets them. *Insatiata insatiabilis!* – as a mediaeval cleric said..... Here again a quotation from the famous humanist Aldrovandus, but he´las, my memory! But I assure you, it's a good one.[7]

Two of the women closest to Jung, Emma Jung and Toni Wolff, wrote to White in 1946. Wolff's letter refers him to scholars and clinicians in Switzerland, whom he might like to meet while he is visiting. Emma Jung's letter, coming at the

7 Jung is probably referring to a passage that he calls 'an apt description of the anima', from Dendrologiae libri duo (1668) by Aldrovandus. In Hull's translation: 'She appeared both very soft and very hard at the same time, and while for some two thousand years she had made a show of inconstant looks like a Proteus, she bedevilled the love of Lucius Agatho Priscus, then a citizen of Bologna, with anxious cares and sorrows, which assuredly were conjured up from chaos, or from what Plato calls Agathonian confusion' (CW 9i, The Archetypes and the Collective Unconscious, para. 223, p.124n).

end of the year, thanks White for his letters to her husband after his heart attack.

White's letters in 1947 include greetings to both Frau Jung and Fra¨ ulein Wolff. Hearing of Toni's unexpected death in the Holy Week of 1953, White sends Jung his sympathy. Then, in the spring of 1955, when White's complaints about *Answer to Job* are at their most strident, Emma Jung's cancer is discovered to be terminal. This terrible confluence, for Jung, of White's emotional attacks combined with the approach of existential loss, may have caused him to break relations with his suffering friend more absolutely than he would otherwise have done.

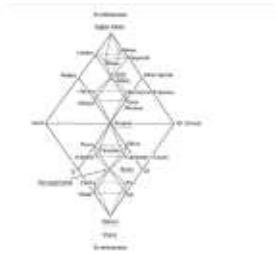
Much has been said about the impact of White's scathing review of *Answer to Job,* in March 1955, as the reason for their rupture. From their letters and related writings, however, I see the friendship taking a serious downward turn six years earlier. The high point in the relationship is probably in May of 1948. At this moment one may picture Jung and White standing together on a sunlit peak, before the first warning clap of thunder. Jung was working on his lecture for Eranos, 'U¨ ber das Selbst' ('On the Self'), about the symbolic meaning of Christ. This major writing would become the fourth and fifth chapters of *Aion,* a book Jung evidently had in mind while he wrote the lecture.

In tackling the central Christian symbol, Jung must have been grateful for White's theological support. He was pleased, too, that White seemed to share his interest in the Gnostics. His letter of 21 May 1948 opens with a glowing review of White's recent lecture on Gnosticism.[8] It proceeds to a remarkably self-disclosing passage, in which he replies to a question White has inspired him to ask himself: 'Have I faith or a faith or not?' Then Jung returns to the topic that is gripping him. He sees Gnosticism as branching into several interrelated areas, all shedding light on the symbolism of the Self. This letter overflows with excitement. It includes two hand-drawn diagrams illustrating the complex themes which Jung is both discovering and creating.

Commenting on the larger diagram, which he has sketched on the back of a manila envelope, Jung writes,

Gnosticism has renewed its vitality with me recently in as much as I was deeply concerned with the question of how the figure of Christ was received into Hellenistic nature-philosophy and hence into Alchemy. It is just a little book that has grown out of such studies within the last months. It will be, I'm afraid, a shocking and difficult book. It has seduced me into a most curious attempt to formulate the progress of symbolism within the last two thousand years through the figure of 4 Quaternities ... It is of greatest importance, that, according to Hippolytos, this quaternio symbolizes the *'αβασιλεʳυτ* ος *γ ενεʳα'* [*race free from kingly rule*] which is synonymous with

8 White delivered his lecture, 'Notes on Gnosticism', to the APC in New York on 20 Feb. 1948 and to the Guild of Pastoral Theology, London, on 10 Dec. 1948. He later revised it for his first book, God and the Unconscious, where it appears as Chapter XI, 'Gnosis, Gnosticism and Faith'.



Jung' diagram of the Self, 21 May 1948.[9] C Foundation of the Works of C. G. Jung.

9 Hand-drawn diagram, originally labelled in Latin and Greek; trans. ACL. Cf. *The Jung-White Letters*, 2007, p. 122.

all their symbolisms of the central figure viz. the redeemer, the yod, the grain of mustard, the 'celestial horn of the moon', Jordan, Attis, Korybas, etc. They all refer psychologically to the Self. This second quaternio (with the same significance) is *Paradise with its 4 rivers*. Well, it is a mad thing, which I cannot explain here; but it seems *hellishly important*, insofar as it winds up with the physical Time-space quaternion. The whole seems to be logically watertight. (Jung 21 May 1948)

As Jung's elaboration of the psychological God-image, this drawing comes close to depicting a Jungian theology. It draws on several philosophical and religious traditions to depict the tensions and dynamics of the Self, God within. The diagram of four quaternities is previously unpublished in its entirety, but most of its elements—sub-diagrams—were reproduced in *Aion*.[10] Curiously, though, in that process a significant piece of Jung's drawing was omitted: the male-female polarity, with Hermaphrodite as the reconciling symbol.

White was doubtless overwhelmed by the number and kind of traditions Jung had mixed together. Viewed as a rising series of four-sided figures, with positive and negative polarities and central points, Jung's diagram echoes Hermetic philosophy, a precursor to alchemy, which he calls 'the Hellenistic nature-philosophy'. Viewed in either ascending or descending order, the ladder of pyramidal figures has similarities to kabbalistic designs depicting the human soul in its stages of enlightenment, or types of relationship between the created world and uncreated holiness. A writer on Kabbala notes: 'Complex to the highest degree, the Sefirotic Tree is nevertheless an image of Divine Unity' (Halevi 1979, p. 40). In the same way, Jung's elaborate diagram reflects the unity of the Self, the tiny point, the grain of sand.

Jung thus mixes Gnostic and alchemical traditions, Greek mythology, and esoteric readings of the Hebrew and Greek biblical texts.[11] White cannot be blamed if he failed to take in all of this, especially since in mid-1948 he was also very busy in an extraverted mode, travelling around the United States. He had been giving a series of lectures in the West, and was now relaxing at the home of a Catholic 'millionairess' in Stony Ridge, NY. For whatever reason, White's answer to Jung's enthusiastic outpouring was very limited. His letter overlooks the large diagram on the manila envelope, focusing only the small 'double pyramid' in the body of Jung's letter:

What you tell me of your 'history of symbolism' is quite tantalizing: I guess I must await its publication before I 'understand' that intriguing 'Moses Quaternio'. I am

10 Cf. Aion, CW 9ii, especially chap. XIV, 'The Structure and Dynamics of the Self'.

11 Recent scholarship differentiates better these strands in the history of ideas. According to Dan Merkur, some of what Jung attributes to the Gnostics was not theirs, but came from the Stoics (Merkur 1993, pp. 100f).

sure it is hellish important, but I am as yet very perplexed at *this* disposition of Moses with his relations. (White 1 June 1948)

When he visited Jung again that year, the Eranos gathering (which Jung had missed because of illness) was in the past. But their conversation probably revolved around Jung's lecture, 'On the Self', as well as *Aion,* the 'shocking and dangerous' book based on it.

In 1949 'U¨ ber das Selbst' came out in German, so White was now able to study it in depth, and he published his reaction in the scholarly journal *Dominican Studies.* His review of 'U¨ ber das Selbst', taking Jung seriously to task, is a thunderclap, warning of the storm to come. In language less conciliatory than he would have used to a first-year seminarian, White chastises Jung:

An elementary study of (for instance) St.Thomas's sections in the *Prima Pars* On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung's misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-manichaean dualism which he propounds.

Scolding Jung for venturing into theological territory so ill-equipped, White also rebukes him for introducing these easily avoidable errors into what had been, until now, their promising collaborative effort. Jung's essay, he regrets to say, constitutes an embarrassing stumble into ancient heresies, which may give Jung's psychology a bad odour among the Catholics who so badly need it. Between the lines one hears White's fear that, unless Jung retracts his errors, their whole shared project will become impossible.

These somewhat confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit, were it not that the matter is one which is heavy in its consequences for psychology itself, and more especially for the understanding of the character of the Christian warfare. It is regrettable indeed that, supported only by such na¨ıve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism. ('Eranos: 1947, 1948', *Dominican Studies*, 2 vols, no.4, Oct. 1949, p. 399)

After reading this review, Jung held his peace for several weeks. On the last day of 1949, he sent White a long, handwritten reply, thanking him for his '*correctio fatuorum*' (punishment of fools) and quoting extensively from a sermon of St. Basil of Caesarea on the goodness of Creation and the essential non-reality of evil. Jung knew that these quotations surpassed White's ability in Greek, but he had taken off the gloves. White had accused him of

positing two gods. He would now demonstrate that, on the contrary, Christian theology has contradicted reality from its earliest days, by refusing to admit that evil and good can and do co-exist as equal parts of creation.

From this point on, except when White begs Jung's help with his vocational impasse and Jung does his best to give it, their conversation is devoted to their conflict about good and evil, behind which lies a radical disagreement about the nature of God and the Self. In *Answer to Job*, published in 1951, Jung makes his most powerful argument against White's position, invoking the authority of the Bible against the church's doctrine. In the letters, meanwhile, their debate devolves into a quarrel about terms. At times neither writer is at his best; an overheated quality enters their statements. Jung sometimes seems to be striking out blindly, not caring where the blows will land, or even whether he is making complete sense.[12] Eventually White cries out in protest: 'My dear C.G., I love you and owe you more than I can say. When you write like that it hurts—I feel it is terribly unworthy of you—and I wonder *what makes you do it*' (7 July 1952). Jung never acknowledges the question, nor the pain behind it. They continue to correspond. It will be three more years before their relationship reaches the breaking point.

In the midst of all this, in 1953 White writes to Jung that he is having severe doubts about his vocation. Among other things, he cannot subscribe to the conventional view of Jesus. He is convinced that, as a human being, Jesus had a shadow, including ignorance. He dares not say as much to the good folk who pay his salary, but keeping it to himself feels hypocritical. He writes, 'my very clerical clothing [is] a lie'. He thinks about leaving the Dominicans but fears that after 30 years in his order, he cannot survive the change. He sends two anguished letters, late in 1953 and early in 1954, asking 'do I stay or go?'

Supported by Jung's heartfelt letters in response, which offer every possible interpretation of the dilemma, White decides to stay with his order, even though it means he must once again sign the detested anti-modernist oath.

In May of 1954 White received his STM degree, opening the way to the next step in his career. He had been all but appointed to replace the retiring Regent of Studies at Blackfriars, a position in which he would have been in charge of the curriculum and training for new generations of Dominicans. But he lost the job before he had it. A conservative neo-Thomist was appointed in his place, whom White considered 'a complete incompetent' (White 25 Sept. 1954). The mechanics of the event, like the proverbial hand of God, were perfectly hidden.[13] The English Provincial, White's superior, wrote to him saying, in effect, 'This

12 For example, Jung resorts to a crude literalization of the concept of 'privation', reducing White's arguments to absurdity: 'But what about the privatio boni? Good by definition must be good throughout, even in its smallest particles. You cannot say that a small good is bad. In practice you say nothing when you hold that an evil deed is a small Good: there is a big evil and a little bit of Good. In practice you just can't deny the ου'σ ι´α [being] of evil. You call God the Lord over Evil.

But if the latter is μη''ο´ ν [non-being], He is Lord over nothing, not even over the Good, because he is it himself as the Summum Bonum that has created but good things which have however a marked tendency to go wrong' (Jung to White, 30 April 1952).

13 In A Dominican Gallery: A Portrait of a Culture (Leominster, Herefordshire: Fowler

Wright Books, 1997, p. 54), Aidan Nichols states that what happened to White in 1954 was most likely may be a good time for you to leave Oxford. Why not visit the Dominicans in California?'.

White never returned to teaching at Oxford. Having determined to stay in the order, his anger had no good outlet. He was tired of teaching at Blackfriars and exhausted from the internal conflict of the past year, so he could write to Jung truthfully that the news was 'in some ways a huge relief' (ibid.). But from what followed, it is clear that he could not assimilate the humiliation and loss represented by the rejection. His natural rage, which had to go somewhere, was displaced onto Jung. He wrote a review of *Answer to Job,* appearing in the journal *Blackfriars* in March 1955, in which he attacked Jung personally. Although he wrote to Jung even as the review was being published to ask forgiveness, and although Jung agreed to meet with him and discuss their differences, the friendship was effectively over. They met at the convalescent home where Emma Jung was recovering from surgery; but they did not discuss White's list of 'problems arising from the publication of *Answer to Job*'(White 10 May 1955). At this meeting Jung proposed that they suspend all further contacts, and White had no choice but to agree (White 21 May 1955).

On Jung's side the ensuing silence was stubbornly preserved, and it would have been final but for the intervention of a long-time friend of Victor White's, the Mother Prioress of a contemplative order. She first wrote to Jung in 1959, when White was recovering from a near-fatal motorscooter accident and shortly before he was found to be dying of stomach cancer. She wishes Jung well on his birthday and mentions how much Father Victor has helped her and her nuns to build up their small community. Because of White, she says, Jung's teachings are woven into their common life. She and her nuns pray for Jung daily; she asks him to pray for them as well. Rather than urging him to write to his injured friend, she simply pours out love, gratitude and compassion toward the old man whose teachings have inspired and enlightened her, and who is now nearing his own last days.

Replying to the Mother Prioress—how could he not?—Jung includes in his letter a greeting to White. This crack in the door opens the way for their final, brief exchange, in which they come as close to a personal reconciliation as their still unresolved intellectual conflicts, and White's impending death, allow. The intervention of the Mother Prioress changes the ending of the Jung-White story as the voice from heaven transforms the ending of Goethe's *Faust I.* She gathers the fragments of their broken relationship, reframing the wounds each has dealt the other, permitting their fractures to realign. Jung had been steadfast in refusing to contact White, even after he learned of the motorscooter accident from mutual friends (Cunningham 2007, pp. 333f). It seems nearly miraculous the work of his Prior Provincial, Hilary Carpenter, who seems to have exerted influence behind the scenes with the interim Master General. Documents at the English Dominican archive, however, recently uncovered by Adrian Cunningham and the English Dominican archivist, Fr. Bede Bailey, suggest rather that the interim Master General took matters into his own hands.

that, writing to a man she had never met, from behind the walls of a cloister, she could so touch his heart.

But even grace cannot resolve intellective contradictions, and the two men remained estranged in the world of ideas. With hindsight, one may argue that their bridge-building was doomed from the start. As a Dominican, with ample training in philosophy, White could have known about serious obstacles to his planned synthesis. In fact, his initial writings name some

of the major conflicts between Jung's God-talk and his own. Why, then, did he put so much of himself into what could so easily become a hopeless endeavour?

The answer to this question is that, although White knew, he also did not know. One could say the same of Jung, the older, wiser and wearier member of the pair. Experienced as he was with psychological-theological misunderstandings, Jung must have suspected that sooner or later they would hit an immovable block. Yet the evidence of their letters shows that, knowing what they knew, neither of them could choose another path. They were being invited—wooed—to begin a journey, no matter what the risk. The invitation came from beyond them, with irresistible power.

As we have seen, the topic of the Self and its symbols is at the heart of their work together. Self-symbols are sprinkled through the texts of their letters, beginning with the earliest. In some ways the Self can be seen as a third party to the collaboration, the most powerful, as it draws the two men together and invites them to carry out a more-than-human task of synthesis. What is true of all archetypes is especially true of the archetype of wholeness: it has a double aspect. Jung often warns that the God-image in the soul, the transcendent function, is always powerful but not always good. He likes to remind us that God (i.e., the God-image) has two hands, a left and a right.

As the God-image in the psyche, the Self belongs to eternity; yet it demands to be expressed by mortals and incarnated in history. It invites us into its service through whatever attracts the soul—beauty, a vision of wholeness, the yearning to be all we can be. As human beings we long to fulfil our destiny and be fully alive. The Self also seeks to live out its myth. But the integration of opposites is a goal that surpasses human finitude, challenging the limits of knowledge, time and energy. It requires everything from those who take up the task. The Self invited Jung and White on a journey that would lead to suffering, and they accepted the invitation. 'It is a dreadful thing to fall into the hands of the living God', writes the author of the Epistle to the Hebrews. Similarly, in *Answer to Job* (in the passage providing the title for this paper), Jung writes,

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said 'ardet non lucet' – it burns but gives no light. That is the eternal gospel: *one can love God but must fear him.* (Jung 1954, para. 733)

One aspect of the enormous task which drew Jung and White into collaboration is named in a letter Jung wrote to a pastor after meeting White for the first time:

Last year I saw an English Dominican who spontaneously admitted that *everything* depended on whether the Church would go along with modern psychological developments or not. I was very surprised to hear that from a *Catholic* theologian. I wouldn't have gone so far. (Jung to Pastor Werner Niederer, 23 June 1947)[14]

Jung sometimes warns of the danger that arises when the ego is swallowed up by or identifies too closely with the Self.[15] When the Self woos and the ego yields, the state that tends to follow is a dangerous inflation. Reflecting on the haste with which the two men embraced their shared task, one recalls the urgency of the post-war years and the pressure of Jung's advancing age. But the pressure of their archetypal mission played at least an equal role. If they were working for the transformation of civilization, they could not delay, not even

to discuss underlying contradictions in their philosophical starting points.

Symbols of the Self tend to arise, in the Jung-White narrative, in the form of sparks. In *Aion* Jung discusses the scintilla, the spark or tiny point, which can signal the emergence of the mandala in the psyche (Jung 1958/1968, para. 340ff.). He connects what Greek philosophers call the *α'με΄ρισ τ ος στιγ μη΄* (the 'indivisible point') with the tiny point mystics and Gnostics call 'the jot of the iota', which is equivalent to another tiny point, the 'half-hook' of the Hebrew yod. A first-century Gnostic, Mono¨ımos, refers to the Monad, others to the *σπινθ η΄ρ* ('spark'). Medieval mystic and theologian Meister Eckhart refers to 'the little spark of the soul'. In all its forms, the scintilla signifies the interior presence of God.

In the Jung-White correspondence the spark has many guises. In early letters it is an energetic impulse, prodding the writers to say more than they may have intended. For example, at the end of his first long letter to White, 5 Oct. 1945, Jung remarks,

Well – a long letter! Not my style at all. 'It' has made an exception in your case, my dear Father, because 'it' has appreciated your conscientious and far-sighted work.

14 White's radical idea evidently pushed Jung's own thinking forward. In the late 1940s, when he revised his 1912 work, Wandlungen der Symbole, Jung added a passage that shows how fully he had appropriated White's surprising statement: 'Dogma must be a physical impossibility, for it has nothing whatever to say about the physical world, but is a symbol of transcendental or unconscious processes which, so far as psychology can understand them at all, seem to be bound up with the unavoidable development of consciousness. Belief in dogma is an equally unavoidable stopgap which must sooner or later be replaced by adequate understanding and knowledge, if our civilization is to continue' (CW 5, Symbols of Transformation, para. 674, p. 435, italics added).

15 Cf. Jung, 'Transformation Symbolism in the Mass', Psychology and Religion: West and East, especially paras. 390-96, pp. 256ff. For further elaboration of the theme, see Edward Edinger, Ego and Archetype and his more recent The New God-Image.

A week later White replies,

Meanwhile 'It' simply insists that I send you an unadorned record of my January dream which I have already mentioned. ... [I]t may ... tell you much more than 'ego' can about me.

This teasing 'It' resembles a dancing point of light on water that glitters and invites. Jung and White have seen this spark winking at them, and from then on, it seems, nothing can deter them from jumping in. After White's first visit to Bollingen the spark takes on a sublime form. In December 1946, when Jung is recovering from his heart attack, he writes from his bed to tell White his dream of ... one bluish diamond-like star in heaven, reflected in a round, quiet pool – heaven above, heaven below. The imago Dei in the darkness of earth, this is myself. (Jung 18 December 1946)

A homely echo arises in White's reply, discussing a recent dream of Mrs. Robb:

It's curious that in this dream, which was a very long one, you were ill in bed in her parental home, and asked her only to fix an electric fire-plug in the wall, which at once produced a *luminous blue diamond.* The outcome (for some reason beyond my understanding) was a complete change of attitude towards her husband ... . (White 19 January 1947)

White's next letter continues the theme: Mrs. Robb's active imagination about the blue diamond has led her to a hexagonal diagram, her 'working model of God' (White 7 February 1947). Jung is quick to acknowledge the objective presence of the Self in Mrs. Robb's dreams and intuitions, but he warns of the inflation that may accompany the emergence of the Self in such an active form:

One could say, that the psychological development gradually transfers the 'parties supe´rieures' of your friend's psychical functions into a space and time identical with mine and into an indistinctness of ego-personality (upon that higher level) i.e., a confluence of Self ... I hope she won't be tempted to identify herself with that greater personality owing to which she knows myself. (Jung 23 January 1947)

Later, when Jung's and White's relationship has been bruised by conflicts, they encounter the spark in shadowed form. In 1950 White writes, 'This is still not the threatened essay on *privatio boni*. But I enclose a dream which I had soon after your last letter .. .' His dream is set at the Tower. It reads, in part:

C.G.J. and I are alternatively talking and meditating in silence. Everything seems very peaceful and harmonious between us. It is evening and dusk is falling fast. It gets darker. Then, as I am looking silently across the Lake, I see a spot of bluish light dart across the scene: it is very near and very low, between ourselves and the first row of mountains: it is not very bright. I say, 'Hullo; is that a meteor?' But C.G. has not seen it: he had been looking behind himself, over his shoulder. He asked what I saw and where, and when I tell him says it could not possibly be a meteor because at so low an altitude the friction with the atmosphere would be too great for it to be lit up. I secretly think this is not at all convincing, and say to myself that surely the greater the friction the greater the light? But I decide to say nothing to him, as I don't want to spoil the agreeable harmony between us; nor do I feel too sure of my knowledge of physical science to start an argument about it. (White 4 May 1950)

The low-travelling bluish light, which may or may not be a heavenly body, cannot be discussed between them without disrupting the peaceful atmosphere. Thus it resembles a darkened image of the Self, which has become a disturbing complex. Between the two men a miasma of confusion has set in, a depressed mood that expresses itself in criticism and contest. They are tangled in disputes over a tiny, two-word Greek phrase, *μη' 'o´ ν* ('non-being'), another version of the 'tiny point'—small, ostensibly insignificant, and yet powerful. In this form the spark resembles a biting insect, bedevilling rather than enchanting.

Quite early in their journey, Jung and White had been given a warning of what they might be in for. White's dream after visiting Bollingen for the first time captures both the exhilaration and the danger of their project:

A few nights ago I dreamed that I was in a largish sailing-boat sailing from (for some reason I have not yet discovered) Norway to England. I was roaming carefree all over the boat. You were the captain at the wheel. After a while I

noticed that we were scudding along in a southerly direction at considerable speed and amid perilous rocks and shoals; but we always missed them. I 'knew' there was no danger, not so much because you were at the wheel, but because the Wind was taking care of us and would never wreck the pair of us. Presently I found that we were speeding along very close to the shore (on our left), but still we always missed it and its many promontories. After a while we reached a small (?Danish) coastal town; the boat, with you calmly at the wheel and smoking your pipe, imperceptibly mounted the shore and sailed down the streets dexterously missing all the buildings and the traffic. She was amphibious!

... I hope this is 'all right' and not inflation. Jung wrote back: (White 13 October 1946)

Your dream was very much to the point! I had all sorts of feelings or 'hunches' about you and the risks you are running. We are indeed on an adventurous and dangerous journey! But the guiding principle is the 'πνευ˜μα'. (Jung 6 November 1946)

Shortly after this enthusiastic answer Jung suffered his embolism, suggesting that the risks of the journey were not all on White's side.

Even if they saw the portents of danger in White's dream—the rocks, and all that they might signify—it's possible they were no longer free to take another course. As the dream shows, they were already under way. Acting as captain, the Jung-figure is smoking his pipe as they sail at high speed among rocks. Whether or not they founder will be the wind's doing, not the steersman's. And the Spirit (the Wind) does not answer to human definitions of good.

Before he wrote to Jung, White knew about the rocks; he even knew where they were located. He had read Jung's first public attack on the *privatio boni* in his 1940 lecture on the Trinity. White's first long letter in 1945 quotes from this lecture, a statement about the Holy Spirit with which he expresses glowing agreement. Although he has surely also seen Jung's criticism of church doctrine, printed just a few pages below, he passes over it in silence.

Jung's 1940 Eranos lecture, 'Zur Psychologie der Trinita¨ tsidee' (On the Psychology of the Idea of the Trinity), includes a section immediately after the one which White chose to quote, titled, 'Das Problem des Vierten' (The Problem of the Fourth). In translation, this passage reads:

Suppose that Plato in the *Timaeus* had been writing (as he was not) about the Trinity *...* we would still have to object that this could not be a judgment about *wholeness.* A necessary fourth would be missing *...* Plato would be denying what is evil and imperfect. What happened to this then? [*Wo ist dieses dann geblieben?*] To this, Christianity has answered, among other things, that real evil is a *privatio boni.* But this classical formula robs evil of absolute existence and makes it into a shadow which has only a relative existence, dependent on the light. (Jung 1942, p. 53; trans. ACL)

White cannot have missed this passage. Suppose that in his letter of 23 October 1945 he had written (as he did not): 'In your essay on the Trinity I think your view is wrong in several ways – wrong because incoherent. You have fundamentally misunderstood the *privatio boni* doctrine. Your notion of evil as having "absolute" existence is empty, and I can explain why'. He did not write this to Jung. Caught in the spell of the Self, I think, he could not do so.

It is natural to deplore the tragedy of Jung and White. But in the end, according to their letters, neither of them would have wished to avoid their encounter with the force-field that drew them in, nor the wild ride that followed in the wind-driven sailboat. In his last letter, written not long before his death, White confesses that he would not have chosen otherwise:

I do not know if it is true that you have been a 'petrus scandali'[16] to me (as you say you have), but to the extent that you have been, I think I can honestly say that I am grateful for it. (White 8 May 1960)

When the unconscious strives to become conscious, it uses frail human beings

16 for petra scandali, stumbling block. White's typist misspelled the Latin, and White let it stand, perhaps amused that 'petrus scandali' could also be read 'Peter of scandal'.

for its transformation, enlisting them as its alchemical vessels. A massive work in the service of the Self, such as Jung and White undertook, will probably always entail a measure of unconscious inflation, especially in the early stages. But by the end of the story, the two men have shouldered the conscious suffering that Jung calls the sacrifice of ego to Self.[17] Their effort at bridge-building has failed, its religious and epistemological starting points having proven to be too far apart. But it could be said that these very differences created the heat—confusion, disappointment, anger and despair—without which there would have been no alchemical process, and no result.

In contemplating the Jung-White relationship, I am left with irresolvable inner contradictions. Their relationship seems to hover over an abyss, in which a fire burns, giving heat but no light. But I also have a feeling, as I endure their dark crucible, that something is happening within me, an infinitely slow process of change. Jung treasured a certain Latin passage, taken from an alchemical text,[18] which reads in my translation:

If you practise hard, with great effort and perseverance, in this way you may arrive; not otherwise. This art will surely demand the whole of your being. Be patient. Set your mind for long endurance and calmly await the action of nature, which is extremely slow.

17 Cf. 'Transformation Symbolism in the Mass', op.cit., paras. 387-402.

18 The Latin verse is found among Jung's papers at the ETH Library archive, in an unpublished typescript prepared by Marie-Louise von Franz and others, where it is attributed to a medieval alchemist named Geber. Many thanks to Ulrich Hoerni for kindly directing me to this source.

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1. https://www.facebook.com/groups/56536297291/

Marie-Louise von Franz The Anima and the Vampire (2022-09-23 04:07)

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[1]Marie-Louise von Franz The Anima and the Vampire

1. https://www.youtube.com/watch?v=xm98fyPtVVI

Professional relationships in dangerous times: by Ann C. Lammers (2022-09-24 04:15)

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[1]Carl Jung Depth Psychology Facebook Group

[2]**Professional relationships in dangerous times: by Ann C. Lammers, *Keene, New Hampshire, USA***

Abstract: Relying in part on previously unpublished documents of the 1930s, this paper[1] describes the origins and mission of the General Medical Society for Psychotherapy, both as it existed before Hitler's rise to power and as it was transformed afterward. Jung accepted the Society's presidency in 1933–34, on condition that it be restructured as an international, politically neutral organization, free from the laws of *Gleichschaltung* (Nazi conformity). The paper also contains a close study of Jung's collaboration with one interesting German colleague, Walter Cimbal. Cimbal, a neurologist, was briefly a member of the Nazi Party and, judging from his early letters to Jung, a Hitler enthusiast. Yet he also seems to have tried, together with Jung, to alleviate the difficulties of German Jewish colleagues whose lives were disrupted by the Hitler revolution. The paper includes translated passages from Cimbal's previously unpublished letters from 1933–36 and the post-war years. It also includes a first-person account by Wladimir Rosenbaum, the Zurich lawyer who assisted Jung in 1934, when Jung tried to mitigate the impact of anti-Jewish laws on his German Jewish colleagues. In the primary materials of this period one discovers more evidence of moral shadow—and also less—than is sometimes assumed.

Jung and the Society for Psychotherapy, 1928–30

In 1928 C. G. Jung was 53. It was fifteen years since his break with Freud and in that time he had established his own school of analytical psychology, which was gaining traction in continental Europe. Jungians were

1 This is an amended version of the paper presented at the IAAP Congress in Montreal in 2010.

2 ‘He who stands against a deluge or an earthquake is not a hero but a fool’ (Cimbal to Jung, 27 July 1947, quoting from a letter he received from Jung in 1935).

beginning to plant communities of analytical psychology in England and the United States. Jung was about to become a central figure in a recently founded organization for physician-psychotherapists, centred in Germany: *die*

Allgemeine a¨ rztliche Gesellschaft fu¨ r Psychotherapie—the General Medical Society for Psychotherapy.

Created by and for medical psychotherapists who did not want to be under any established medical or scientific hierarchy, the organization was open to many schools; this is why ‘general’ was the first word in the Society’s name (Harms 1946/1991, p. 33). Doctors, mainly neurologists and psychiatrists, oriented toward psychotherapy and representing a variety of theories, organized the Society in 1926. Most of these were German. Despite the current impression that the Society for Psychotherapy was ‘Christian’ and ‘conservative’

from its inception, this idea would have surprised the various Jewish psychiatrists, such as Arthur Kronfeld and Wladimir Eliasberg, who helped to found and run the Society until 1933. Kronfeld, a Jewish professor of psychiatry, was widely respected for his even-handed, critical assessment of all the major psychotherapeutic schools. Until 1933, Kronfeld co-edited the Society's journal with Austrian Jewish psychiatrist, Rudolf Allers, and Eliasberg co-edited the Society's annual report with Walter Cimbal (of whom more below).

Even before its formal transformation into the International Society, the Society for Psychotherapy was already an international entity, with members from ten middle- and north-European countries. Nevertheless it was always numerically German. For several years its annual conferences were held in alternating German cities: Baden-Baden and Bad Nauheim. In 1928, the first and only time the Society published a complete roster, each of the represented countries *except* Germany was given a heading. The German membership was so overwhelming that apparently the editors saw no need to name the nation. German members' names, alphabetized under their states and provinces, filled the first eight pages of the roster. Members from the other nine nations, alphabetized under their countries' names, filled less than two pages at the end (Cimbal & Eliasberg 1929, pp. 301–10).

Jung attended the annual congress of the Society for Psychotherapy in 1928 and chaired the first session (Cimbal & Eliasberg 1929, p. vi), hearing his theories discussed in several lectures. He became a member of the Society in 1929, by which time he was a leader in the organization. His school of psychology was showcased at the 1929 Congress, and he was elected Vice-President of the Society the following year.

The Hitler Revolution and Walter Cimbal

Originally I wanted to discuss Jung's role in the Society for Psychotherapy before and

during the Hitler years and to consider his relationships with three of his German colleagues, each involved in some way with National Socialism. I hoped to tease out what Jung thought about these colleagues and his options in relating to them as the Hitler years unfolded. That plan was over-ambitious. I will discuss Jung's role in the Society up to 1935, and his relationship with one German colleague, Walter Cimbal. Cimbal served as General Secretary of the Society for Psychotherapy until 1933, then as Secretary and Business Manager for the German branch of the International Society, and, until 1935, as Managing Editor for the Society's journal, the *Zentralblatt.* Surviving documents indicate he was an enthusiast for Hitler, a willing assistant to Jung, and a would-be Nazi who was cast out by the Party.

My information about Walter Cimbal comes mainly from documents at the Jung archive of the ETH Library in Zurich, including unpublished correspondences between Cimbal and both C. G. Jung and C. A. Meier. Among published sources, in addition to the references to Cimbal in *C. G. Jung Letters,* Vol. I (1973), I have relied especially on Geoffrey Cocks's *Psychotherapy in the Third Reich* (1997).

What I will say about the Society for Psychotherapy comes from unpublished correspondences of Jung and Meier and from published reports of the Society and its journal, the *Zentralblatt fu¨ r Psychotherapie und ihre Grenzgebiete* (1928–1940). Here again I rely on Geoffrey Cocks's *Psychotherapy in the Third Reich* (1997), as well as on Ernest Harms's 1947 essay, 'Carl Gustav Jung–Defender of Freud and the Jews', which was republished in *Lingering Shadows* (1991). The Harms essay is unusual. A Jewish Freudian, living in New York, Harms made a thorough study of documents from the Society for Psychotherapy and used them, along with his own experience in pre-war Germany, to build a documented refutation of Jung's supposed Nazi sympathies and anti-Semitism. In January 1933 Hitler became Chancellor of Germany. In March the National Socialist Party terrified the Reichstag into suspending the Weimar constitution, and on 31 March the law of *Gleichschaltung* ('coordination', 'conformity', or 'alignment') was passed (Krausnick 1966, p. 140). The law stated that every state government and organization in Germany must conform to the policies of the Reich. Jews in all positions of prominence—executives, officials, professors—were to be dismissed. Also, no organization could identify itself as 'international' (Harms 1947/1991, p. 29). These changes had a dramatic impact on all German institutions, including the Society for Psychotherapy.

In early April 1933, Ernst Kretschmer, President of the Society, resigned. A professor of psychiatry, Kretschmer had attempted to keep the Society from being 'conformed'; but as a German citizen he could not successfully oppose the state. His mere resignation led to harassment by his Nazi-conformed colleagues. In late March, in his final act as president, Kretschmer cancelled the Congress which was to have been held in Vienna, April 6–9. Several Jews, including Anna Freud,[3] had been among the headlined lecturers (Jung 1933b, p. 1),

1. The fact that Freud's daughter was prominently featured in the planned Congress of 1933 ought to be taken into account, along with other factors, when describing the political orientation of the a programme which Hitler's government would not tolerate. Rather than dismantle the programme, therefore, Kretschmer cancelled it entirely. The last-minute cancellation was rationalized in the Society's annual report, where the General Secretary, Walter Cimbal, referred only to the German doctors' anxiety about being absent from their practice in a time of 'revolution' (ibid., p. 141).

On 21 April 1933 Cimbal wrote to Jung, imploring him to accept the office of President. To get an idea of Cimbal at this point, and a taste of what was in the air in Germany, we should look closely at this letter. It makes offensive reading, but what I will say later may put his words in another light. At the top of the original is a note in Jung's handwriting (added decades afterward): 'Please photocopy this letter in its entirety, as it is very important for the history of the period!'[4]

The opening of Cimbal's letter (1933a) can be summarized as follows:

Professor Kretschmer has cancelled the Vienna Congress and resigned suddenly, claiming illness. You alone can keep the Society from disintegrating. As Vice-President, the post naturally falls to you. Do you value the Society enough to want it to survive, considering how important it is for the future of psychotherapy in Germany? If you say yes, then in what form do you want the Society to continue? What form should the Zentralblatt *have?*

Cimbal notes that Professor Kretschmer has advised him to remove the names of Professor Kronfeld and Dr. Allers from the title page of the journal. 'They are not, I believe, of German descent'. In fact, Kretschmer probably never gave this order (Sorge 2010).[5] Both Cimbal and Jung would have known that the *Zentralblatt* could not continue publication in Germany with the names of Jewish editors on its cover.

Cimbal also shares with Jung what he calls his personal psychological analysis of what is happening in Germany. In the left margin of Cimbal's letter (1933a), two long, handwritten exclamation marks, probably drawn by Jung, accompany the following sentences:

Whoever has not lived through current events in Germany might easily think that we are only following, yielding to political power, without saying yes to it in our hearts. This view, held by many foreigners, even those who know Germany well, is, I believe, incorrect. To understand today's Germany one must begin from the personality of

Society for Psychotherapy. It would be an oversimplification to call it 'conservative', if the word is taken to mean anti-Freudian and anti-Jewish.

4 Unless otherwise noted, translations of previously unpublished German-language documents are by Ann Lammers.

5 Giovanni Sorge's doctoral dissertation, 'Psicologia analitica e anni trenta. Il ruolo di C. G. Jung nella, Internationale A¨ rztliche Gesellschaft fu¨ r Psychotherapie '(1933–1939/40)', was accepted by the University of Zurich in 2010.

the Fuhrer and the programme of the current regime. I see Hitler as one of the most brilliant revolutionary thinkers ever produced by Germany (as strong as Luther or Bismarck, stronger than the people of 1813).[6]

The exclamation marks end there. Cimbal's explication continues (ibid.):

The current German revolution springs in a way from a psychoanalytic shock, a Blitz-analysis, as von Hattingberg pictures it, whose effect reaches to the verge of mental disorganization, but which was carried out so masterfully that the mental balance of the people, while it is certainly exhausted today, is not fundamentally disturbed.[7]

Cimbal's analysis weaves together the pseudo-scientific and the political in a style typi-

cal of Nazi writing. He explains that one goal of the national revolution is 'a violent struggle against all the forms of narcissism expressed in the Jewish spirit, in boss rule (*Bonzentum*), and in the Amazon-character of the German woman. The hardest challenge for us in our movement will be to liberate ourselves from the Jewish spirit, since we are all in a certain sense Freud's pupils'. But, he assures Jung, with his help they will be able to carry it off: 'Here the truly German (*deutschsta¨mmige*) spirit (yours and Bjerre's) has always stood in opposition to the Jewish spirit'.[8] Cimbal goes on, describing Freudian theory as narcissistic, masturbatory, and dangerous to family life, since Freud's psychology 'preached outrage against the father as tyrant whereas your own psychotherapy mainly addressed the disappointment of the disenfranchised, highly worthwhile man '[9](Cimbal 1933b).

After several paragraphs of this sort, he returns to his main point: 'The condition for survival [of the Society] is that you accept leadership and keep it'. Other German colleagues were also urging Jung to take over as president.

A vacuum of power was likely to be filled by a Nazi-leaning doctor, such as H. Schultz, who was jockeying for the post. After a struggle with himself,

6 ***Wer die Vorga¨nge in Deutschland nicht miterlebt hat, kann leicht auf den Gedanken kommen, dass wir uns der politischen Gewalt nur fu¨gten und unterordneten, ohne sie innerseelisch zu bejahen. Diese Auffassung, die im Ausland vielfach auch bei guten Kennern Deutschlands verbreitet ist, ist, glaube ich, irrtu¨mlich. Man muss von der Perso¨nlichkeit der Fu¨hrer und vom Programm der heutigen Regierung ausgehen, wenn man das heutige Deutschland verstehen will. Ich halte Hitler fu¨r einen der genialsten Revolutionsdenker, die Deutschland je hervorgebracht hat (als gleich stark mit Luther, Bismarck, sta¨rker als die Leute von 1813).***

7 Die heutige deutsche Revolution entspringt ungefa¨ hr dem psychoanalytischen Chok, wie v.

Hattingberg ihn schildert, einer Blitzanalyse, deren Wirkung bis an die Grenzen der seelischen Abnormisierung geht, die aber meisterhaft durchgefu¨ hrt wurde, sodass das seelische Gleichgewicht des Volkes heute zwar erscho¨ pft, aber in seiner Ordnung nicht gesto¨ rt ist.

8 ... der sehr scharfe Kampf gegen alle Formen des Narzismus, die sich im ju¨ dischen Geist, im onzentum und im Amazonencharakter der deutschen Dame auswirken..... Am schwersten wird uns in unserer Bewegung die Befreiung vom ju¨ dischen Geist sein, da wir alle im gewissen Sinne Schu¨ ler von Freud sind..... Hierhat der deutschsta¨ mmige Geist (Sie und Bjerre) immer im Gegensatz

zumju¨ dischen Geist gestanden.

9 .. .indem sie die Empo¨ rung gegen den Vater als Tyrannen predigte..... wa¨ hrend Ihre eigene Psychotherapie ... hauptsa¨ chlich der Entta¨ uschung des entrechteten, hochwertigen Mannes galt ...

Jung accepted. But he set conditions, about which more will be said. His official term began on 21 June 1933. He publicly accepted the post while in Berlin to offer a weeklong dream seminar. That week also included Jung's controversial interview on Radio Berlin with a former pupil, now a Nazi-sympathizer, Adolf von Weizsa¨ cker (McGuire & Hull 1977, pp. 59–66).

Cimbal's letter in April 1933 shows an enthusiastic, inflated Hitler-follower, a convinced anti-Semite and anti-Freudian. But parts of his behaviour in 1933 and 1934 are inconsistent with parts of this letter, so much so that it raises the question whether some of his anti-Jewish, anti-Freudian rhetoric may have been crafted to impress the censor. (Privacy of the mail had been abolished two months earlier [Stern 1966, p. 201].)

A month later, Cimbal wrote to Jung that it was a shame the Vienna Congress never happened, since a broader cross-section of schools (Freud, Adler, Stekel, Po¨ tzel, Stransky) would have been represented there, 'and we would have had a chance to see if some useful knowledge might have come from that dialogue'. He ends the May letter with a request that Jung send him two replies: one private and one for 'the gentlemen in Berlin' *(die Berliner Herren).* The Berlin group included von Hattingberg, Ku¨ nkel and Schultz, the latter being in favour of enforcing German law immediately by dismissing Jews from the Society's executive board (Cimbal 1933b).

Cimbal was born in 1877 near Breslau (now Wroclaw, Poland). As a neurologist and psychotherapist, practising near Hamburg, he was among the original founders of the Society for Psychotherapy. A religious Catholic, he apparently projected the archetype of 'Messiah' onto Hitler, even after Party leaders threatened to arrest him and his wife. Elisabeth Cimbal had led an anti-fascist women's group in 1933 (Cimbal 1947), and Cimbal's motive for joining the Party may have been to gain amnesty for her, as he later claimed (Cocks 1997, p. 91). If so, it was a lost cause. In 1934 he was demoted from being General Secretary for the Society, and in 1935 he was pushed out altogether. He and his wife left Hamburg in 1935, as he wrote after the war, to avoid a concentration camp.[10] But through all this he remained—if another of his letters can be taken at face value—a true believer. In March 1936 he thanked Jung for sending an offprint of his essay 'Wotan' (1936), which he claimed to read as entirely affirming

toward Hitler. He wrote:

Every one of us gives himself, to his very last shred of strength and knowledge, to the service of the Fuhrer..... The special reason why we practically deify the Fu¨ hrer is that e has given us—like the early religious figures who created images of the world—the goal of our lives and a direction for our hidden powers.[11]

10 ***Ich selbst musste damals [1935] Hamburg verlassen, um nicht mit meiner Frau, die 1933 Listenfu¨ hrerin der antifaschistischen Frauengruppe gewesen war, ins KZ zu kommen*** **(Cimbal 1947).**

11 ***Jeder von uns stellt sich bis zum letzten Rest seiner Kraft und seines Wissens in den Dienstnes Fuhrers. ... Das Besondere, warum wir den Fu¨ hrer fast vergotten, liegt darin, dass er***

After 1937 Cimbal practised as an unlicensed naturopath. Eventually he and his wife went into hiding, eking out an existence from 1943 to 1947 in Silesia and what is now western Poland. In 1947 they were allowed to return to Hamburg, where he reopened his practice as a neurologist and resumed a sporadic, friendly correspondence with Jung.

His first letter to Jung after the war, dated 27 July 1947, includes a recital of his professional life since the 1920s. This is the first letter we have of Cimbal's that he wrote without fearing censorship. One passage is especially intriguing, because it gives us a glimpse of Jung's relationship with Cimbal during their brief period of shared work for the Society. When Cimbal was losing his struggle with the Party, he says Jung wrote him a supportive letter:

You yourself wrote to me in 1935, in the letter of thanks you sent me when I was leav-

ing the Society: '*He who stands against a deluge or an earthquake is not a hero but a fool.*' When I was leaving, you also advised me, in spite of my natural bitterness against the Party, to disturb nothing and to destroy nothing.[12]

Cimbal thanks Jung for his patience when, as 'leader of the international research', he saw the disaster approaching in Germany but did not hold Cimbal personally responsible. 'You did not charge the guilt of the people against an individual, who after all could not stop the unfolding of fate'[13] (Cimbal 1947).

Jung's epigrammatic saying, which Cimbal quotes back to him—*'He who stands against a deluge or an earthquake is not a hero but a fool'*—suggests that in Jung's view, Cimbal had been trying to stand against the deluge. He says it is morally acceptable to stop these heroics. No one is required to do the impossible. If Jung wrote this line—it sounds like his turn of phrase — does it mean that he and Cimbal had been partners in resistance?[14] If so, I suspect that Jung's admonishment was also addressed, with a dose of irony, to himself.

***11. Huns – wie fru¨ her die religio¨ sen Weltbildner–das Ziel und die Lebensrichtung unseren verborgenen Kra¨ fte gegeben hat* (Cimbal 1936).**

12 *Sie selbst schrieben mir 1935 bei meinem Ausscheiden aus der 'Gesellschaft' auf meinem*

Abschiedsdankbrief: 'Wer sich einer Sintflut oder einem Erdbeben entgegenstellen will, ist kein Held sondern ein Narr'. Sie baten mich dann weiter bei meinem Ausscheiden, trotz meiner naturgema¨ ssen Erbitterung gegen die Partei, nichts zu sto¨ ren und nichts zu zersto¨ ren.

13 ***Ich darf Ihnen gerade deshalb auch heute wieder meinen herzlichen Dank dafu¨ r aussprechen, nicht nur fu¨ r Ihren Rat, sondern auch fu¨ r die Geduld, mit der Sie als Fu¨ hrer der internationalen Forschung das in Deutschland kommende Unheil sahen und trotzdem dem einzelnen, der ja das Schicksal nicht aufhalten konnte, die Schicksalsschuld des Volkes nicht entgelten liessen.***

14 The term 'resistance' may be too political. Jung never favoured political activism. But we do have evidence that he saw his relationship to Cimbal as a partnership. Twenty-two years later, in his last substantive letter to Cimbal, Jung recalled their 'very enjoyable collaboration', when 'many things were going well, until the political madness tore up all connections' (Jung 1975, pp. 356f, alternate trans.).

The International Society

When Jung accepted the presidency of the Society, he did so on condition that the Society be restructured. *Gleichschaltung* meant that, if the Society continued at all in Germany, it would be nazified. In fact, within less than a year the German Society obeyed the law and conformed itself. Eliasberg and Kronfeld resigned from the Society outright. As the ramifications of *Gleichschaltung* grew, even ordinary membership in the German Society for Psychotherapy was forbidden to Jews. Geoffrey Cocks states that Jews were permitted membership in the German Society until 1938 (1997, p. 101); but Jung's actions in Spring 1934, which we'll discuss below, and his correspondences at the time, suggest an earlier date.

Jung never worked in a nazified organization. In 1933 he thought he saw a way to stay connected with the German community of psychotherapists and protect the future of psy-

chotherapy in Germany, without succumbing to the policies of the Reich. A new international society, based in Switzerland and affiliated with as many national societies as could be created, but independent of each of them, would be a solution. He also intended to mitigate some of the harm that *Gleichschaltung* was bringing to his German-Jewish colleagues.

Jung's motives at the time may have been opportunistic, as Rasche and others have argued (e.g., Rasche 2007, p. 12). His school of analytical psychology stood to be promoted in Germany, while Freud's was systematically suppressed. He cannot have failed to realize that this shift in the balance of power between his school and Freud's gave him and his followers an advantage. Also, if he took the role of president, he must have realized he would become a poster-Aryan (*Pra¨ sentierarier*) for the Nazi state. The Ministry of Propaganda already existed, and there was every probability that the Nazi Party would cash in on his personal authority and international reputation (ibid., p. 8). These facts were obvious at the time. It was also obvious that Jung stood to be bitterly criticized for working with, even without belonging to, a Nazi-conforming German organization. He would knowingly take on a moral burden, not to mention the criticism he would invite from Freudians who were already hostile toward him.

Nevertheless, he went forward. As a citizen of Switzerland, with an inter- national reputation as founder of an influential psychotherapeutic movement, Jung was in a unique position to take charge of an international, politically neutral organization. He hoped to mitigate the impact of nazification on Jewish members of the Society and to keep psychotherapy alive as a profession in Germany, where (as Freud had insisted) the future of psychotherapy lay. Jung wrote to Rudolf Allers on 23 November 1933: 'Psychotherapy must see to it that it maintains its position inside the German Reich and does not settle outside it, regardless of how difficult its living conditions there may be' (Jung 1973, p. 132). To that end, in urgent consultation with colleagues in Switzerland,

Austria, Holland, Denmark and Sweden, he devised a 'framework organization', an 'umbrella',[15] which should be independent of the policies of any national society, but affiliated with all of them.

Another of Jung's requirements was that the *Zentralblatt,* an important professional journal widely read across central Europe, should be edited and published under the auspices of the International Society. National groups, including the German Society, could publish special editions (*Sonderhefte*). But the journal of the International Society was to be free of editorial interference from 'the gentlemen in Berlin'.[16]

While carrying on negotiations with the leaders of the evolving German Society, Jung began to put the International Society into shape. He was in close consultation with anti-Nazi colleagues outside Germany, such as J. H. van der Hoop in Amsterdam, who stressed that the new organization must have a democratic structure. Meanwhile Jung's most important assistant was his Swiss colleague C. A. Meier, who became General Secretary of the International Society in 1934. Meier was also, de facto, the primary editor of the *Zentralblatt* and Jung's political 'lightning rod'[17] for the next several years.

By creating the International Society, Jung partly achieved his purpose. In 1934 it took over publication of the *Zentralblatt,* with Jung officially as editor. Both the International Society and its journal were (by statute) politically neutral. National sections (*Landesgruppen*) had their own leaders and policies and could publish their own special editions of the journal (*Sonderhefte*). The German Society could 'conform' to the Nazi state, while the International Society would (in theory, under its charter) retain its neutrality.

The reorganization had to be done quickly to outrun the interference of the German state. One way the regime was kept from interfering too vigorously was through the choice

of M. H. Go¨ ring as President of the German *Landesgruppe.* Matthias Go¨ ring, an elderly and rather obscure psychiatrist, was not the most qualified candidate; he had not been a leader in the Society. But as a distant cousin of Hitler's *Reichsmarschall,* his election gave the new organization an improved chance of survival (Cocks 1997, p. 2; Harms 1947/1991, p. 30).

15 Jung's letter to James Kirsch, 26 May 1934 states: '*[Meine Pflicht gegenu¨ ber dem internationalen Verein] bestand wesentlich darin, die Rahmenorganisation zu halten und die deutsche in diese Organisation einzugliedern.*' Hull translates '*die Rahmenorganisation zu halten*': 'preserving the framework of the international organization' (Jung 1973, p. 161). This phrasing introduces a phrase that Jung did not write. It is not true to say that Jung 'preserved the framework of the international organization'. Rather, he created a *new* organization, governed by new statutes. In translating *The Jung-Kirsch Letters* (2011), Ursula Egli and I chose to render this statement, more literally, 'preserving the umbrella organization'.

16 That it should be totally free was an unrealistic expectation. The German Society exercised

constant pressure through its managing editors, first Cimbal, then the more difficult Curtius. The journal's publisher, Hirzel Verlag in Leipzig, was on record as agreeing with Hitler's regime.

17 On 6 Feb. 1936 Marie-Jeanne Schmid presented C. A. Meier with the volume *Eranos-Jahrbuch 1935,* inscribed '*Dem, Blitzableiter*' *zur Erinnerung an alchymistische und andere Phasen ...* '

Another person on whom Jung apparently relied at this time was the General Secretary

of the existing Society, Walter Cimbal. Cimbal's star soon fell; but for as long as he could, he worked with Jung to set up the International Society and even offered creative ideas consistent with Jung's goals. Two of the letters between Cimbal and Jung, dated in early October 1933, suggest that Cimbal partnered with Jung, in whatever way was open to him, when Jung was setting up the International Society. (He also let Jung down dramatically, as we'll see.)

The Rosenbaum Statutes

In October 1933 Cimbal made a positive proposal for a mechanism to help Jewish colleagues who were leaving Germany and struggling to survive abroad. He wrote to Jung on 1 Oct. 1933:[18]

At this time a great many German doctors of Jewish family are leaving the country under duress *[notgedrungen]*. But they are finding only casual work abroad ... [insufficient] to feed their families. All these doctors lack any kind of certificate, since the German medical licence [*Approbation*] is not valid now outside the country. [I]feel especially strongly the fate of those who are leaving, many of whom have said a warm good-bye to me. So I hope you won't mind if I put before you the following suggestion.

Under your leadership, the international general medical society for psychotherapy will be manifestly independent of every government and every movement. Besides which, your name will give it a special meaning which will enable it to support the unfortunate colleagues, our members, in their further struggle for existence, and I also mean this in the psychotherapeutic sense. I'd very much like to make a certificate available to the members of the International Society, attractively designed and printed in German, French, and English, which would testify to membership in the Society and indicate the psychotherapeutic interests of the member, based on visits to congresses and membership to the Society. The certificate would

need to be distributed from Zurich and signed by you in person; otherwise it could be printed. If you wish, I will co-sign it as the Society's business manager, though of course my name is unimportant beside yours; it would only guarantee accurate documentation of membership.

A few of those who are emigrating, with whom I discussed this idea, were extraordinarily happy about the possibility of such a certificate. (Cimbal 1933c)

Jung replied four days later. He thought the suggestion was excellent, and he'd be glad to sign the proposed card for any member whom Cimbal validated (Jung 1933a).

A year later Cimbal described the idea to Meier, but added that the certificate was no longer needed. Some Jewish doctors had left Germany and returned, finding they could not earn a living abroad. Others now distrusted both the German and the International Society (Cimbal 1934).[19] So Cimbal's proposal

18 To study this letter and Jung's reply, I am grateful to Thomas Fischer and the Stiftung der Werke von C. G. Jung.

19 *Mit Herrn Dr. Jung hatte ich vor etwa Jahresfrist vereinbart, dass fu¨ r die U¨ berstaatliche*

Gesellschaft eine drei-sprachige, ku¨ nstlerische Mitgliedkarte herauskommen werden sollte, die

was never carried out. But Thomas Fischer (2010) suggests that it may have been a step towards Jung's own plan, which followed a few months later.

In March 1934 Jung received a copy of the newly drafted statutes for the German General Medical Society for Psychotherapy, which was in the process of adjusting its regulations to conform to Nazi laws. The statutes appalled him by their anti-Jewish impact. Hoping to undo some of the harm, he decided to rewrite the legal framework of the International Society. He described his plans in detail to a Danish colleague, Oluf Bru¨ el, on 19 March 1934 (Jung 1973, p. 152) and quickly made an appointment with a young Jewish lawyer in Zurich, Wladimir Rosenbaum.

Rosenbaum had been in analysis and had attended Eranos. He later told a TV interviewer what happened on 22 March 1934, when Jung came to his office:

One morning the secretary announces that a gentleman, a tall, impressive gentleman, wants to speak with me but refuses to give his name. The secretive man was Professor Jung. He came in and said he'd like to consult with me, that he was the president of the 'General Medical Society for Psychotherapy', which was in the process of changing its statutes, nazifying them. He had just received a draft of the new statutes and they were completely anti-Semitic. All the Jewish colleagues would be shut out, obliterated. It was terrible. Something must be done about it.

What did he want to do about it? I asked him. Jung thought an attempt should be made at the general meeting, where they would decide about the change in statutes, to push through a different, kinder wording, a wording that would somehow offer Jewish colleagues the possibility to keep practising their medical profession, [and he thought one should] build a sort of back door into the statutes by finding a wording open to several interpretations, that wouldn't mean an absolute negation of his Jewish colleagues. But this change of formulation would have to be clever, not immediately recognizable. Then he'd try to push through these milder statutes.[20] (Kamber 2000, pp. 169f; trans. ACL)

insbesonders den deutschen ju¨ dischen Forscher, die ins Ausland gegangen sind, zum Ausweis dienen sollte. Dr. Jung war damals mit meinem Vorschlag sehr einverstanden, inzwischen hat sich aber manches gea¨ ndert. Ein Teil der betreffenden Herren ist nach Deutschland zuru¨ ckgekehrt, weil er sich im Ausland nicht halten konnte. Ein anderer Teil hat sich beiden Gesellschaften gegenu¨ ber feindlich eingestellt, wie ku¨ rzlich bei dem Plan eines Kopenhagener Kongresses sichtbar geworden ist. Es ko¨ nnte also sein, dass der gute Wille der damals beabsichtigten Ausweiskarte gegenstandslos geworden ist, weil niemand vorhanden wa¨ re, fu¨ r den der Ausweis praktische Bedeutung ha¨ tte (Cimbal 1934).

20 *‘Nun, eines Morgens meldet mir die Sekreta¨ rin, ein Herr, ein grossgewachsener Herr, mo¨ chte mich sprechen, weigere sich jedoch, seinen Namen zu nennen. Der Geheimnisvolle war Professor Jung. Er kam herein und sagte, er mo¨ chte mich konsultieren. Er sei Pra¨ sident der ‘Allgemeinen a¨ rztlichen Gesellschaft fu¨ r Psychotherapie’, die daran sei, die Statuten zu a¨ ndern, zu nazifizieren. Er habe gerade den Entwurf der neuen Statuten bekommen. Die seien ganz antisemitisch. Sa¨ mtliche ju¨ dischen Kollegen sollen ausgeschlossen werden, ausradiert. Das sei doch schlimm. Man mu¨ sse etwas dagegen unternehmen. Was er denn dagegen unternehmen wolle, fragte ich ihn. Jung meinte, man solle versuchen, bei der Generalversammlung, die u¨ ber die Statutena¨ nderung zu beschliessen habe, eine andere, mildere Formulierung durchzudru¨ cken, eine Formulierung, die irgendwie den ju¨ dischen Kollegen die Mo¨ glichkeit bieten solle, ihre medizinische Ta¨ tigkeit doch auszuu¨ ben, so etwas wie eine Hintertu¨ re in die Statuten einzubauen, eine Formulierung zu finden, die verschiedene*

Rosenbaum thought Jung was na¨ıve to attempt such a game with the Nazis. But Jung insisted that it must be done, and Rosenbaum finally agreed to try. In the next month he revised the entire draft, using legal ambiguities to disguise the changes. Jung took the results

with him to Germany in May. 'He came back very proud', Rosenbaum recalls. 'He'd carried it off, and the rest of them didn't notice. But then he said to me, "You know, they're crazy, they're crazy, they're absolutely crazy!" I replied, 'Professor, tell me about it!' ... '[21](ibid., p. 170; trans. ACL).

In December 1934, Cimbal got permission from Go¨ ring to have his name included in the printed announcement of the International Society, where the option of individual membership was also announced. Cimbal, as secretary of the German Society, was named as the official to whom practitioners could apply to join *either* Society—the German or the International.

Ernest Harms writes that, as a Jewish doctor in Germany, he recognized the practical purpose of individual membership at the time, and that Cimbal's published role in this process persuaded him that the German Society was only superficially *gleichgeschaltet:* 'If this group was willing to lend its services against the Nazi Order, then the entire psychotherapeutic association, including the German national group, must have been strongly anti-Nazi' (Harms 1991, p. 43).

This conclusion unfortunately doesn't survive scrutiny. It's dubious to regard the 'Berlin gentlemen' of the German Society as anti-Nazi; and the membership of the German Society was predominantly conservative. But Harms does point out the political meaning of Cimbal's personal role. Despite his protestations to Party leaders that he was one of them, and despite all he wrote to Jung about adoring Hitler, Cimbal went on record in December 1934 that he would help Jewish colleagues stay in practice in Germany. One wonders if his departure from the Society, inevitable as it may have been, was speeded up as a result.

Jung's scheme to help his German-Jewish colleagues survive professionally through membership in the International Society was a short-lived achievement, in any case. Its practical effect

ended in 1938 when laws were passed forbidding Jews to practise as doctors in Germany (Cocks 1997, p. 101). A great deal worse was to come. Looking back today, with knowledge of the Holocaust, the creation of bureaucratic loopholes could appear a flimsy gesture. But for a few years the option of direct membership in the International Society meant something for Jewish practitioners in Germany. James Kirsch always gave Jung

Auslegungen ermo¨ glichen solle und nicht eine absolute Negierung fu¨ r die ju¨ dischen Kollegen bedeuten mo¨ ge. Diese Formulierungs-A¨ nderung mo¨ ge aber schlau sein und deren Absicht nicht sofort erkennbar. Dann wolle er versuchen, diese milderen Statuten durchzudru¨ cken'.

21 *'Mit dieser Neuformulierung ist Jung dann nach Deutschland gefahren und kam sehr stolz zuru¨ ck und berichtete mir, dass er sie durchgebracht ha¨ tte, dass die anderen nichts gemerkt ha¨ tten. Dann aber sagte er: 'Wu¨ ssed Sie, die sind ja verru¨ ckt, die sind verru¨ ckt, die sind vo¨ llig verru¨ ckt!' Ich erwiderte: 'Herr Professor, wem sagen Sie das.'*

credit for this achievement for which, he wrote, 'Jung made it possible for Jewish analysts to continue practicing in Nazi Germany–my first wife amongst them' (Kirsch 1962).

Mistakes in the *Zentralblatt*

Jung probably overestimated the strength of the new statutory structure against all the forms of pressure—in numbers, finances, manipulation, and will-to-power—that persistently worked to undermine the neutrality of the International Society, to make it (and him, if possible) conform, or at least appear to conform, with Nazi policies. One example is the public relations disaster that occurred in December 1933, when Jung's name, as editor of the newly

reorganized *Zentralblatt,* was tarred by association with an official manifesto of Nazi loyalty.

The first issue of the newly reorganized *Zentralblatt* (Vol. 6.3, December 1933) featured the '*Mitteilung des Reichsfu¨hrers der "Deutschen allgemeinen a¨rztlichen Gesellschaft fu¨r Psychotherapie"*' ['Statement of the *Reichsfu¨hrer* of the "German General Medical Society for Psychotherapy"] by Dr. M. H. Go¨ring, which included the admonition to all psychotherapists in Germany to base their thinking on *Mein Kampf.*

No explanation was ever given for the 'mistake' of publishing a statement of *Gleichschaltung* in the international journal. The piece was inserted by Walter Cimbal. It is hard to believe he acted by mistake, as he claimed; he had received clear instructions from Jung to put all political statements into the German *Sonderheft.* Perhaps Go¨ring told Cimbal to publish the piece in the earliest possible edition because the first issue of the German *Sonderheft* was delayed. Perhaps it was simply opportunism by Go¨ring and other 'Berlin gentlemen', a chance to show everyone who was boss, and make the policies and power of the Third Reich as widely felt as possible.

It is easy to imagine that Cimbal, already under a cloud with the Party, was unable to refuse a direct order. This was apparently Jung's hypothesis, too, for he wrote to Cimbal on 2 March 1934: 'I assume that you were driven to this step by the exigencies of domestic politics' (Jung 1973, p. 145). However it happened, the placement of a Nazi manifesto immediately after Jung's editorial not only violated the neutrality of the International Society and the *Zentralblatt*, it also cast doubt on Jung's personal position. Cimbal apologized, but the damage was done.

The first two issues of the *Zentralblatt* under Jung's editorship also contained passages by Jung himself for which he later found it necessary to apologize (Jaffe´ 1989, pp. 99f; Kirsch

1983; Kirsch 1991, p. 64). The first, in the December 1933 *Zentralblatt* (Vol. 6.3), elicited an outraged letter to a Zurich newspaper by a Swiss psychiatrist, Gustav Bally. Bally's letter to the editor, '*Deutschsta¨ mmige Psychotherapie?*' ['"Native German" Psychotherapy?'] (*Neue Zu¨ rcher Zeitung,* 27 Feb. 1934), was prompted by Jung's contrast between 'Germanic' and 'Jewish' psychology. The idea of collective psychologies, which differ between cultures, was a well-established strand of Jung's thought, and he denied, then and later, that he meant anything anti-Semitic. But at this moment in history, his language had a painful resonance.

Jung's long article in February 1934 '*Zur gegenwa¨ rtigen Lage der Psychother-apie*' (Jung 1934, pp. 330–70), also drew sharp comment from his friends. His colleague in Amsterdam, J. H. van der Hoop, mentioned it on 24 April 1934. After discussing strategy for the approaching congress in Bad Nauheim, van der Hoop adds: 'By the way, your attack on Freudian psycho-analysis, coming at this moment, did not make a particularly pleasant impression on us' (van der Hoop 1934). In his letters of May 1934, James Kirsch took Jung to task for recent passages published in the *Zentralblatt* (Lammers 2011). So one cannot say that all the damage to Jung's reputation at the time came from treachery in Nazi circles.

A few words about language and a conclusion

Hitler's take-over in 1933 was not only a political coup but also a social revolution. Whole networks of relationships underwent realignment. In the totalitarian state, fear distorted communications, whether fear for oneself or on behalf of others. We must therefore read the published writings of the time, and even personal letters, with an eye for protective coloration, irony, coded language, double meaning, insinuation and indirection. In addition, the whole German language became contaminated—Jo¨ rg Rasche's term—by Nazi jargon (Rasche 2007,

p. 19). The writings of the era, even passages written by enemies and victims of Hitler's regime, are startling in how often they contain words and phrases from the Nazi lexicon.

Pollution of the German language by Nazi jargon sometimes makes it difficult to fix the nature and degree of anti-Semitism in Jung's writings of the early 1930s. Several of his writings from that time have been placed under a linguistic lens in an attempt to bring out the most precise meanings and connotations. I won't attempt a detailed account, but I recommend the excellent commentaries in *Lingering Shadows* (Maidenbaum & Martin 1991) and its sequel, *Jung and the Shadow of Anti-Semitism* (Maidenbaum 2002).

Language issues arise in translation, as well. An attacker accuses Jung of writing, in 1934, that the rise of National Socialism was seen by the world with 'admiring' eyes, when Jung's word was not 'admiring' but 'astonished' (e.g., Harms 1947/1991, p. 40). Jung's chief translator, R. F. C. Hull, makes subtle choices in presenting writings from the 1930s to muffle Jung's use of National Socialist diction. In Jung's lead article for the *Zentralblatt* in February 1934 he uses the word *arisch* (Aryan) uncritically; but Hull's translation puts quotations marks around 'Aryan' at every opportunity, creating an effect of irony and distance (Jung 1934, p. 9; Jung 1970, paras. 353–54). Distortion in the linguistic record damages our understanding of Jung, whether it is done to hurt or to protect him.

Then there are false accusations and fabrications, based on hostility, suspicion, or simple error. Jung is accused of 'supplanting a Jew' when he became president of the Society in 1933. The fact, as pointed out by James Kirsch and others, is that Ernst Kretschmer was not a Jew. He was a German, opposed to Nazism, who resigned when he found the political situation untenable and realized he was helpless to change it (Kirsch 1991, pp. 53f). But the rumour persists, entrained by the tragic patterns of the period.

What originally drew my attention to Cimbal was that, in a sense, he didn't fit the mythologem. Cimbal seems to have been blindly admiring of Hitler. He writes like a convinced Nazi. He evidently tried to be accepted as one. Being cast out by the Party is not proof of anything; a pack of dogs can turn on its own. The hostility of Party leaders did not persuade me that Cimbal might be a decent person; it was Jung's kindness to him after the war. But then I also had to ask myself, what did Jung's acceptance of Cimbal, a Nazi Party member, say about Jung?

Not all of Jung's relationships with his German colleagues survived the Nazi era. He broke with his friend Gustav Richard Heyer after the latter joined the Party and moved to Berlin to teach at the Go¨ ring Institute (Cocks 1997, pp. 77f; Heyer 1939). In 1938 he ended his connection with Jakob Wilhelm Hauer, the Indologist who had taught a weeklong Yoga seminar at the Psychological Club in 1932. Hauer quickly jumped on to Hitler's wagon. Promoting a German nationalist religion, the *Deutsche Glaubensbewegung,* he intentionally served the Party as a poster-intellectual. In 1938 Hauer sent Jung a long letter, supposedly passing along the words of a highly-placed professor in Tu¨ bingen, which said that Jung now had a better reputation in the Party than Matthias Go¨ ring, who was suspected of being too favourable toward Freud. He even hinted that Jung might be considered for a post in Berlin (Hauer 1938). No record exists of Jung's answer to this letter, or of any further letters from Jung to Hauer.

Against these cases, Jung's enduring kindness toward Cimbal is, on its face, challenging. Their correspondence continued in a formal but cordial vein until 1957, when Walter Cimbal stopped replying; he had presumably died. When we read the letters of Cimbal closely, a possible reason emerges. Despite his thickly-applied Nazi coloration, Cimbal seems to have been informally allied with Jung in 1933–35, as they collaborated in trying to make the Society for Psychotherapy supportive to Jewish colleagues.

Jung's continued correspondence with Cimbal may also express therapeutic empathy for

a basically conscientious colleague. My current estimation of Cimbal is that he struggled to make a genuine response to the events of the time, about which he was blind at first. He floundered, projecting numinosity onto Hitler and trying (for survival, perhaps) to pass as a Nazi Party member. Meanwhile he was genuinely distressed by the harm that was coming upon Jews and took personal risks to mitigate it. In his ordeals as an internal refugee, his later letters suggest, he repented of his early Nazi affiliation.

Jung did certain things on behalf of Germany's Jews, but he failed to do other things that friends at the time hoped he would do. According to Erich Neumann's son, in December 1938, after *Kristallnacht* ('night of broken glass'), Neumann hoped and expected that Jung would speak out publicly against Hitler's regime (Micha Neumann 1991, p. 282). Jung wrote to Neumann that he was very busy at this time writing certificates for emigrating Jewish colleagues. Through these contacts he knew how terrible things were in Germany (Jung 1973, p. 251). But he did not deliver a public condemnation.

In fact, he might not have been able to get such a statement published. Fearing hostilities with Germany, Switzerland had established press censorship. It was well known that Hitler had a record of retaliating against criticism. Roughly 40,000 Swiss citizens then resided in Germany. Jung might have envisioned swift and vicious action against anyone in Germany who was connected with him— members of the Society for Psychotherapy and Jews in particular. Even if he had stepped down immediately as President of the International Society (contrary to what he had recently promised his British colleagues), a frontal attack on Hitler's regime would likely have done no good but a great deal of harm.

Sympathetic critics have written that Jung had a blind spot which prevented him from seeing at first that the totalitarian racism of Hitler's movement was, effectively, an incarnation of evil. He appears to have been cautiously hopeful about the awakening energies of the

German people and reluctant to reject the movement outright. In June 1933, when they talked in Berlin, James Kirsch tried to make Jung understand how murderous Hitler's intentions were, but Jung would not believe him (Kirsch 1968, p. 5). Because of this blindness, and some of his writings in the early 1930s, Jung felt the need to apologize to Jewish colleagues after the war. He realized he had injured them through his political na¨ıvete´ and that his writings had contained mistakes (e.g., Jaffe´ 1989, pp. 99f; Kirsch 1983; Kirsch 1991, p. 64).

These apologies were made in private. Writings Jung published on the subject—*Aufsa¨ tze zur Zeitgeschichte* (1946) is cited by Andrew Samuels; 'Answer to Job' (1952/1958) is mentioned by James Kirsch—demonstrate a deep psychological coming-to-terms and thereby perhaps a kind of apology; but if so, the apology is oblique. The absence of an unambiguous public confession continues to trouble some of Jung's present-day critics (Samuels 1993, pp. 306f). It is worth noting, though, that during and after the Hitler years, none of Jung's Jewish friends rejected him. James Kirsch accepted his apology and forgave him (Kirsch 1991, p. 83). Aniela Jaffe´ criticized but exonerated him (Jaffe´ 1989, p. 85). Despite sharp disagreements, Erich Neumann still expressed undiluted affection for him (M. Neumann 1991, pp. 286f).

To date, in the Jungian community, we still have no real consensus about a pair of thorny questions: 'Where exactly did Jung stand in relation to the Hitler phenomenon?' and 'What kind and degree of anti-Semitism can be laid to Jung's account?' The answers seem to depend, to a large extent, on the perspective of the questioner. They also depend on which part of the timeline, which piece of the written record, is being considered. Careful reading of primary documents from the 1930s shows that Jung's view of Hitler's regime evolved rapidly. His respect for and knowledge of Jewish culture and history also deepened greatly over the ensuing decades.

If we are ever to achieve an accurate, nuanced understanding of Jung's thinking during

the turbulent pre-war period, our wisest path may be to suspend debate until all with an interest in the subject can be given equal access to a broader selection of original documents from the 1930s. Providing such access will be a major task, but it is essential that more primary documents be made available. Original letters and writings of the period have a way of revealing both more and less moral shadow than we may assume before beginning to read.

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[Note: Unpublished letters referred to in the above paper are designated in this list according to source, using the following abbreviations: **ETH** (ETH Library archive, Zurich); **K** (Kirsch archive, Palo Alto); **SWJ** (Stiftung der Werke von C. G. Jung, Zurich).]

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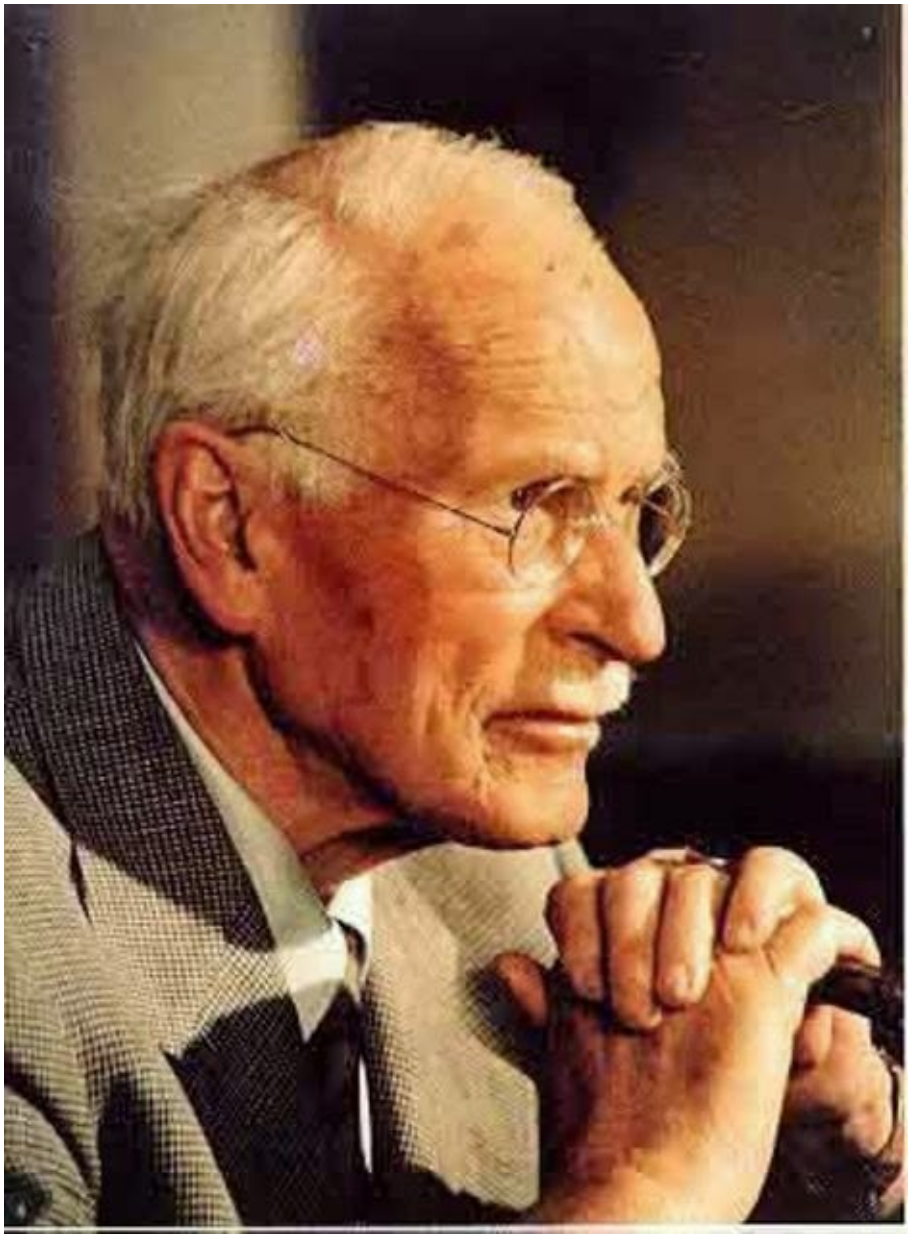

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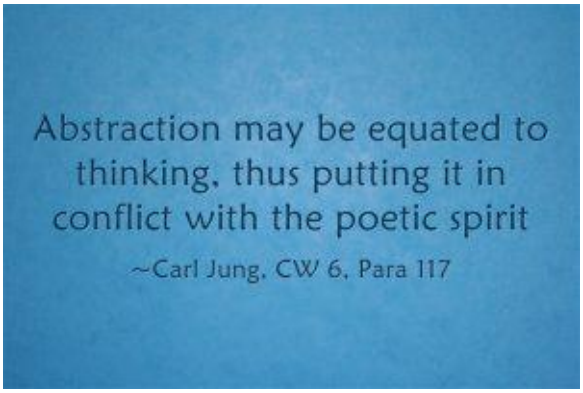

ON THE RELATION OF ANALYTICAL PSYCHOLOGY TO POETRY by C. G. Jung

In spite of its difficulty, the task of discussing the relation of analytical psychology to poetry affords me a welcome opportunity to define my views on the much debated question of the relations between psychology and art in general.

Although the two things cannot be compared, the close connections which undoubtedly exist between them call for investigation.

These connections arise from the fact that the practice of art is a psychological activity and, as such, can be approached from a psychological angle.

Considered in this light, art, like any other human activity deriving from psychic motives, is a proper subject for psychology.

This statement, however, involves a very definite limitation of the psychological viewpoint when we come to apply it in practice.

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature.

The question of what art is in itself can never be answered by the psychologist, but must he approached from the side of aesthetics.

A similar distinction must be made in the realm of religion.

A psychological approach is permissible only in regard to the emotions and symbols which constitute the phenomenology of religion, but which do not touch upon its essential nature.

If the essence of religion and art could be explained, then both of them would become mere subdivisions of psychology.

This is not to say that such violations of their nature have not been attempted.

But those who are guilty of them obviously forget that a similar fate might easily befall psychology, since its intrinsic value and specific quality would be destroyed if it were regarded as a mere activity of the brain, and were relegated along with the endocrine functions to a subdivision of physiology.

This too, as we know, has been attempted.

Art by its very nature is not science, and science by its very nature is not art; both these spheres of the mind have something in reserve that is peculiar to them and can be explained only in its own terms.

Hence when we speak of the relation of psychology to art, we shall treat only of that aspect of art which can be submitted to psychological scrutiny without violating its nature.

Whatever the psychologist has to say about art will be confined to the process of artistic creation and has nothing to do with its innermost essence.

He can no more explain this than the intellect can describe or even understand the nature of feeling.

Indeed, art and science would not exist as separate entities at all if the fundamental difference between them had not long since forced itself on the mind.

The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of "mind" can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other.

For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist.

But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of later, more highly developed states, even though they must necessarily derive from it.

A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favour of their causal derivation, and will endeavour to subordinate them to a general but more elementary principle.

These theoretical reflections seem to me very much in place today, when we so often find that works of art, and particularly poetry, are interpreted precisely in this manner, by reducing them to more elementary states.

Though the material he works with and its individual treatment can easily be traced back to the poet’s personal relations with his parents, this does not enable us to understand his poetry.

The same reduction can be made in all sorts of other fields, and not least in the case of pathological disturbances.

Neuroses and psychoses are likewise reducible to infantile relations with the parents, and so are a mans good and bad habits, his beliefs, peculiarities, passions, interests, and so forth.

It can hardly be supposed that all these very different things must have exactly the same explanation, for otherwise we would be driven to the conclusion that they actually are the same thing.

If a work of art is explained in the same way as a neurosis, then either the work of art is a neurosis or a neurosis is a work of art.

This explanation is all very well as a play on words, but sound common sense rebels against putting a work of art on the same level as a neurosis.

An analyst might, in an extreme case, view a neurosis as a work of art through the lens of his professional bias, but it would never occur to an intelligent layman to mistake a pathological phenomenon for art, in spite of the undeniable fact that a work of art arises from much the same psychological conditions as a neurosis.

This is only natural, because certain of these conditions are present in every individual

and, owing to the relative constancy of the human environment, are constantly the same, whether in the case of a nervous intellectual, a poet, or a normal human being. All have had parents, all have a father- or a mother-complex, all know about sex and therefore have certain common and typical human difficulties.

One poet may be influenced more by his relation to his father, another by the tie to his mother, while a third shows unmistakable traces of sexual repression in his poetry.

Since all this can be said equally well not only of every neurotic but of every normal human being, nothing specific is gained for the judgment of a work of art.

At most our knowledge of its psychological antecedents will have been broadened and deepened.

The school of medical psychology inaugurated by Freud has undoubtedly encouraged the literary historian to bring certain peculiarities of a work of art into relation with the intimate, personal life of the poet.

But this is nothing new in principle, for it has long been known that the scientific treatment of art will reveal the personal threads that the artist, intentionally or unintentionally, has woven into his work.

The Freudian approach may, however, make possible a more exhaustive demonstration of the influences that reach back into earliest childhood and play their part in artistic creation.

To this extent the psychoanalysis of art differs in no essential from the subtle psychological nuances of a penetrating literary analysis.

The difference is at most question of degree, though we may occasionally be surprised by indiscreet references to things which a rather more delicate touch might have passed over if only for reasons of tact.

This lack of delicacy seems to be a professional peculiarity of the medical psychologist, and the temptation to draw daring conclusions easily leads to flagrant abuses.

A slight whiff of scandal often lends spice to a biography, but a little more becomes a nasty inquisitiveness - bad taste masquerading as science.

Our interest is insidiously deflected from the work of art and gets lost in the labyrinth of psychic determinants, the poet becomes a clinical case and, very likely, yet another addition to the curiosa of psychopathia sexualis.

But this means that the psychoanalysis of art has turned aside from its proper objective and strayed into a province that is as broad as mankind, that is not in the least specific of the artist and has even less relevance to his art.

This kind of analysis brings the work of art into the sphere of general human psychology - where many other things besides art have their origin.

To explain art in these terms is just as great a platitude as the statement that "every artist is a narcissist."

Every man who pursues his own goal is a "narcissist" - though one wonders how permissible it is to give such wide cur-rency to a term specifically coined for the pathology of neurosis.

The statement therefore amounts to nothing; it merely elicits the faint surprise of a bon mot.

Since this kind of analysis is in no way concerned with the work of art itself, but strives like a mole to bury itself in the dirt as speedily as possible, it always ends up in the common earth that unites all mankind.

Hence its explanations have the same tedious monotony as the recitals which one daily hears in the consulting-room.

The reductive method of Freud is a purely medical one, and the treatment is directed at a pathological or otherwise unsuitable formation which has taken the place of the normal functioning.

It must therefore be broken down, and the way cleared for healthy adaptation. In this case, reduction to the common human foundation is altogether appropriate.

But when applied to a work of art it leads to the results I have described.

It strips the work of art of its shimmering robes and exposes the nakedness and drabness of Homo sapiens, to which species the poet and artist also belong.

The golden gleam of artistic creation - the original object of discussion - is extinguished as soon as we apply to it the same corrosive method which we use in analysing the fantasies of hysteria.

The results are no doubt very interesting and may perhaps have the same kind of scientific value as, for instance, a post-mortem examination of the brain of Nietzsche, which might conceivably show us the particular atypical form of paralysis from which he died.

But what would this have to do with Zarathustra?

Whatever its subterranean background may have been, is it not a whole world in itself, beyond the human, all-too-human imperfections, beyond the world of migraine and cerebral atrophy?

I have spoken of Freud’s reductive method but have not stated in what that method consists. It is essentially a medical technique for investigating morbid psychic phenomena, and it is solely concerned with the ways and means of getting round or peering through the foreground of consciousness in order to reach the psychic background, or the unconscious.

It is based on the assumption that the neurotic patient represses certain psychic contents because they are morally incompatible with his conscious values.

It follows that the repressed contents must have correspondingly negative traits - infantile-sexual, obscene, or even criminal - which make them unacceptable to consciousness.

Since no man is perfect, everyone must possess such a background whether he admits it or not.

Hence it can always be exposed if only one uses the technique of interpretation worked out by Freud.

In the short space of a lecture I cannot, of course, enter into the details of the technique.

A few hints must suffice.

The unconscious background does not remain inactive, but betrays itself by its characteristic effects on the contents of consciousness.

For example, it produces fantasies of a peculiar nature, which can easily be interpreted as sexual images.

Or it produces characteristic disturbances of the conscious processes, which again can be reduced to repressed contents.

A very important source for knowledge of the unconscious contents is provided by dreams, since these are direct products of the activity of the unconscious.

The essential thing in Freud’s reductive method is to collect all the clues pointing to the unconscious background, and then, through the analysis and interpretation of this material, to reconstruct the elementary instinctual processes.

Those conscious contents which give us a clue to the unconscious background are incorrectly called symbols by Freud.

They are not true symbols, however, since according to his theory they have merely the role of signs or symptoms of the subliminal processes.

The true symbol differs essentially from this, and should be understood as an expression of an intuitive idea that cannot yet be formulated in any other or better way.

When Plato, for instance, puts the whole problem of the theory of knowledge in his parable of the cave, or when Christ expresses the idea of the Kingdom of Heaven in parables, these are genuine and true symbols, that is, attempts to express something for which no verbal concept yet exists.

If we were to interpret Plato’s metaphor in Freudian terms we would naturally arrive at the uterus, and would have proved that even a mind like Plato’s was still struck on a primitive level of infantile sexuality.

But we would have completely overlooked what Plato actually created out of the primi-

tive determinants of his philosophical ideas; we would have missed the essential point and merely discovered that he had infantile sexual fantasies like any other mortal. Such a discovery could be of value only for a man who regarded Plato as superhuman, and who can now state with satisfaction that Plato too was an ordinary human being.

But who would want to regard Plato as a god?

Surely only one who is dominated by infantile fantasies and therefore possesses a neurotic mentality.

For him the reduction to common human truths is salutary on medical grounds, but this would have nothing whatever to do with the meaning of Plato's parable.

I have purposely dwelt on the application of medical psychoanalysis to works of art because I want to emphasize that the psychoanalytic method is at the same time an essential part of the Freudian doctrine.

Freud himself by his rigid dogmatism has ensured that the method and the doctrine - in themselves two very different things - are regarded by the public as identical.

Yet the method may be employed with beneficial results in medical cases without at the same time exalting it into a doctrine.

And against this doctrine we are bound to raise vigorous objections.

The assumptions it rests on are quite arbitrary.

For example, neuroses are by no means exclusively caused by sexual repression, and the same holds true for psychoses.

There is no foundation for saying that dreams merely contain repressed wishes whose moral incompatibility requires them to be disguised by a hypothetical dream-censor.

The Freudian technique of interpretation, so far as it remains under the influence of its own one-sided and therefore erroneous hypotheses, displays a quite obvious bias.

In order to do justice to a work of art, analytical psychology must rid itself entirely of medical prejudice; for a work of art is not a disease, and consequently requires a different approach from the medical one.

A doctor naturally has to seek out the causes of a disease in order to pull it up by the roots, but just as naturally the psychologist must adopt exactly the opposite attitude towards a work of art.

Instead of investigating its typically human determinants, he will inquire first of all into its meaning, and will concern himself with its determinants only in so far as they enable him to understand it more fully.

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it.

We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment.

But nobody will maintain that everything essential has then been discovered about the plant itself.

The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator.

I must confess from my own experience that it is not at all easy for a doctor to lay aside his professional bias when considering a work of art and look at it with a mind cleared of the current biological causality.

But I have come to learn that although a psychology with a purely biological orientation can explain a good deal about man in general, it cannot be applied to a work of art and still less to man as creator.

A purely causalistic psychology is only able to reduce every human individual to a member of the species Homo sapiens, since its range is limited to what is transmitted by heredity or derived from other sources.

But a work of art is not transmitted or derived - it is a creative reorganization of those very conditions to which a causalistic psychology must always reduce it.

The plant is not a mere product of the soil; it is a living, self-contained process which in essence has nothing to do with the character of the soil.

In the same way, the meaning and individual quality of a work of art inhere within it and not in its extrinsic determinants.

One might almost describe it as a living being that uses man only as a nutrient medium, employing his capacities according to its own laws and shaping itself to the fulfilment of its own creative purpose.

But here I am anticipating somewhat, for I have in mind a particular type of art which I still have to introduce.

Not every work of art originates in the way I have just described.

There are literary works, prose as well as poetry, that spring wholly from the author's intention to produce a particular result.

He submits his material to a definite treatment with a definite aim in view; he adds to it and subtracts from it, emphasizing one effect, toning down another, laying on a touch of colour here, another there, all the time carefully considering the over-all result and paying

strict attention to the laws of form and style.

He exercises the keenest judgment and chooses his words with complete freedom.

His material is entirely subordinated to his artistic purpose; he wants to express this and nothing else.

He is wholly at one with the creative process, no matter whether be has deliberately made himself its spearhead, as it were, or whether it has made him its instrument so completely that he has lost all consciousness of this fact.

In either case, the artist is so identified with his work that his intentions and his faculties are indistinguishable from the act of creation itself.

There is no need, I think, to give examples of this from the history of literature or from the testimony of the artists themselves.

Nor need I cite examples of the other class of works which flow more or less complete and perfect from the author’s pen.

They come as it were fully arrayed into the world, as Pallas Athene sprang from the head of Zeus.

These works positively force themselves upon the author; his hand is seized, his pen writes things that his mind contemplates with amazement.

The I work brings with it its own form; anything he wants to add is rejected, and what he himself would like to reject is thrust back at him.

While his conscious mind stands amazed and empty before this phenomenon, he is overwhelmed by a flood of thoughts and images which he never intended to create and which his own will could never have brought into being.

Yet in spite of himself he is forced to admit that it is his own self speaking, his own inner nature revealing itself and uttering things which he could never have entrusted to his tongue.

He can only obey the apparently alien impulse within him and follow where it leads, sensing that his work is greater than himself, and wields a power which is not his and which he cannot command.

Here the artist is not identical with the process of creation; he is aware that he subordinate to his work or stands outside it, as though he were - a second person; or as though a person other than himself had fallen within the magic circle of an alien will.

So when we discuss the psychology of art, we must bear in mind these two entirely different modes of creation, for much that is of the greatest importance in judging a work of art depends on this distinction.

It is one that had been sensed earlier by Schiller, who as we know attempted to classify

it in his concept of the sentimental and the naive.

The psychologist would call "sentimental" art introverted and the "naive" kind extraverted.

The introverted attitude is characterized by the subject’s assertion of his conscious intentions and aims against the demands of the object, whereas the extraverted attitude is characterized by the subject’s subordination to the demands which the object makes upon him.

In my view, Schiller’s plays and most of his poems give one a good idea of the introverted atti-tude: the material is mastered by the conscious intentions of the poet.

The extraverted attitude is illustrated by the second part of Faust: here the material is distinguished by its refractoriness.

A still more striking example is Nietzsche’s Zarathustra, where the author himself observed how ”one became two.”

From what I have said, it will be apparent that a shift of psychological standpoint has taken place as soon as one speaks not of the poet as a person but of the creative process that moves him.

When the focus of interest shifts to the latter, the poet comes into the picture only as a reacting subject.

This is immediately evident in our second category of works, where the consciousness of he poet is not identical with the creative process.

But in works of the first category the opposite appears to hold true.

Here the poet appears to be the creative process itself, and to create of his own free will without the slightest feeling of compulsion.

He may even be fully convinced of his freedom of action and refuse to admit that his work could be anything else than the expression of his will and ability.

Here we are faced with a question which we cannot answer from the testimony of the poets themselves.

It is really a scientific problem that psychology atone can solve.

As I hinted earlier, it might well be that the poet, while apparently creating out of himself and producing what he consciously intends, is nevertheless so carried away by the creative impulse that he is no longer aware of an "alien" will, just as the other type of poet is no longer aware of his own will speaking to him in the apparently "alien" inspiration, although this is manifestly the voice of his own self.

The poet’s conviction that he is creating in absolute freedom would then be an illusion: he fancies he is swimming, but in reality an unseen current sweeps him along.

This is not by any means an academic question, but is supported by the evidence of analytical psychology.

Researches have shown that there are all sorts of ways in which the conscious mind is not only influenced by the unconscious but actually guided by it.

Yet is there any evidence for the supposition that a poet, despite his self-awareness, may be taken captive by his work?

The proof may be of two kinds, direct or indirect.

Direct proof would be afforded by a poet who thinks he knows what he is saying but actually says more than he is aware of.

Such cases are not uncommon.

Indirect proof would be found in cases where behind the apparent free will of the poet there stands a higher imperative that renews its peremptory demands as soon as the poet voluntarily gives up his creative activity, or that produces psychic complications whenever his work has to be broken off against his will.

Analysis of artists consistently shows not only the strength of the. creative impulse arising from the unconscious, but also its capricious and willfull character.

The biographies of great artists make abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness.

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle.

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment.

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.

In the language of analytical psychology this living thing is an autonomous complex.

It is a split-off portion of the psyche, which leads a life of its own outside the hierarchy of consciousness.

Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose. Accordingly, the poet who identifies with the creative process would he one who acquiesces from the start when the unconscious imperative begins to function.

But the other poet, who feels the creative

Force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares.

It might be expected that this difference in its origins would be perceptible in a work of art.

For in the one case it is a conscious product shaped and designed to have the effect intended. But in the other we are dealing with an event originating in unconscious nature; with something that achieves its aim without the assistance of human consciousness, and often defies it by wilfully insisting on its own form and effect.

We would therefore expect that works belonging to the first class would nowhere overstep the limits of comprehension, that their effect would be bounded by the author's intention and would not extend beyond it.

But with works of the other class we would have to be prepared for something suprapersonal that transcends our understanding to the same degree that the author's consciousness was in abeyance during the process of creation.

We would expect a strangeness of form and content, thoughts that can only be apprehended intuitively, a language pregnant with meanings, and images that are true symbols because they are the best possible expressions for something unknown - bridges thrown out towards an unseen shore.

These criteria are, by and large, corroborated in practice.

Whenever we are confronted with a work that was consciously planned and with material that was consciously selected, we find that it agrees with the first class of qualities, and in the other case with the second.

The example we gave of Schiller's plays on the one hand, and Faust II on the other, or better still Zarathustra, is an illustration of this.

But I would not undertake to place the work of an unknown poet in either of these categories without first having examined rather closely his personal relations with his work.

It is not enough to know whether the poet belongs to the introverted or to the extraverted type, since it is possible for either type to work with an introverted attitude at one time, and an extraverted attitude at another.

This is particularly noticeable in the difference between Schiller's plays and his philosophical writings, between Goethe's perfectly formed poems and the obvious struggle with his material in Faust II, and between Nietzsche's well-turned aphorisms and the rushing torrent of Zarathutstra.

The same poet can adopt different atti-tudes to his work at different times, and on this depends the standard we have to apply.

The question, as we now see, is exceedingly complicated, and the complication grows even worse when we consider the case of the poet who identifies with the creative process.

For should it turn out that the apparently conscious and purposeful manner of composition is a subjective illusion of the poet, then his work would possess symbolic qualities that are outside the range of his consciousness.

They would only be more difficult to detect, because the reader as well would be unable to get beyond the bounds of the poet's consciousness which are fixed by the spirit of the time.

There is no Archimedean point outside his world by which he could lift his time-bound consciousness off its hinges and recognize the symbols hidden in the poet's work. For a symbol is the intimation of a meaning beyond the level of our present powers of comprehension.

I raise this question only because I do not want my typological classification to limit the possible significance of works of art which apparently mean no more than what they say.

But we have often found that a poet who has gone out of fashion is suddenly rediscovered.

This happens when our conscious develop-ment has reached a higher level from which the poet can tell us something new.

It was always present in his work but was hidden in a symbol and only a renewal of the spirit of the time permits us to read its meaning.

It needed to be looked at with fresher eyes, for the old ones could see in it only what they were accustomed to see.

Experiences of this kind should make us cautious, as they bear out my earlier argument. But works that are openly symbolic do not require this subtle approach; their pregnant language cries out at us that they mean more than they say.

We can put our finger on the symbol at once, even though we may not be able to unriddle its meaning to our entire satisfaction.

A symbol remains a perpetual challenge to our thoughts and feelings.

That probably explains why a symbolic work is so stimulating, why it grips us so intensely, but also why it seldom affords us a purely aesthetic enjoyment.

A work that is manifestly not symbolic appeals much more to our aesthetic sensibility because it is complete in itself and fulfils its purpose.

What then, you may ask, can analytical psychology contribute to our fundamental problem, which is the mystery of artistic creation?

All that we have said so far has to do only with the psychological phenomenology of art. Since nobody can penetrate to the heart of nature you will not expect psychology to do the impossible and offer a valid explanation of the secret of creativity.

Like every other science, psychology has only a modest contribution to make towards a deeper understanding of the phenomena of life, and is no nearer than its sister sciences to absolute knowledge.

We have talked so much about the meaning of works of art that one can hardly suppress a doubt as to whether art really "means" anything at all.

Perhaps art has no "meaning," at least not as we understand meaning.

Perhaps it is like nature, which simply is and "means" nothing beyond that.

Is "meaning" necessarily more than mere interpretation - an interpretation secreted into something by an intellect hungry for meaning?

Art, it has been said, is beauty, and "a thing of beauty is a joy forever."

It needs no meaning, for meaning has nothing to do with art.

Within the sphere of art, I must accept the truth of this statement.

But when I speak of the relation of psychology to art we are outside its sphere, and it is impossible for us not to Speculate.

We must interpret, we must find meanings in things, other-wise we would be quite unable to think about them.

We have to break down life and events, which are self-contained processes, into meanings images, concepts well knowing that in doing so we are getting further away from the living mystery.

As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition.

But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning."

What was a mere phenomenon before becomes something that in association with other phenomena has meaning, that has a definite role to play, serves certain ends, and exerts meaningful effects.

And when we have seen all this we get the feeling of having understood and explained something. In this way we meet the demands of science.

When, a little earlier, we spoke of a work of art as a tree growing out of the nourishing soil, we might equally well have compared it to a child growing in the womb But as all comparisons are lame, let us stick to the more precise terminology of Science. You will remember that I described the nascent work in the psyche of the artist as an autonomous complex.

By this we mean a psychic formation that remains subliminal until its energy-charge is sufficient to carry it over the threshold into consciousness.

Its association with consciousness does not mean that it is assimilated, only that it is perceived; but it is not subject to conscious control, and can be neither inhibited nor voluntarily reproduced.

Therein lies the autonomy of the complex: it appears and disappears in accordance with its own inherent tendencies, independently of the conscious will.

The creative complex shares this peculiarity with every other autonomous complex.

In this respect it offers an analogy with pathological processes, since these too are characterized by the presence of autonomous complexes, particularly in the case of mental disturbances.

The divine frenzy of the artist comes perilously close to a pathological state, though the two things are not identical.

The tertium comparationis is the autonomous complex.

But the presence of autonomous complexes is not in itself pathological, since normal people, too, fall temporarily or permanently under their domination.

This fact is simply one of the normal peculiarities of the psyche, and for a man to be unaware of the exist-ence of an autonomous complex merely betrays a high degree of unconsciousness.

Every typical attitude that is to some extent differentiated shows a tendency to become an autonomous complex and in most cases it actually does.

Again, every instinct has more or less the character of an autonomous complex.

In itself, therefore, in autonomous complex has nothing morbid about it; only when its manifestations are frequent and disturbing is it a symptom of illness.

How does an autonomous complex arise?

For reasons which we cannot go into here, a hitherto unconscious portion of the psyche is thrown into activity, and gains ground by activating the adjacent areas of association.

The energy needed for this is naturally drawn from consciousness - unless the latter happens to identify with the complex.

But where this does not occur, the drain of energy produces what Janet calls an abaissement du niveau mental.

The intensity of conscious interests and activities gradually diminishes, leading either to apathy - a condition very common with artists - or to a regressive development of the conscious functions, that is, they revert to an infantile and archaic level and undergo something

Tike a degeneration.

The "inferior parts of the functions." as Janet calls them, push to the fore; the instinctual side of the personality prevails over the ethical, the infantile over the mature, and the unadapted over the adapted.

This too is something we see in the lives of many artists.

The autonomous complex thus develops by using the energy that has been withdrawn from the conscious control of the personality.

But in what does an autonomous creative complex consist?

Of this we can know next to nothing so long as the artist’s work affords us no insight into its foundations.

The work presents us with a finished picture, and this picture is amenable to analysis only to the extent that we can recognize it as a symbol.

But if we are usually to discover any symbolic value in it, we have merely established that, so far as we are concerned, it means no more than what it says, or to put it another way, that it is no more than what it seems to be.

I use the word "seems" because our own bias may prevent a deeper appreciation of it.

At any rate we can find no incentive and no starting-point for an analysis. But in the case of a symbolic work we should remember the dictum of Gerhard Hauptmann: "Poetry evokes out of words the resonance of the primordial word."

The question we should ask, therefore, is: "What primordial image lies behind the imagery of art?"

This question needs a little elucidation.

I am assuming that the work of art we propose to analyse, as well as being symbolic, has its source not in the personal unconscious of the poet, but in a sphere of unconscious mythology whose primordial images are the common heritage of mankind.

I have called this sphere the collective unconscious, to distinguish it from the personal unconscious.

The latter I regard as the sum total of all those psychic processes and contents which are capable of becoming Conscious and often do, but are then suppressed because of their incompatibility and kept subliminal.

Art receives tributaries from this sphere too, but muddy ones; and their predominance, far from making a work of art a symbol, merely turns it into a symptom.

We can leave this kind of art without injury and without regret to the purgative methods

employed by Freud.

In contrast to the personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions, nor can it be brought back to recollection by any analytical technique1, since it was never repressed or forgotten.

The collective unconscious is not to be thought of as a self-subsistent entity; it is no more than a potentiality handed down to us from primordial times in the specific form of mnemonic images or inherited in the anatomical structure of the brain.

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it; that is to say, only by inferences drawn from the finished work can we reconstruct the age-old original of the primordial image.

The primordial image, or archetype, is a figure be it a daemen, a human being, or a process - that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed.

Essentially, therefore, it is a mythological figure.

When we examine these images more closely, we find that they give form to countless typical experiences of our ancestors.

They are, so to speak the psychic residua of innumerable experiences of the same type. They present a picture of psychic life in the average, divided up and projected into the manifold figures of the mythological pantheon.

But the mythological figures are themselves products of creative fantasy and still have to be translated into conceptual language.

Only the beginnings of such a language exist, but once the necessary concepts are created they could give us an abstract, scientific understanding of the unconscious processes that lie at the roots of the primordial images.

In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history, and on the average follow ever the same course.

It is like a deeply graven river-bed in the psyche, in which the waters of life, instead of flowing along as before in a broad but shallow stream, suddenly swell into a mighty river. This happens whenever that particular set of circumstances is encountered which over long periods of time has helped to lay down the primordial image.

The moment when this mythological situation reappears is always characterized by a peculiar emotional intensity; it is as though chords in us were struck that had never resounded before, or as though forces whose existence we never suspected were unloosed.

What makes the struggle for adaptation so laborious is the fact that we have constantly to be dealing with individual and atypical situations.

So it is not surprising that when an archetypal situation occurs we suddenly feel an extraordinary sense of release, as though transported, or caught up by an overwhelming power.

At such moments we are no longer individual, but the race; the voice of all mankind resounds in us.

The individual man cannot use his powers to the full unless he is aided by one of those collective representations we call ideals, which releases all the hidden forces of instinct that are inaccessible to his conscious will.

The most effective ideals are always fairly obvious variants of an archetype, as is evident from the fact that they lend themselves to allegory.

The ideal of the "mother country," for instance, is an obvious allegory of the mother, as is the "fatherland" of the father.

Its power to stir us does not derive from the allegory, but from the symbolical value of our native land.

The archetype here is the participation mystique of primitive man with the soil on which he dwells, and which contains the spirits of his ancestors.

The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us because it summons up a voice that is stronger than our own.

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.

He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

That is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.

Peoples and times, like individuals, have their own characteristic tendencies and attitudes.

The very word "attitude" betrays the necessary bias that every marked tendency entails. Direction implies exclusion, and exclusion means that very many psychic elements that could play their part in life are denied the right to exist because they are incompatible with the general attitude.

The normal man can follow the general trend without injury to himself; but the man who takes to the back streets and alleys because he cannot endure the broad highway will be the first to discover the psychic elements that are waiting to play their part in the life of the collective.

Here the artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age.

Thus, just as the onesidedness of the individuals conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.

I am aware that in this lecture I have only been able to sketch out my views in the barest outline.

But I hope that what I have been obliged to omit, that is to say their practical application to poetic works of art, has been furnished by your own thoughts, thus giving flesh and blood to my abstract intellectual frame.

1. https://www.facebook.com/groups/56536297291/

~David Tacey Review of: Woodman, Marion: The Stillness Shall Be the Dancing (2022-09-28 03:20)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Journal of Analytical Psychology, 2010, 55, 300–312

The next item to be discussed is a set of cassette tapes by Marion Woodman.

These are recordings of her Fay lectures delivered in 1994, entitled The Stillness Shall Be the Dancing.

Unlike Douglas, Woodman does not present herself as a feminist.

She does, however, view herself as a champion of the feminine archetypal principle.

Woodman is hard-hitting, passionate, and at times hyperbolic.

She uses shock tactics and seems unafraid of every cultural force that might stand in the way of the return of the feminine,
as she understands it. Her style is rhetorical, mythopoetic and challenging.

A gifted orator, she speaks to the emotional lives and complexities of her audience, whom she seems to hold in the palm of her hand.

Woodman speaks as a wise woman, as one who knows and who has experienced the psychic underworld.

Although her style is prophetic, there is not a hint of pretension or inflation in her delivery.

Her wisdom has been gained through suffering.

She has suffered a great deal and the result is that she has emerged with enormous insight and much to offer her fellow human beings.

Her lectures are analytical, cathartic and dramatic.

She seems to be engaged in group therapy rather than in any routine public speaking.

But she has much to offer for those who are able to hold on for the ride.

She seems to reach into the vulnerable inner lives of those whom she is addressing.

This is almost scary; however, the listener is impressed that the holding offered is substantial enough to consider movement toward change.

Like Douglas, Woodman speaks as a ‘father’s daughter’ who abandoned the archetypal feminine in pursuit of a successful career in the patriarchal system.

She is now using what she learnt in that system to try to defeat and overthrow it.

Her lectures and writings are a kind of self-therapy, an attempt to shrug off the patriarchal system to which she has been enslaved.

In this context, Jung is seen as the liberator of the feminine, even though he seemed to perform poorly in the liberation of his own feminine, but he is not expected to live up to the standards of his theory.

It was enough that he gave us the concepts and language, and that he has empowered many ‘recovering’ father’s daughters, who now seem to view Jung as a symbol of the positive and nurturing mother.

Woodman tells of her suffering with anorexia nervosa, a condition in which she aspired toward the spirit and the wish to sacrifice her body because she was not reconciled to her own

feminine nature.

After mistreating her body, matter and the Mother, she tells us that her Jungian analysis with E. A. Bennet enabled her to reconstitute herself.

No wonder such writers as Woodman will not be drawn into academic feminism, which seems to construct the feminine as a burden for women who are striving toward spirit and intellect.

Woodman is a highly educated person who treats her erudition with near contempt, because she wants to engage the audience in ‘straight talking’.

She speaks to the audience as if each and every one is a potential anorexic who is on the brink of sacrificing their bodies to the all-devouring Father.

She exhorts them to accept, love and nurture the feminine and asks: ‘How many people do you know who really appreciate
the feminine?’

Further, Woodman warns: ‘Women can be far more patriarchal than men!’

Hers is a tour de force, which would outrage contemporary feminists who would argue: ‘What, not even the feminine is the property of women?’ to which Woodman would reply: ‘Definitely not’.

Woodman claims that feminism has helped many women ‘liberate’ themselves from their femininity.

She has grown to distrust the patriarchy, the establishment, and even the establishment discourse which is supposed to defend and protect the rights of women.

It all seems to her to be part of a conspiracy against the feminine, and the patriarchy will happily support feminism if it means that the power of the masculine remains unchallenged.

Like Toyoda and Douglas, Woodman speaks of a lost feminine ‘essence’, of the need for ‘goddess energy’, of our need to respect our bodies, which, she says, is the Mother in ourselves.

Woodman slams the fashionable discourses that claim there are no essences just as she slams Behavioural Psychology for denying the archetypal dimension of our experience.

To listen to Woodman’s tapes is to be aware of the power of archetypal discourse and its ability to nurture and sustain even academic audiences who might otherwise be opposed to it in a less persuasive speaker. David Tacey, WOODMAN, MARION. The Stillness Shall Be the Dancing: Feminine and Masculine in Emerging Balance. (No. 4, Carolyn and Ernest Fay Series in Analytical Psychology). College Station, TX: Texas A &M University Press, 1994. Tape recording, set of two cassettes. Audio Book: $19.95.

1. https://www.facebook.com/groups/56536297291/
2. https://pep-web.org/browse/JOAP/volumes/55

In Memory of Marie-Louise von Franz by Edward F. Edinger (2022-09-29 03:53)

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[1]Carl Jung Depth Psychology Facebook Group

IN MEMORY OF MARIE-LOUISE VON FRANZ by EDWARD F. EDINGER

It is a sad task for me to write farewell remarks about Marie-Louise von Franz.

Next to Jung himself she has exemplified for me what individuation is and what it means to be conscious.

I first met her in the fifties when she would come to New York to give seminars on such things as fairy tales and the “Sapientia Dei” in the Aurora Consurgens.

With the exception of Jung, I probably learned more about the psyche from her than from any other person.

I was impressed by her brilliant intellect, her erudition, her uncanny intuition, and, later, by her profoundly human responses to feeling issues of depth.

As I got to know her better it was her total personality that had the greatest impact—the magnitude of her consciousness.

“Individuation” and “consciousness” are the goals of Jungian psychology, but they are very hard to define.

Given our competitive instincts it is even difficult to acknowledge these accomplishments when we encounter them in others.

At present we have no reliable way to measure objectively the magnitude of an individual’s consciousness.

And yet clearly differences in size of consciousness do exist.

In my judgment Jung’s level of consciousness was and is without peer.

After his death Dr. von Franz took over for me that premier position among the living.

Her relation to Jung was extraordinary.

She was his true spiritual daughter.

Although thoroughly her own person and in no sense identified with him, she submitted herself to the full impact of Jung’s magisterial consciousness and allowed herself to be transformed by it.

Like the Philosopher’s Stone, “Jungian consciousness” underwent a multiplicatio and reproduced itself in her.

As a result she took on Jung's most important quality, a profound commitment to the transpersonal Self.

Our understanding of the collective unconscious teaches us that the collective psyche is a continuum connecting all the members of our species.

Given this fact, it seems likely that those carriers of a large consciousness serve an "Atlas function," supporting the world of collective consciousness and assuring the continuity of civilization.

When one of these "great ones" dies, the psychic Continuum is torn, exposing us to eruptions from the depths.

"Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked and the rocks were split, and the graves were opened . . ." (Matt 27:5l NKJV).

In my view Dr. von Franz's consciousness was of this order.

Her death has torn a hole in the world psyche. It is a dangerous gap that will be hard to fill. Edward F. Edinger, Psychological Perspectives, Vol. 52, Issue 1, 2009

1. https://www.facebook.com/groups/56536297291/

BlogBook v1.2,
LaTeX 2$_\varepsilon$ & GNU/Linux.
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